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The Women's Missionary Society
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Presbyterian Church in Canada
Toronto 2

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# The Glad Tidings

Vol. XVIII TORONTO, JANUARY 1942 No. 1

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

### Mrs. Beath Resigns

THE Council Executive has suffered another serious loss with the resignation of Mrs. L. B. Beath. Its regret that after a year's service as Girls' Organizations Secretary Mrs. Beath has found it necessary to withdraw from the Board will be shared by all who are interested in our girls' work.

### Arrived Safely

ALL members will rejoice to hear that our missionaries who left for their fields in October arrived safely—Miss McConnell, Miss Stringer, Miss Sherrick, and Miss Beatrice Scott in India, and Miss Helena Gibbs in China. After seven days in Hong Kong Miss Gibbs went on by plane to Kunming, the capital of Yunnan Province, where she is engaged in work among the 3,000 students who have come there from occupied

China. She is living with Pastor and Mrs. Chen, both of whom are University graduates and speak English fluently, which, she says, is bad for her Chinese.

## New Field Secretary

THE Council Executive announces the appointment of Miss Frieda Matthews as Field Secretary. Miss Matthews, who joined the Women's Missionary Society's staff of workers in 1931, has served as a deaconess on three fields in Alberta—in the Red Deer and Macleod areas, and for the past few years in Edmonton. All will wish her success in her new work.

## War Work that All Can Do

OUR Women's Missionary Society, with all other national women's organizations, have been asked by the Government to do their part in helping to combat the terrible danger of inflation by making the Price Ceiling Law effective. The Wartime Prices and Trade Board has a definite plan, full particulars of which you will get through the press, on the radio, and at rallies, when able and well informed speakers will discuss this patriotic wrok in which every woman in Canada should do her part.

## More Changes in Deaconess Work

MISS ELIZABETH WALKER, who for the past year and a half has been giving devoted service as a deaconess on the Rocky Mountain House field of Alberta, opening up work in several districts where no Christian work was being carried on as well as helping in the Rocky Mountain House congregation, has now to return home for family reasons. Miss Mary Todd, who until last spring was also working under the Presbytery of Red Deer, on the Willowdale field, is taking over the work in the Rocky Mountain House district, while Miss Margaret Ramsay has been appointed to deaconess work in the city of Regina in Miss Todd's place. A year ago Miss Ramsay returned from Formosa where for twelve years she was engaged in evangelistic work; for some months she has been doing deputation work in Ontario.

## Western Deaconesses in Conference

A CONFERENCE of deaconesses in Alberta, Saskatchewan, and Manitoba is being held at the Residence in Saskatoon from December 29th to January 2nd, with Miss Lamont as Chairman and Mrs. C. P. Young leading in the morning devotions. The conference was first arranged that Miss Adams might give a course of lectures on Mission Band work and discuss that work with the deaconesses; then the programme was enlarged to include an evening on India, in charge of Mrs. Young, and other aspects of deaconess work, such as Organization and Group Bible study, taken by Miss

Lamont, the Use of the Bible in the Preparation of Addresses and Sermons, by Miss Burdick, and Camp Activities, arranged by Miss Helen Brown.

THE order of service for use in Canada on the World Day of Prayer, the 20th February, will be published in the February *Glad Tidings,* together with the one prepared especially for the girls of the Canadian Churches (Service of Worship for Youth). The former was prepared by four missionaries: Miss Margaret Brown of the Christian Literature Society for China, Miss Kate McLaurin, India, Mrs. James Dickson, Formosa (now in British Guiana), and Mrs. Victor Spencer, Japan; and the latter, by Miss Jessie Trout, Japan, and Miss Betty Quiggin of the Young Women's Christian Association.

## Working Together in China

MORE information about new work in which missions are co-operating through the Church of Christ in China was brought by Dr. Kepler when he was in Toronto late in November. The Missions Co-operating Council had agreed that they could work together in four pieces of work in West China—among the tribes-people scattered through the western provinces, among the students, in the K.K.K. work in South Yunnan, and *The Christian Farmer.* For help in these he was appealing to the co-operating Mission Boards in the United States and Canada.

For the evangelistic work among the tribes-people that the Government had asked the Church of Christ in China to undertake, while the Government itself would provide for medical, educational and social betterment work, good workers were secured and they are doing very fine work there, helping the people in many ways.

There are now ninety-six institutions of higher education, five more than at the beginning of the war, and there has been a thirty per cent. increase in the enrolment since war began, the greatest increase being in Christian colleges; even in occupied China schools have more students than ever before. The fifteen Christian colleges and universities, including four still in occupied territory, have 9,000 students. One college, Dr. Kepler said, had 1,400 apply for admission—and it had accommodation for 160. Great suffering is being endured by students, especially in cold weather; their food is meagre, most have no stockings, only straw sandals; they have great difficulty in getting ink, and still greater difficulty in getting paper. Yet they are eager to study. A girl student had written to a missionary, ''Our bedrooms are our classrooms, our dining-room is out-of-doors, I have 900 classmates, I get great happiness.'' Evangelistic work is being undertaken in seven Universities, the Churches and the Y.M.C.A. working together to bring the Christian message and Christian fellowship to the students.

Great interest has been aroused in the new work in South Yunnan, commonly called the K.K.K. work as the names of four of the six cities in the area begin with K. Missions are pooling their resources of money and personnel to carry this on. The Rev. Mr. and Mrs. Clark of the American Presbyterian Church are already at work there. Miss Gibbs has gone out from our Church, and other missionaries hope to go to share in this great new work. In the mountain district are the tin-mines, where work is being begun in co-operation with the Government.

*The Christian Farmer*, published twice a month, is exerting a wholesome influence keeping up the morale of the people, Dr. Kepler said. In 1941 there were almost three times as many subscribers as in 1939, and seventy-five per cent. of the readers are farmers.

Yet the greatest need in the work in China is not money, but workers. If the opportunities were presented to the Christian people of China and America, Dr. Kepler believed, the funds needed would come. The Chinese Christians have been very generous, as have the Singapore Christians, and a large contribution was received from the Christians in the Philippines. But there is a great need for workers, Chinese and foreign, especially for evangelistic work. It is impossible to get enough qualified Chinese pastors. Most educated Chinese wish to become teachers and doctors. The teacher has always held the most honoured place among the Chinese, and there is a great demand for doctors. Then institutional work appeals to the educated Chinese because of the fellowship in University, Theological College, Hospital or other institution. And there is the financial difficulty, too.

The rising cost of living creates serious problems. How is the work to be continued under such conditions? And what of the leaders of the next generation? Pastors and other Christian workers cannot pay for the education of their children.

The work in Free China has opened up great possibilities. The offer of General Chiang Kai-Shek to provide free transportation for missionaries was greatly appreciated. In spite of the opportunities there, however, some missionaries are unwilling to leave the occupied areas. One church, which had 371 members and a pastor getting half his salary from the mission, has now two pastors and an evangelist all paid by the church, and 1,200 communicant members; and a church that had 100 members now has 900 and a branch church of 800. It is a great thing, Dr. Kepler said, to be young for the work in China. And those who have retired can look to that work and know that those there now are reaping what *they* sowed.

Grant us the will to fashion as we feel;
Grant us the strength to labour as we know;
Grant us the purpose, ribbed and edged with steel,
    To strike the blow—
Knowledge we ask not, knowledge Thou hast lent,
But Lord, the will—there lies our bitter need.
Give us to build above the deep intent,
    The deed, the deed. —*John Drinkwater.*

# Overseas Calls

**India—**

1 nurse for Jhansi
1 teacher for Jhansi
2 nurses for the Bhil Field

**West China** (These calls have come to the Churches. Can our Church answer some of them?)

2 doctors, men or women
2 nurses (one in view)
2 young women for Evangelistic work
1 young woman for Educational work
A Kindergarten teacher, if possible.

The Candidates Department has been asked to find two nurses and a teacher for India—and to find them forthwith, if possible, as the need is urgent.

At present these calls cannot be met from the Department's list of applicants. The Candidates Committee believes that in the Church there are nurses and teachers suitably equipped professionally to meet the need, and ready to consider the call when it reaches them.

For this reason we are listing our overseas needs in *The Glad Tidings* and asking that every Auxiliary woman who reads the magazine will read into this message an appeal to her for help. If in your home, or in the home of a friend, you know a nurse or teacher who might become a missionary to India, or to China, tell her of the present need in these far places. She may be your New Year contribution to India or China.

If the young woman asks further information, please send her name and address to the Candidates Secretary, who will be glad to furnish all available information. The Department does not urge young women to this service. The real urge is God-given. Those who answer such a call have recompense beyond our knowing or telling.

Young women seeking service abroad must spend some time in missionary preparation in The Missionary and Deaconess Training School, Toronto.

A young woman ready and fitted to answer the call, but unable to wholly finance the time of missionary preparation may be assisted by the Ewart Fund.

To young women of the Church who may themselves read these ''Overseas Calls'', whether for doctors, nurses, teachers, or whole-time evangelists, we would say: The work is waiting. The call is urgent. Only *young* women may answer it. The Candidates Department of the Women's Missionary Society brings you the need, and leaves it with you—It may be your privilege to build for Christ in India or China. *Evelyn Grant.*

# Teach Us To Pray

By the Rev. Peter A. Dunn, B.D.

THE request to write something about prayer perturbed me greatly. The problems, I knew, were innumerable. The field was so vast, a veritable prairie stretching far beyond the horizon. I realized that the space allotted to me, though generous, was naturally restricted. And prayer—who can set boundaries to it?

There was something, however, very appealing in the request. To me it indicated spiritual movement and growth, such a growth as indicated in the request of the disciples—''Lord, teach us to pray.'' John was the forerunner of the Messiah. He heralded His approach. John had certain ideas about the Kingdom of Heaven and called for repentance. In this spirit and with these ideas he taught his disciples to pray. Then Jesus came. He *was* the Messiah. He had more advanced ideas about the Kingdom. When *He* prayed there was something new in form, thought and spirit. The disciples of Jesus felt that they had to learn anew how to pray. To me this feeling of inadequacy in prayer was healthy then and is so now. A new day is surely dawning.

The request also appealed to me by reason of its humility and its practical purpose. Perhaps I should quote the following sentence. It served as a guide to me in writing this article. ''Some of us think we know vaguely what should be included in a prayer, but none of us has had any training and we have all heard, and probably made, havering prayers quite unworthy of our calling to missionary work.'' So the appeal could not be resisted. By these words I set my course.

## Belief in Prayer

First of all we must believe in prayer itself. Those who pray most fervently and effectually are those who have experienced the value of prayer: who know that it works. To attain to such a belief may be hard and difficult but, in this respect, prayer differs in no way from any other activity of soul or body. We had to learn to walk before we walked and in the joy of walking our falls and knocks are forgotten. We had to learn to speak before we experienced the delight of human intercourse. So it is with prayer. It is hard to start but as we proceed the path, like the path of the righteous, shines more and more unto the perfect day. It may give some encouragement to practise prayer to learn what William James writes about it. He examined religion from the experimental and practical side and gives his conclusion in *The Varieties of Religious Experience* as follows: ''At all stages of the prayerful life we find the persuasion that in the process of communion energy from on high flows in to meet the demand and becomes operative in the phenomenal world. . . . The fundamental religious point is that in prayer spiritual energy which otherwise would slumber does become active and spiritual work of some kind is effected really.'' To those who are steeped in prayer this may be a cold estimate and understatement. It is valuable, however, as the testimony of one who has critically examined prayer in the life of men and women, studying specific cases. It should encourage us, for, let us frankly admit, prayer is difficult. Even Jesus found it so as we know from His agony in Gethsemane. And Paul besought the Lord thrice before he found an answer and a sense of peace.

### Faith in God

It is not sufficient to have faith in the machinery of prayer, the fact or the value of prayer. We must have faith in God. This is essential whether our prayers are public or private. In private prayer it is our own faith that concerns us. In public prayer it is the faith of the group. In both cases we must be God-conscious. That is why Jesus gives us the assurance that ''where two or three are gathered together, there am I in the midst of them.'' The writer of the Epistle to the Hebrews, in painting for us a life-size mural of triumphant men and women, lays it down that faith is a fundamental principle in spiritual success. ''Without faith it is impossible to please Him for He that cometh to God must believe that He *is* and that He is a rewarder of them that diligently seek Him.'' Nothing can be said more or better than that. We must act on that direction. In praying we must first say to ourselves, Do we believe that He is? Do we believe that He cares? Do we believe that He rewards?

To lead a group in prayer, whether it be two or three or a vast congregation, we have to assume that they believe. This is an assumption not always warranted. The leader has therefore to encourage and stimulate faith. He may open his prayer with a call to worship. The congregation may rise and sing a doxology or a sanctus. A moment's silence is often effective. In most cases a brief definite opening prayer of address, adoration or invocation is essential. Jesus taught us to say first ''Our Father who art in heaven. Hallowed be Thy name.'' He approved of the man who smote his breast, cast down his eyes in shame and said, ''God be merciful to me a sinner.'' He approved of it because the man was conscious of God's glory and was sincere in his demand for mercy. In every prayer we must begin with God whether we address Him as Father, Creator, Judge, Shepherd, or by any other name. We must definitely know Him and clearly see Him.

### Intelligence in Prayer

The second requisite in prayer, but equal in place or value, is intelligence. The Lord's Prayer in Matthew is part of the Sermon on the Mount. This is not an accident. This is its proper setting. Prayer is one function of the human soul and it can only function properly in a soul that is trained in Christ's way of life. Before giving His disciples a model prayer He warned them against vain repetitions—unintelligent, meaningless phrases.

We Presbyterians believe in extempore prayer. Let us hold to that belief, but let us examine ourselves to see whether or not our extempore prayers *are* extempore. Have they not sometimes been the repetition of sacred words without conviction or feeling? There are several reasons for the decay of the mid-week congregational prayer meeting but here are two hints worth pondering. A member of one of my congregations told me she knew by heart the prayers of a devout elder. Word by word she could repeat them. She had heard them for years. They never varied. A friend of mine, a minister of the Church of England, suggested to me, with a twinkle in his eye, that probably the prayers of a good Presbyterian were as fixed and set as the prayers of his Church's Prayer Book, only more Biblical. Jesus gave us a prayer as a model or an example by which we should build up our prayers. He did not want us to be copyists. He wanted us to be creators, for prayer if it is successful is essentially creative. It gives, makes and moulds life. After all, it is *our* prayer God wants, however feeble or inadequate it may be. The words must mean something to us. We must pray intelligently. If we say, ''Thy Kingdom come,'' we must know what the Kingdom means for the world and passionately desire it.

Prayer is usually sub-divided into heads such as confession, supplication, thanksgiving and intercession. It is helpful to remember this in public prayer and often wise to indicate what our prayer is about. We can say ''Let us pray'' and then add ''Let us offer up our intercessions.'' The group will be able to keep with you. That is what I mean by intelligence in prayer. In confession we should note what our sins, individual or national, are and even write them down in black and white. In our petitions we have to feel our way, agonize sometimes, till we know what is agreeable to His will. And in our intercessions we should always know the needs of our fellow men. The more informed we are the greater our power in the realm of prayer.

### The Note of Love

The third requisite and, I might say with St. Paul, ''the greatest of all'', is love. At this point prayer leaves the ground and takes wings heavenwards. And it is not any kind of love but, as I said of intelligence, Christian love. It is the feeling that rises in our hearts when we realize what God has done for us, when we realize that we are His guests in this great world of His. And when we meditate upon the ways of His providence. Any man, Christian or not, should be capable of the prayer of thanksgiving but the prayers of the Christian are wider and higher. A new note comes into his prayer. He knows Christ as light and life. He has accepted the sacrificial love of the Cross and has peace. He has known the power of the Resurrection and is in the household of faith. And so love wells up in his heart, strong, pure and irresistible. He who is forgiven prays differently from others. He can pray not only for friends but for enemies. It is only a disciple of Christ who could pray, ''Forgive us our sins as we forgive them that trespass against us.'' Christian love looks two ways. It reaches up to God and outward to man. Praying in love our prayers become more urgent and are always persistent. Our prayer is accepted as a sweet incense because it is the offering of love and the expression of sympathy. If neither love nor sympathy dictates our prayers, they are dead and lifeless, like lead. When love inspires them they are buoyant and joyful. They ascend up on high.

In this concluding section I feel I may not have been as practical and concrete as I might have been. It is my purpose, however, to close on this note that prayer in its sum and substance is intercourse or communion with God. It may range from the daily simple communing, to the agonized cry, ''God be merciful to me a sinner,'' to the exultant cry, ''Praise ye the Lord'' or to the magnificent corporate prayer such as Solomon offered when He dedicated the Temple, a prayer which still echoes through the centuries to us. But whatever changes there may be in time or spirit, certain things remain unaltered. A woman may be a successful cook by instinct or by being methodical in handling the ingredients. She certainly will fail if she has neither instinct nor method. So with prayer. It may be extempore. It may be fixed. It may be free or it may be controlled. It will only be triumphant when we have faith in God the Father, when we know and realize what we are doing and when our prayers rise from a heart of love. Prayer is Communion with the Highest and so demands the highest from us.

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''Put your trust in God, as I do.''—His Majesty the King.

When darkness falls, and I have lost my way,
I trust in God.
With Him the midnight shineth like the day.
I trust in God.
Out of the vale of gloom, through shadows grim,
He leads me when I put my trust in Him.

When nations rage, and Heaven does not restrain,
I trust in God.
I still believe man was not made in vain,
I trust in God.
'Twas written in the Covenant of Grace—
''No human error shall destroy the race.''

When through my tears, a ruined world I view,
I trust in God.
Knowing the Maker will again renew,
I trust in God.
He sets His throne high in the heavens above,
And rules the chaos in creative love.

—Margam Jones (*British Weekly*, 5 June 1941)

# First Impressions of a New Field

WE have a home again, and are once more putting down roots in a semblance of permanency. The manse is a pleasant place, overlooking a green expanse of palms and grass which I find very restful. Often in the tropics, a house is built with such mammoth proportions that it looks like a museum or temporarily deserted government building, and when it comes to making a home out of it, you feel beaten before you start. The manse is not like that. It is roomy, but not too spacious. I have a cool living-room, a proper dining-room, and Jim's office on first floor. I have a kitchen too, but it is not like anything you've ever seen, so I'll not attempt to describe it. Anyway we get good things to eat out of it. Upstairs we have two bedrooms. The houses here are all like summer cottages with just board walls painted, no plaster, for we are in that kind of Utopia where there are no severe storms of any kind, no hurricanes, no long drenching rainy season such as we had in Formosa. The house is on stilts, which I still find disconcerting, especially as we find it shaking and swaying if the children dash through. I think I shall have to investigate our stilts and see if we are ''builded on rock''. Our surroundings are curiously like Formosa—palm trees around us and the same kinds of flowering shrubs, the same cool breezes blowing so that one doesn't mind the heat, the people coming in at every door and missionary work demanding every waking moment. Instead of feeling that I have reached another foreign land, I feel as if I had ''come home'' again, for this is decidedly the life that we are used to.

We are still surprised to find ourselves here instead of in Georgetown. (We were supposed to be in Georgetown.) But the Director of Education wanted Jim to act as Principal of our Mission High Schools, and for the nonce he acquiesced, for the High School is the place we find the bright earnest boys we want to train as theologues. Without a Christian High School to feed from, it is hard to find ministers-to-be. Our children attend the Mission Schools part time, and I teach them part time. The schools here all use the English system which starts a child into Geometry, Latin, French, and Algebra at 11 years, and I want to keep our two aligned with the school systems at home, so that some day they can fit back into them. The children are ideally happy. Their school-mates are East Indians, negro and part-negro, and Chinese, and the teachers are all of those races, too. But children have no race prejudice. They have scores of friends with whom they play happily all the hours they are not in school. . . .

A few days after our arrival there was a welcome meeting for us arranged by the East Indians. One of the East Indians, making a speech there, said he had heard that three missionaries were coming. So when he reached the meeting that night, he whispered to a friend, ''How many came?'' The friend whispered back, ''Eleven souls.'' Now had we been just souls it would have been easier, but the eleven of us, bodies as well as souls, were crowded into the one house at Georgetown, which had accommodation for five, for a whole week while we waited for the Director of Education to have time for an interview with our two men. It took contriving and ingenuity to make us all fit in.

I had heard much about the character of East Indians, and the result was that I faced meeting them with trepidation. So that first night at church I studied their faces unobtrusively. They were above all sensitive, that meant they would be sensitive to beauty, not only objective beauty, but beauty in the spiritual realm, too. And I thought I saw capacity for passion there too, which was hopeful. For if we can set one soul aflame with an intensity of passion of love for Christ, then he will do much toward carrying that light afar!

Since coming here to New Amsterdam, while Jim and Miss Martin visited churches and schools far afield, I put my finger into several little phases of mission work near at hand. I launched a Sunday School attendance contest for the Berbice district, re-started the women's meeting, reorganized the Sunday School with four new teachers in expectation of more pupils. I don't know how successful any of these will be, but I am going to try them out.

With the preacher's wife I went calling two afternoons on the Christians in their homes. . . . I went on my bicycle about a mile and a half to the preacher's house, and then we started out on foot. The skies are blue in British Guiana. As we walked across the green smiling savannah where the wind is always blowing, and where everybody's cows, sheep, and goats graze companionably together ''because there is so much land'', life suddenly seemed once more simple and wonderfully sweet. Memories of ''old, unhappy, far off things, and battles long ago,'' (our uneasy life the last few years in the Orient) seemed far away and unreal. We went from one humble home to another where kindly people greeted us, and seemed unfeignedly glad to see us. It is amazing how much people who have lived have in common with one another. The children are always a bond too, for all the East Indian homes have children also. And in each home we had prayer, trying to connect the people there a little closer to God.

When my husband came back from seeing our schools and spoke of the hundreds of children—thousands now, for one school has over a thousand alone—I felt almost sick with the immensity of the opportunity about us. To think of the open doors for work, and we not able to be here, there, and everywhere! I seemed to look out on fields untended, flocks unkept, and I felt like crying out to you, ''My Christian brothers and sisters, why aren't you here? Here are thousands willing to listen,'' and then it came to me that you are here, for you had sent us as your representatives to reach these people for you. If you had not sent us, we wouldn't be here. God give us strength, equanimity, and wisdom to do the work that we see on every hand, and to do it well. *—(Mrs. J.) Lillian R. Dickson.*

*New Amsterdam, October 10th.*

## Hospital Visitation

FOLLOWING Miss Murray's twenty-six years of hospital visitation, my two years' experience may seem very trivial, but to me it has been very rich and most humbling. Her long full life in the Master's service, her consecration to Him, her knowledge of the Word and her marvellous insight into human nature, these have been an invaluable inspiration to me; and no problem is too great or too small for her careful consideration.

With limited space one wonders just where to begin or—more important—just where to stop, when the desire is so great to go on and on. As is generally known, the deaconess visits the Presbyterian women in the city hospitals. These include the Toronto General, the Women's College, St. Michael's, Western, St. Joseph, East General, Dunn Avenue, Mercy; and she visits Belmont House, and also the Mercer Reformatory. After copying the names of our Presbyterian women into my loose-leaf note-book (mine came to me from my predecessor like Elijah's mantle), I go up in the elevator and visit the wards on the top floor, coming down the stairs one floor at a time. I begrudge the time apparently wasted on stairs, corridors and basements, but never fail to marvel at the efficiency of these institutions. Personally I love hospitals.

On entering a ward, I go directly to the supervisor for her permission to see new patients and, following Miss Murray's lead, I never overstep a privilege. I have found the doctors and nurses, without exception, very considerate, often allowing me to see very sick patients. Wards, medical and surgical, containing from one bed to long rows of 20 beds on either side are visited, always with the urge to speak to each woman; and sometimes, regardless of time, this is done, with the distribution of gospels, daily readings, Bible leaflets, or Scripture bookmarks; for who knows the value of the printed word?

The patients are varied, some very old with few or no friends, younger women having treatments and operations long overdue, young women and girls who have never known a day's health, others pampered, with troubles often imaginary; mothers in the maternity wards—some happy with the gift of their first-born, others worrying because of another baby to feed and clothe, and a few with unwanted babies. All of these, the happy, trusting, sad, afraid, and indifferent, one visits with one purpose—to bring cheer and comfort from His Word and many times personally receives great blessing as many godly patients in Dunn Avenue are praying for the work and the worker. The advice of Dr. McTavish of old Central Church in the ''60 Grosvenor days'' to pray for ''consecrated tact'' has been tried and tested with very favourable results.

In a city the size of Toronto, with hospitals and homes in outlying districts, the ''following-up'' is rather difficult. The Welcome and Welfare Department has done a great deal in visiting strangers, but much must be done by the worker. Bereaved families are visited in the homes and funeral parlours and a very gracious welcome is received because of hospital visitation. In many other families there is great need of material help and I want to express my sincere appreciation for the supplies placed at my disposal from our Presbyterial. If the Auxiliary members could see what their gifts mean in some homes they would be amply repaid for every stitch. Warm cosy quilts, children's clothing, and layettes, and also spools, needles, wool for mending, wash cloths and soap, scrap books, etc., from the Mission Bands, all are used in ministering to the needy. The thrill, this week, has been twins, born in one of our hospitals. These babies are very beautiful, a boy and a girl, plump and fair and very much alike, the delight of doctors and nurses. So these layettes must be very special, one blue, one pink, and two lovely baby baskets, beautifully padded and lined in similar colours. Is there any wonder that my work is so interesting? But the prayers of our women are needed that this work may be ''in His Name'' and bring the desired results and that this corner of His vineyard may flourish. *—(Mrs. S. M.) Sadie Gillespie.*

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*—From a letter from Miss Kathleen Stewart of the Birtle Indian School.*

WE had our annual ''Presentation'' (of certificates) on November 6. The First Aid course was originally a C.G.I.T. project, but last year the boys asked to be taken, so we had a class of twenty boys. This year we also decided to unveil an Honour Roll of the ex-pupils in the Army.

At the back of the stage was mountain scenery, fifteen by twelve feet. This was done in Sunset Soap dye (melted and applied with sponge) on heavy factory cotton. The stage was lighted, giving the scenery a rather natural appearance. When the audience assembled, the lighting was changed to bring out a C.G.I.T. table, with the 42 certificates for Junior First Aid

End of a hike at Birtle.

rolled and tied with red, white and blue. Our walls are white and the curtains dark blue. There was a flag on each curtain (16) and a flag draped over the Honour Roll, low on one side of the front. Then the stage was dark and the scenery was like twilight.

Mr. Crump of the Waywayseecappo Reserve was in the chair. The Rev. Mr. Ritchie of the Baptist Church brought greetings; Mr. Ried, Inspector of Public Schools, addressed the boys and, after the dedicatory prayer offered by Mr. Lockhart, unveiled the Roll of Honour, Mr. Lockhart reading the thirteen names on it. Miss Hazel Macdonald addressed the girls and Mr. Lockhart presented the First Aid certificates. Miss Kathleen Stewart, who said, ''We Christians must be prepared for any emergency,'' presented prizes to the two boys with the highest marks and to the two best dispensary girls. The musical programme included violin selections by Mr. M. Johnston of Birtle and patriotic choruses by the School. The girls were in C.G.I.T. uniform. . . .

We had only two days to arrange this evening. We decided on that date because of Miss Macdonald's visit and the arrival of the Roll of Honour. We took the children to town on Tuesday night to present their part of the programme in the interests of the musical festival. On Tuesday morning we had a T.B. Clinic and X-rayed 117 people (who live in the school). On Friday night we had our Thank-offering meeting. This has been the busiest week since I have worked at the school.

Last night the C.G.I.T. Juniors had their first lecture in Junior Home Nursing. Since we started C.G.I.T. work, fifty-three have received certificates for Home Nursing and sixty-nine for First Aid. . . . Our chief problem at first was the unfamiliar words and ideas, but now they grasp it much more readily.

In 1937-38 one-third of the class (10) were half blind and stupid with trachoma. Now no one has trachoma, except one new girl who is almost cured.

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The name of Bishop Azariah of Dornakal has of recent years become familiar to those who are interested in missionary work in India and the Indian Church as one of the most outstanding of the leaders of that Church. Dornakal has recently celebrated the centenary of the beginning of Christian work in that part of South India. The Mission was founded in 1841, but for many years few converts were made. ''Then in 1857 a remarkable thing happened. A missionary who had been preaching regularly to the village folk but receiving no response, one day found a group of simple people—farm labourers and weavers—waiting for him on his verandah. They had been listening, thinking, talking, praying. Before long, they, with their leader Venkayya, were baptised, and these men began a movement that has not yet ended. To-day there is in this district a Christian community of 225,000, and among the present 166 ordained Indian clergy are nine descendants of Venkayya and the men who accompanied him to the missionary's bungalow in 1857.''

# Estimates for 1942

BY MRS. DANIEL STRACHAN

THE estimates for 1942 as presented and passed at the Council meeting in October 1941 are now published for the consideration of our members. It is hoped every one may read and study them carefully that a full knowledge of the wide scope of our work may be had by all who contribute to this work.

It is not my purpose to go into detail but only to point out increase and advancement and changes.

In our hospitals it is not expected that the amount estimated will all be required, as substantial refunds are made by the two hospitals; but in view of conditions the full amount was estimated. The two superintendents are former overseas nurses. We note in the Chinese work that 1942 is Miss Dickson's retiring year, hence the smaller amount for her salary and the inclusion of an estimate for a new worker.

It is not expected that the amount estimated will be required for the Indian Residential Schools but there again it is better to be on the safe side. The per capita grant now covers much of the expense.

In the Deaconess Department we see released for service in the Home field both missionaries and money formerly connected with our Overseas work, viz Miss Taylor, Miss Burdick, and Miss Ramsay, formerly of Formosa, and a new estimate provided for Miss Taylor's work in Toronto. Miss Irvine, Miss Ross, Miss Macdonald, Miss Booth, and Miss Isabel Scott are doing new work under various Presbyteries. An estimate for two new deaconesses for 1942 is included.

At the Council meeting the Treasurer recommended that the estimate hitherto known as Miscellaneous be changed: that Insurance be placed under National Missions, for which it is really used, the Council meeting, Exchange, and Deputation under Administration, and that the remainder of the items be headed Grants. This was accepted by the Council. It should be remembered, however, that though the Administration estimate reads much larger there is no more money being spent, only a better arrangement made.

Under Grants a new item appears, viz Bursaries for Missionary and Deaconess Training School. This was brought direct to the Council and unanimously passed, the $200 being taken from the amount presented for General Contingency. Another raid has also been made on General Contingency since the Council meeting and appears under Life Membership—$200. Because of war conditions a greater charge is now made for the engraving of certificates. The Council Executive felt the best way to meet this increase was to provide an estimate. The $250 for the Hungarian Nursery School had also to be taken from the General Contingency.

The estimate for the Library Department is now included in that for the Literature Department.

In the Organizations Department there are some advances—Miss Ada Adams, late of Formosa, now comes under this department, doing deputation work for Mission Bands and leaders. The appointment of a field secretary is also now an accomplished fact in accordance with the Council's decision. Grants to Camps and Provincials are slightly increased.

Members will note also our special subscription in the Student Department towards Missionary Education work of the Student Christian Movement in their twenty-first year.

The Publications Department is now listed as the Literature Department.

Coming to the Overseas work, it is sad to note the omission of well known fields, Formosa, Manchuria, Koreans in Japan, but we welcome the addition of more work and a new field in China and the name of our former missionary to Manchuria, Miss Helena Gibbs. $3,300 is the estimate for this new work, while we continue our grant of $1,000 to the South China fields.

In India the name of Miss Scott appears as a new missionary in the Bhil field. The estimate for both fields in India is increased. The grant to St. Christopher's Training College is increased by $50. A new item of $500 appears, being a grant to Miss Ruth Buchanan for her work under the Bhil Council of India. This is a co-operative work. This grant was made since the Council meeting and was taken from the provisional estimate for overseas work.

Our grant of $4,000 to Orphaned Missions is now included in our estimate, as is the grant for the relief of European Churches, so that all may feel they have had a share.

By resolution of the Council the Treasurer is instructed for 1942 to set aside quarterly in the Overseas Trust fund (formerly Formosa Trust fund) a quarter of the amount estimated for provisional overseas work. This is to safeguard our future overseas missions.

And so in the midst of trouble and anxiety we send out our estimates. We do not know what this year holds in store for us, but we do go forward in trust and faith and prayer. One thing we all feel—that the opportunities for service will be unprecedented when ''the men of strife cease their noise and hear the angels sing.''

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During the last Great War two lady collectors for a Christian Society faced the task before them.

One of them said within herself: ''There is a war on. I shall do well if I get half as much as last year.''

The other lady reasoned thus: ''There is a war on; therefore, the Society will have a struggle to keep its work going. I must get double what I got last year.''

They both got what they aimed at.

—From *Ministering Women*, New South Wales.

# W.M.S. ESTIMATES FOR 1942

## NATIONAL MISSIONS

### HOSPITALS

**Hugh Waddell Memorial Hospital, Canora, Sask.—**

| | | |
|---|---|---|
| Superintendent's Salary | $1,200.00 | |
| Three Nurses' Salaries | 2,220.00 | |
| | | $3,420.00 |

**Weirdale Nursing Home, Weirdale, Sask.—**

| | | |
|---|---|---|
| Superintendent's Salary | $1,000.00 | |
| Two Ward Helpers | 480.00 | |
| Relief Nurse | 100.00 | |
| Contingency | 700.00 | |
| | | $2,280.00 |

**Rocky Mountain House Hospital, Rocky Mountain House, Alberta—**

| | | |
|---|---|---|
| Superintendent's Salary | $1.200.00 | |
| Three Nurses' Salaries | 1,980.00 | |
| Contingency | 200.00 | |
| | | $3,380.00 |
| | | $9,080.00 |

### CHINESE IN CANADA

**Montreal, Que.—**

| | | |
|---|---|---|
| Miss Agnes I. Dickson, Salary (part year) | $585.00 | |
| Expenses and Room Rent (part year) | 210.00 | |
| Travelling | 25.00 | |
| Assistance | 360.00 | |
| New Superintendent, Salary and Expenses (4 months) | 360.00 | |
| Kindergarten Expenses and Supplies | 70.00 | |
| Daily Vacation Bible School | 25.00 | |
| W.M.S. Share of conduct of Mission | 290.00 | |
| | | $1,925.00 |

**Toronto, Ont.—**

| | | |
|---|---|---|
| Miss Fay McTavish, Salary | $960.00 | |
| Expenses for operating car | 275.00 | |
| Miss Pansy Yeung, Salary | 720.00 | |
| Expenses | 27.50 | |
| Kindergarten Expenses and Supplies | 140.00 | |
| Rent of Y.M.C.I. | 300.00 | |
| Daily Vacation Bible School | 20.00 | |
| Mrs. W. F. Adams, Anglo-Chinese Work (part time) | 350.00 | |
| Expenses | 55.00 | |
| | | $2,847.50 |

**Vancouver, B.C.—**

| | | |
|---|---|---|
| Miss Ruth Yeandle, Salary | $960.00 | |
| Miss Susan Yeung, Salary | 720.00 | |
| Supplies and Expenses, Two Workers | 195.00 | |
| Rent paid to the Chinese Presbyterian Church | 200.00 | |
| | | $2,075.00 |

**Victoria, B.C.—**

| | | |
|---|---|---|
| Miss Ruth Heighton, Salary | $960.00 | |
| Miss Grace Lee, Salary | 840.00 | |
| Expenses and Supplies | 25.00 | |
| | | $1,825.00 |
| Department Contingency | | 400.00 |
| | | $9,072.50 |

## PRESBYTERIAN RESIDENCES

**Saskatoon, Sask.—**

| | | |
|---|---|---|
| Superintendent's Salary | $900.00 | |
| Expenses | 25.00 | |
| | | $925.00 |

**Huntingdon, Que.—**

| | | |
|---|---|---|
| Superintendent's Salary | $900.00 | |
| Expenses | 100.00 | |
| | | $1,000.00 |
| | | $1,925.00 |

## INDIAN RESIDENTIAL SCHOOLS

**Birtle, Man.—**

| | | |
|---|---|---|
| Principal's Salary | $1,350.00 | |
| Matron's Salary | 500.00 | |
| Two Teachers' Salaries | 1,300.00 | |
| Taxes on Farm | 63.00 | |
| | | $3,213.00 |

**Mistawasis, Sask.—**

| | | |
|---|---|---|
| Teacher's Salary paid by Government | | |
| Maintenance and Fuel | $300.00 | |
| Board of Children | 150.00 | |
| | | $450.00 |

**Cecilia Jeffrey Indian School, Kenora, Ont.—**

| | | |
|---|---|---|
| Principal's Salary | $1,350.00 | |
| Matron's Salary | 500.00 | |
| Three Teachers' Salaries | 2,050.00 | |
| | | $3,900.00 |
| | | $7,563.00 |

## DEACONESS DEPARTMENT

**Toronto, Ont.—**

| | | |
|---|---|---|
| Mrs. S. Gillespie, Salary | $ 960.00 | |
| Expenses | 110.00 | |
| Mrs. C. Steinmetz, Salary (part time) | 600.00 | |
| Expenses | 57.50 | |
| Mrs. M. Fesenko, Salary (part time) | 600.00 | |
| Expenses | 57.50 | |
| Miss S. V. Scott, Salary | 1,060.00 | |
| Expenses | 110.00 | |
| Miss Isabel Taylor, Salary | 960.00 | |
| Expenses | 110.00 | |
| Allowance for Hungarian Nursery School | 250.00 | |
| | | $4,875.00 |

| | | |
|---|---|---|
| **Hamilton, Ont.—** | | |
| Miss M. Allan, Salary | $1,060.00 | |
| Expenses | 110.00 | |
| | | $1,170.00 |
| **Brantford, Ont.—** | | |
| Miss Grace Irvine, Deaconess at large, Salary and Expenses for six months | $570.00 | |
| | | $570.00 |
| **Montreal, Que.—** | | |
| Miss Iris Munro, Salary | $1,060.00 | |
| Expenses | 110.00 | |
| | | $1,170.00 |
| Miss Helen Ross, Deaconess for Extension Work, Salary | $960.00 | |
| Expenses | 110.00 | |
| | | $1,070.00 |
| **Val d'Or, Que.—** | | |
| Miss L. Macarthur, Salary | $1,210.00 | |
| Expenses | 200.00 | |
| | | $1,410.00 |
| **Winnipeg, Man.—** | | |
| Miss Alma Burdick, Salary | $960.00 | |
| Expenses | 110.00 | |
| | | $1,070.00 |
| **Winnipeg and Brandon Presbyteries, Man.—** | | |
| Miss Hazel Macdonald, Salary | $960.00 | |
| Expenses | 250.00 | |
| | | $1,210.00 |
| **Regina, Sask.—** | | |
| Miss Margaret Ramsay, Salary | $960.00 | |
| Expenses | 110.00 | |
| | | $1,070.00 |
| **Saskatoon Presbytery, Sask.—** | | |
| Miss C. Diffin, Salary | $960.00 | |
| Expenses | 110.00 | |
| | | $1,070.00 |
| **Prince Albert Presbytery, Sask.—** | | |
| Miss Mabel Booth, Salary | $960.00 | |
| Expenses | 250.00 | |
| | | $1,210.00 |
| **South Saskatchewan—** | | |
| Miss Ruby Walker, Salary | $960.00 | |
| Expenses | 250.00 | |
| | | $1,210.00 |
| **Edmonton, Alta.—** | | |
| —, Salary | $960.00 | |
| Expenses | 150.00 | |
| | | $1,110.00 |
| **Rocky Mountain House, Alta.—** | | |
| Miss Mary Todd, Salary | $960.00 | |
| Expenses | 250.00 | |
| | | $1,210.00 |

| | | |
|---|---|---|
| **Victoria, B.C.—** | | |
| Miss Isabel Scott, Salary | $960.00 | |
| To be paid by St. Andrew's Church, Victoria | 400.00 | |
| | 560.00 | |
| Expenses | 110.00 | |
| | | $670.00 |
| New Deaconesses, Salaries and Expenses | | $2,570.00 |
| Department Contingency | | 575.00 |
| | | $23,240.00 |
| Insurance on property in Canada | | $1,065.00 |
| French Work in Montreal | | $ 300.00 |

### SUPPLIES

| | |
|---|---|
| Department Expenditure | $1,500.00 |
| **TOTAL FOR NATIONAL MISSIONS** | $53,745.50 |

## OVERSEAS MISSIONS

### INDIA

### Bhil Field

| | | | |
|---|---|---|---|
| Salaries— | | | |
| Miss Isabel McConnell | $1,000.00 | | |
| Miss M. H. Williamson | 1,000.00 | | |
| Miss Ellen Douglas | 1,000.00 | | |
| Miss Bessie M. MacMurchy | 934.00 | | |
| Miss Margaret Kennedy | 800.00 | | |
| Miss Mary Sherrick | 900.00 | | |
| Miss Beatrice Scott | 650.00 | | |
| | | $6,284.00 | |
| Vacation Allowances | | 525.00 | |
| Language Study, Miss Scott and Miss Kennedy | | 280.00 | |
| Furlough, Miss Douglas | | 800.00 | |
| Evangelistic | | 1,497.00 | |
| Educational | | 4,717.00 | |
| Medical | | 4,500.00 | |
| Miscellaneous (repairs, taxes and itinerating) | | 940.00 | |
| Observation Work in other Mission Fields | | 50.00 | |
| | | | $19,593.00 |

### Jhansi Field

| | | |
|---|---|---|
| Salaries— | | |
| Miss F. I. Stringer | $1,000.00 | |
| Miss A. L. Whatling | 1,000.00 | |
| Miss L. A. Simpson | 1,000.00 | |
| Miss M. E. Magee | 825.00 | |
| Dr. E. H. Thurrott | 942.00 | |
| | | $4,767.00 |
| Vacation Allowances | | 300.00 |
| Return travel, Miss Simpson - Furlough Miss Magee | | 1,600.00 |
| Evangelistic | | 2,384.00 |
| Educational | | 5,100.00 |
| Medical | | 1,195.00 |

| | | |
|---|---|---|
| Orphanage | 612.00 | |
| Miscellaneous (repairs, taxes and itinerating) | 706.00 | |
| Observation Work in other Mission Fields | 50.00 | |
| | | $16,714.00 |
| Grant to Ludhiana Medical College | | $ 50.00 |
| Grant to St. Christopher's Training College | | $200.00 |
| Grant to Miss Ruth Buchanan for work under Bhil Council | | $500.00 |
| **TOTAL FOR INDIA** | | $37,057.00 |

### CHINA

| | | |
|---|---|---|
| Miss H. Gibbs, Salary | $ 800.00 | |
| Grant to Church of Christ in China, Yunnan Province | 2,500.00 | |
| South China | 1,000.00 | |
| | | $4,300.00 |
| Provisional Estimate for Overseas Work | | $8,750.00 |
| **TOTAL FOR OVERSEAS MISSIONS** | | $50,107.00 |
| **Orphaned Missions** | | $4,000.00 |
| **Relief of European Churches** | | $250.00 |
| **New Missionaries (four)** | | $5,000.00 |

### LITERATURE

| | | |
|---|---|---|
| Salaries (five) | $6,000.00 | |
| Office Rent (part) | 1.020.00 | |
| Mission Band Leaders' Corner | 50.00 | |
| Mimeographing | 75.00 | |
| Free Leaflets | 325.00 | |
| Free Literature | 425.00 | |
| Annual Report | 1,450.00 | |
| Departmental Tabulated Forms | 215.00 | |
| | | $9,560.00 |

### ORGANIZATION

| | | |
|---|---|---|
| Miss L. K. Pelton, Promotion Secretary | $1,800.00 | |
| Railway Fares | 350.00 | |
| Miss T. Negoro, Young Women's Secretary | 1,300.00 | |
| Railway Fares | 200.00 | |
| Miss Frieda Matthews, Field Secretary | 1,200.00 | |
| Railway Fares | 200.00 | |
| Miss Ada Adams, Mission Band Secretary | 1,500.00 | |
| Railway Fares | 300.00 | |
| Miss Margaret Webster, Girls' Work Secretary (part salary) | 900.00 | |
| Expenses | 225.00 | |
| Provincial Girls' and Children's Camps | 400.00 | |
| Grants to Provincials | 700.00 | |
| Department Contingency | 300.00 | |
| | | $9,375.00 |

### STUDENT

| | | |
|---|---|---|
| Contribution to Budget of the Missionary Committee of the Student Christian Movement | $100.00 | |
| Subscriptions to Student Magazines and Incidentals | 10.00 | |
| Special Subscription to Missionary Education Work of the S.C.M. in their 21st year | 500.00 | |
| | | $610.00 |

## CANDIDATES

| | | |
|---|---|---|
| Department Expenditure (The major part of the expense of this department is borne by the Ewart Fund) | | $100.00 |

## LANTERN SLIDES

| | | |
|---|---|---|
| Department Expenditure | | $100.00 |

## LIFE MEMBERSHIP

| | | |
|---|---|---|
| Department Expenditure | | $200.00 |

## GRANTS

| | | |
|---|---|---|
| Canadian School of Missions | $425.00 | |
| Federated Fees | 447.50 | |
| Grant to Missionary and Deaconess Training School | 100.00 | |
| Lecturers at Missionary and Deaconess Training School | 300.00 | |
| Bursaries for Missionary and Deaconess Training School | 200.00 | |
| Refresher Courses for two Deaconesses | 300.00 | |
| | | $1,772.50 |

## CHRISTIAN LITERATURE

| | | |
|---|---|---|
| Chinese Literature for Saskatchewan | $ 50.00 | |
| Christian Literature Society, Shanghai | 300.00 | |
| Committee on Christian Literature for Women and Children | 300.00 | |
| Ukrainian Literature (*Evangelical Truth*) | 400.00 | |
| Christian Literature for Formosa | 100.00 | |
| Christian Literature for India, through the National Christian Council, India | 100.00 | |
| Unallocated amount for Christian Literature | 750.00 | |
| | | $2,000.00 |

## ADMINISTRATION

| | | |
|---|---|---|
| Salaries | $2,500.00 | |
| Rent (part) | 1,020.00 | |
| Auditing | 250.00 | |
| General Expense | 1,400.00 | |
| Exchange | 500.00 | |
| Deputation Work | 400.00 | |
| Council Meeting Expense | 1,600.00 | |
| | | $7,670.00 |
| General Contingency | | $510.00 |

## SUMMARY

| | |
|---|---|
| National Missions | $53,745.50 |
| Overseas Missions | 50,107.00 |
| Orphaned Missions | 4,000.00 |
| Relief of European Churches | 250.00 |
| New Missionaries | 5,000.00 |
| Literature | 9,560.00 |
| Organization | 9,375.00 |
| Student | 610.00 |
| Candidates | 100.00 |
| Lantern Slides | 100.00 |
| Life Membership | 200.00 |
| Grants | 1,772.50 |
| Christian Literature | 2,000.00 |
| Administration | 7,670.00 |
| General Contingency | 510.00 |
| | $145,000.00 |

# Prayer

OUR God and Father, we bow in reverence and humility before Thy greatness and Thy goodness. In the darkest hours of these troubled days our faith looks up, and fresh courage comes, as we remember the promise that Thy righteousness is everlasting and Thy salvation from generation to generation.

We thank Thee that ever Thou art the Comforter of Thy people, and that over against all the power of evil stands Thy enduring righteousness.

Humbly we make confession, our Father, that had we Thy people observed Thy commandments to do them, peace, not war, would be our portion to-day. In Thy mercy forgive us that we so feebly own Thy name, so fitfully serve Thee. We thank Thee for the shelter of Thy patience and pray that Thou will be patient with us still. Take from Thy people everywhere, we beseech Thee, the fear and the fret of things. In Thy majesty and power, beyond the chaos and confusion and the cruel happenings of our day, help us to see Thee, high and lifted up, keeping watch over a world that is Thy world. Bring the nations of Thy world to know that righteousness alone exalteth a nation.

O Thou who art the Father of mankind, hear our prayers for mankind everywhere. God bless our King and Queen. Cover them, we pray Thee, with the shadow of Thy hand, that no evil befall them. Preserve from ill those on whose leadership the Empire depends in this her hour of need, and have in Thy care and keeping all who are serving her with loyalty and devotion. We remember too, our Father, those who are seeking to strengthen the witness of Thy Church in all lands. We thank Thee that no ill can reach them save through Thy encircling love. Grant Thy blessing on their efforts to present, and to represent, Christ and His way of peace.

Our God and Father, hear us as we pray for Thy peace in all the earth. For Thy Son's sake hear our prayer. Amen.

Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land?

—*Tennyson.*

# Lessons of the Upper Room

*"A new commandment I give unto you, That ye love one another."*
(St. John 13: 34)

THESE are days when much is being said and written about the new world order that is to come after the war. Church leaders and individual Christians are already looking forward to the part the Church is to take in the establishment and maintaining of this new world. Jesus Christ came to establish a better world order—the Kingdom of God—built on love, service, and tolerance. He chose twelve men to train and teach that they might be workers with Him in His great purpose.

When Jesus knew the time was at hand when He would have to leave these twelve He made arrangements that they be together in a prepared Upper Room where he could give them His parting message. The disciples apparently realized a crisis was at hand, for we are told they disputed on their way to the place of meeting about who would occupy the chief positions in the kingdom Jesus was about to establish. This discussion was an indication to Him that there was an all-important lesson which the disciples must learn. Arrived at the appointed place, Jesus by an acted parable—the washing of the disciples' feet (St. John 13: 1-15)—taught the lesson of their need of cleansing from self and self-interest. The disciples wanted to be great, and Jesus thus taught that true greatness is in service and sacrifice.

Having taught this needed lesson, Jesus could say to them, "A new commandment I give unto you, That ye love one another." Closely linked with this commandment of love is the promise of peace, and the promise of power (St. John 14). Only one who has love in the heart is fit to possess power, and only one who is humble and has in the heart the love which "seeketh not its own" is able to possess peace.

There is to-day an Upper Room where the followers of Jesus may meet with Him and learn those lessons He has to teach of cleansing and service, love and power, peace and fellowship with Him.

There is a viewless, cloistered room,
    As high as heaven, as fair as day,
Where though my feet may join the throng
    My soul can enter in and pray;
One listening even may not know
    When I have crossed the threshold o'er,
For only He who hears my prayer
    Has heard the closing of the door.

Maybe the first lesson we must learn in our Upper Room is our need of cleansing from pride and self, our need of humility. With the communion of Christ's Spirit with our own hearts there comes an infinite strength, an oft-times unconscious power, a love which sends us forth to serve joyfully in places and ways which He directs. The sick world is waiting for His healing touch; He Himself longs with unspeakable longing to use our hands and feet for blessing and healing. He seeks to speak through our lips the word of life. Can we be still enough in our own hearts for Him to speak through us? Are we enough at peace within ourselves to be able to help others who are anxious and troubled?

Three dominant desires are in the human heart, and in these are probably included all others—the desire for love, the desire for power, and the desire for peace. It was about these three that Jesus spoke as He gave His parting instructions to those with whom He was leaving the leadership of His work on earth, and He will speak to us of these same needs and blessings as we meet with Him in our Upper Room. For Jesus Christ is the same yesterday, to-day and forever. He is the Source of Love and Peace and Power, and He waits to bestow them on each one when we have learned from Him His own humility and lowliness of heart. Let us then each day meet with Him in the Upper Room! —*L. Macarthur.*

# Christian Literature for Women and Children in Mission Fields

*(From the report of the Chairman, 1940-41)*

MY thoughts turn to what we call the mission fields, the places where we have gone and have carried the great gift of literacy to the people, and especially the juniors, in what we call the younger churches . . . It affords a generous thrill of satisfaction to realize that we can offer to India, in ten of its languages, a good, wholesome, cultural magazine especially adapted to their mental capacity . . . and together with the attractive cultural features we have a vehicle for Christian messages and an instrument through which we can attempt to develop Christian writers and journalists from the body of national Christians for a better future. . . . The Committee in India recommended that half of the material in different languages shall be taken from the English edition of the *Treasure Chest,* which has most helpful spiritual articles, the great hymns of our church, and inspiring prayers.

It was a great joy to receive recently from the Secretary of one of our leading Mission Boards an expression of his belief that we were accomplishing a great work through these magazines. . . . The National Christian Council of India is becoming deeply interested in the *Treasure Chest* enterprise for all India. . . . Besides, our magazine is accepted by the Educational Boards of a large number of the Provinces of India as suitable material for supplementary high school work, and is placed on the tables of public libraries. Can we measure what this means, to have our Christian publications endorsed by the highest Educational Boards of the Provinces, which are now almost entirely composed of Nationals, the majority not of the Christian faith, and made accessible to non-Christians as well as to our Christian constituency? It is a matter truly for our encouragement as we plan for advance work not only in India but in other countries. The stories from the *Treasure Chest* are frequently reprinted at small cost, making valuable additions to our Christian Book-Shelf.

There is also full cause for rejoicing about our work in **China.** It will be remembered that the earliest grant of this Committee was to China, in 1914, when we gave $300 to the *Woman's Messenger,* a magazine started by Miss Laura M. White, a missionary, who, with the little assistance from the Bible Society and the Christian Literature Society of China, felt that she could meet a pressing need by establishing a magazine for women. We all know how splendidly successful this has been; Miss White not only gave the magazine its standing and edited it for more than twenty years, but also prepared a Chinese young woman to carry on when she should be obliged to give up the work. . . . Word has come . . . that not only the *Woman's Messenger* but our magazine for children, *Happy Childhood,* and our simple magazine for village women, *The Star,* are circulating through the mails without any failure. The missionaries report the grateful acceptance of these magazines by the Chinese in concentration camps and impoverished villages, where eager groups . . . gather round anyone who can read these living messages of hope and courage. . . .

Dr. Millican, of the China Christian Literature Society, reports that they are printing 7000 copies of *Happy Childhood,* and 6000 copies of *The Star* a month, and usually not a single copy is left. Of these 3000 go to West China. . . . Sometimes boxes of books go through, but the magazines are the only Christian publications which seem to go through safely without much delay. . . . The special need now seems to be for money for additional copies for concentration camps, and for the additional postage and express involved in these war conditions; therefore we are putting $300 extra in our budget as a special grant for this work.

. . . Miss Wrong writes of conditions in **Africa,** reporting first the increase in the number of subscriptions to *Listen.* . . . The Africans are beginning to contribute more articles and occasionally some are received from the African women for the Woman's page of *Listen,* and we are glad to note that women from the territories are entering for the competitions and one prize has been won by a woman.

From expressions of appreciation which have come through Miss Wrong we are especially interested in the following extracts: (We give them verbatim.) ''I am pleased to acknowledge you that I am one of the best readers of your *Listen* issued out, which enlightens me very much about the news of some places, most especially about war news. The *Listen* was given to me by a best friend of mine this week and having gone through it I notice some important places in it.'' Another from Nigeria: ''I thank you very much for the steady distribution of *Listen* to all parts of the world that need it. It keeps us nearer to Europe by reading news from near and far.'' Another from the Gold Coast: ''I enjoy *Listen,* which tells me about the war and other places, and moreover it enlightens me greatly on the Holy Book and on Hygiene.''

. . . ''The rise in circulation is in the main due to action taken by the British Council in sending *Listen* to schools in Africa. We are getting from the various missions requests for the circulation of the magazine to schools and teachers. So they are helping very appreciably in making the magazine widely known. It is not the only magazine of its kind circulating in Africa. . . . I am trying to get corresponding editors in each territory, if possible, Africans.''

Turning to **Latin America**, we have very satisfactory news of progress. The monthly magazine published in Mexico, the *Missionary Torch*, has added a number of pages. . . . The Mexican Society of Christian Women is to be congratulated that they have kept this magazine going all through the troublous years of anti-religious sentiment, now happily past, we hope. I remember the reply of a talented woman whom I asked during those troublous days, what the evangelistic churches would do if the men were absolutely prohibited from preaching—not only foreigners, but Mexican pastors? With a very decided toss of her head she said, ''The women will carry on,'' and so it has proved. . . .

Mrs. Carhart, in Chili, and Miss Chaves, in Peru, have this year prepared half of the topics in the devotional year book issued by these Mexican women. We are hoping, therefore, that Mexico will co-operate in the new magazine for young people, to be issued in Chili but used, we trust, throughout all Latin America. The talented Chilean woman, Miss Maria Aguirre, who is to be the editor has been taking special studies at Northwestern University in preparation for her task. . . .

One of the most urgent calls that have come to us for some years is that there should be in Portuguese an edition, or corresponding publication covering Brazil, which has come forward so rapidly during the last few years. We are told that 30,000 people speak Portuguese. Your Chairman is investigating carefully to see if anything else is available in that language. . . . It will be fortunate indeed if we can start this new enterprise on the bi-lingual plan. The success of our syndicated work in India makes a fortunate precedent for this new proposition.

There are some countries where our report does not give us so much cause for rejoicing, for instance in **Egypt**. All we know is that our magazine for girls is being continued. Dr. Watson, the President of the American University at Cairo, says: ''. . . Our enrolment in the school is far ahead of last year. I hope this will spell a better opportunity for the magazine. Prices are still high and the chief difficulty is the shortage of paper, which has gone up almost three times its original cost. *El Talibah* is a distinctive contribution to the morals and morale of the country.''

. . . . . .

Another place where our work has suffered is **Burma**. The devoted missionary, Dr. Jones, who edited our *Treasure Chest*, was suddenly called away from his earthly service. For a few months our magazine was suspended. But word comes definitely from Rev. George Appleton, the Secretary of the Christian Literature Society in Rangoon, that its publication has been resumed. He states that it was greatly missed during its discontinuance. . . . Besides the *Treasure Chest,* the Christian Literature Committee in Burma has taken the publication of a ''Woman's Friend'' in Burmese. . . .

The saddest part of our report comes from **Korea.** After a long struggle we had hoped that the Christian magazine for children was at last on a firm foundation, but now we can neither get letters to Korea nor receive anything from that troubled country. . . . In the hope of better times, we are holding in our budget the usual grant, so that if opportunity should arise our Treasurer will be able to forward help immediately.

In **Japan** the situation is perplexing but more hopeful. As far as we know the two magazines to which we send subsidies, the *Light of Love,* for women, and *Little Children of Light,* for the children, will continue.

To our amazement and great surprise, our friends in Canada have kept up their generous remittance in spite of all the demands of war and the need for relief. We cannot be grateful enough for this co-operation.

* * * *

This year no new pictures have been published, but the work has been confined to the proper distribution of the ten already available.

A generous gift of money enabled your Chairman to authorize such free distribution to the very poor. From Jagdalpur comes an incident that shows the helpfulness of this work. ''Your gift enabled us to distribute pictures among the village people as Christmas gifts, rewards for clean houses, church attendance, religious knowledge, etc. . . . Some very poor, ignorant, and, I had thought, 'shiftless' people arrived one day. The woman quickly opened her little bundle and brought out something rolled up in a dirty piece of paper. I found it to be a copy of the Good Shepherd picture they had received a year or two before. It had hung in their tiny brush and mud hut and had become smoked and dirty and torn, so she came to ask for a new one. The District Evangelist reports that she sees an effort on the part of the women who receive a picture to keep the walls nicely plastered and the place clean, trying to live up to the pictures. . . .''

This year we would like to do something to help the publication of religious books in Mexico. . . . The evangelical leaders in Mexico are pleading for booklets, stories which are clean and wholesome, with a Christian ethical foundation. Dr. Baez Camargo, one of the foremost evangelistic leaders, has written pleading earnestly for such help.

This is the hour of opportunity for us in Latin America. One good thing that has come out of this welter of human misery we call war is that Latin America and Anglo-Saxon America are coming to understand each other better and to work together more harmoniously. Our chance, therefore, of being helpful with Christian Literature is more than double what it was ten years ago. We may well pray that our eyes should be opened to a door of opportunity.

The great Christian Literature Societies . . . have a tremendous task to provide the books and the periodicals needed for the pastors and leaders and the adults of wider opportunities, but our Committee is to do the homely things for the household of faith. . . . Surely there are many who will wish to help us as we endeavour to fulfil the Master's command ''Feed My Lambs''.

## Literature Department

By Louise A. Reith

THE titles of some books are in themselves sufficient to arouse our curiosity and imagination. Given merely the words, **Lamps in the Wind,** how many of us would guess that a book with that title would be the story of South Indian College women and their problems? Nevertheless Dr. Eleanor McDougall, until recently principal of the Madras Women's Christian College, has chosen ''Lamps in the Wind'' as the title for a book on that subject.

We are curious to know what the connection is between lamps in the wind and Indian women attending a Christian College. The best way to find out is, of course, to read the book, so let us begin. Before we have read many pages we are ready to agree with the reviewer who said that the book is ''as easy to read as a good novel''. Without being aware of it, we are acquiring a great deal of information, as we meet these young Indian women, Hindu, Moslem, and Indian Christian, brought together within the walls of a Christian College.

In our imagination we accompany them as they go out to help the poor of the countryside, where we learn of Indian village life. We also become familiar with their own homes and families, the old traditions to which they cling, their joy in the new freedom granted to them as College women and the problems which that freedom brings. We come to appreciate how hard it is for an Indian woman to stand by a decision in the face of opposition, although she knows she is right, when for centuries the quality most admired in an Indian woman has been her unquestioning obedience to the commands of others.

Suddenly we realize just how appropriate the title is—the little oil lamps which give light to the Indian village homes burn with a steady flame within their sheltering walls, but should their light be needed in the open, the flames, meeting opposing winds, flicker and often go out completely. How like a ''lamp in the wind'' is Nalini, a little Hindu girl of whom it is said, ''If she could have remained always in the sheltering seclusion of the college, her worship would have risen like fragrance to heaven year by year,'' but after graduation she ''clung touchingly only to what she could reach without incurring blame or opposition''.

All our new friends are human, lovable girls—Kanthamma, bewildered by the varying meaning of English words; Rosamma, longing to work for the unhappy, but much to her surprise, forbidden by her parents to do so; Suguna, snatched away from the happy college life and married, against her wishes, to an old man whom she despised—Lamps with flickering flames, it is true, but some grow steady and become ''brave defenders of the faith'', keeping, too, the sweetness and devotedness characteristic of the women of their race.

**Lamps in the Wind** by Eleanor McDougall .................. 75 cents

The World Day of Prayer Programme and the Service of Worship for Youth may be obtained from the Literature Department, Room 800, 100 Adelaide Street West, Toronto. Price one cent each.

## AUXILIARY PAGE

**Miss L. K. Pelton**

### ABOUT THE SENIOR STUDY

AT the Council meeting held in Toronto last September the following recommendations were adopted.

> ''It was agreed by Council that the Senior Study, rather than going out in January, would be ready in March to be displayed and introduced by a capable person at Provincial meetings and information concerning it be passed on to Presbyterials and Auxiliaries. It was further agreed that the study year be from September to June in Senior Auxiliaries, as it is in other groups of our organization, except where Auxiliaries have good reason for continuing as heretofore from January to January. The change in the study year would give Senior Auxiliaries an opportunity to become familiar with the nature of the study before actually commencing it.
>
> ''Miss Pelton introduced the 'Four-Book Shelf' idea as another means of getting information into the Auxiliary. The four books would be chosen by a committee, books not too expensive and not heavy reading. The books could be purchased by the Auxiliary or by individual members of the Auxiliary. *The Book-shelf could be considered as an alternative to the study.''*

There will be no new Study ready until March 1942, and in accordance with the action of the Council it will be sent out to the Provincial meetings as the Study for September 1942 to June 1943, or in the case of groups that wish their study year to be from January to January it will be their 1943 Study. We regret that this change leaves us without a Study for the first part of 1942. We would suggest, however, that Auxiliaries make use of the ''Four-Book Shelf'' referred to above in the second recommendation.

For those using the Book-shelf we suggest that each member read the books and that each book be discussed at a meeting either as part of the programme or during the social hour following. Not more than one book should be used for a meeting. The two small books named, *Towards a New Order* and *New Life in China,* are only ten cents each. No doubt there are a number of Auxiliaries whose members would prefer to purchase these smaller books individually so that they may read them more quickly and have the contents fresh in their minds when discussing them.

The four books will not always be chosen at the beginning of the year or at one time. For 1942 we have already chosen three of the four and the fourth will be suggested to you later. The Book Shelf is not offered so much as programme material as a means of bringing worth-while up-to-date missionary information into the Auxiliaries. We hope that these books will be added to your Auxiliary library if you have one; if not, that you will begin one with them.

While the ''Four-Book Shelf'' is suggested as an alternative to the Study, please do not consider it solely as that. We are hoping that many Auxiliaries will avail themselves of these especially selected books, even though they are using the Studies.

The three which have been selected for this year's unit of the Book Shelf are *Towards a New Order* by Cecil Northcott; *New Life in China* by Winifred Galbraith; and *For the Healing of the Nations* by Henry P. Van Dusen. The fourth will be chosen later and notice of it will appear in the *Glad Tidings.* The combined price of the three is 85 cents.

## YOUNG WOMEN

**Mrs. Hugh A. MacMillan,** *Secretary*

*Dear Young Women:*

GREETINGS! May the New Year 1942 find you eager and hopeful, ready for a venture into the unknown. No doubt you are planning new and better ways of personal and group living and it is necessary that one ''take stock'' at the beginning of the year. As someone has said, ''A man can no more avoid looking ahead when he lives his life than he can when he sails his boat, and, in one case as in the other, his direction is determined by his thoughts of what lies before him.'' So planning and re-thinking our whole programme of life is essential, especially at the New Year, when we turn a fresh page. As Moffatt translates, ''Now faith means we are confident of what we hope for, convinced of what we do not see.'' Only in such a spirit can we adequately face the demands of the year 1942.

As I think of the 5,000 or more young women in our department, I do not see you as individuals, each in her separate place, but as groups working together, accomplishing so much more than working separately. The encouragement and stability that comes from the consciousness of belonging to a group gives that vitality and enthusiasm which is needed to meet the demands of life. A group knows how ''to comfort one another'', ''love one another'', ''exhort one another'', ''bear one another's burdens''.

Mrs. H. A. MacMillan

Then, too, there is the enrichment that comes to one's life by sharing in the experiences of a group. How rich the resources within a group! No group study or discussion should become monotonous if each and every one has a chance to contribute. How varied the differences of ideas! This can be used to advantage in supplying a varied programme. Don't be afraid of new ideas. Test them out in the group.

Let us think now what follows from membership in a group. We enjoy the fellowship of those who have joined with us. Our lives have been enriched by contact with others. Our vision has been widened by study and worship. But for what purpose? Let us remind ourselves that our group is only a means to an end—a means to make us better Church members, to make us better members of the community. Our fellowship must express itself in service to others. We go out into society to be a leaven in the mass of humanity round about us. Let us resolve to re-dedicate ourselves to this task more earnestly than ever before. There are more people outside the Christian Church than ever before. The ''strangers in our midst'' are many and their needs are great. God has given us much in order that we may give to others. May He point the way and give us the courage and the strength to go forward.

Yours sincerely,
*Donalda MacMillan.*

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By faith we enter now another year;
Faith is the victory that conquers fear,
Faith is a song, and fills the heart with cheer;
It is God's gift!
With hearts untroubled, trusting, Lord, in Thee;
From the beginning Thou the end canst see!
Between all evil and our souls shall be
The shield of faith!

—Martha S. Clingan in *Women and Missions.*

# GIRLS and LEADERS

**Mrs. L. B. Beath,** *Secretary*

*Dear leaders and girls,*

January 1942. A Happy New Year to you all!

In *Revelation* we read—"Behold, I have set before thee an open door." Truly, the new year is like an open door, a door opening into yet unknown experiences. It is always romantic to explore new places and to do new things. May we enter this new year with eagerness, ready for whatever it may bring to us.

A new year is also like a new book. How we like to have a new notebook with all the lovely clean white pages on which to write! We make a resolution to keep it neat, to write perfectly and keep it clean. We start with good intentions, but we become hurried and indifferent and, before the book is filled, it is far from the kind of a book we intended it to be. Let not this happen to our new year. Let us write into each day something that we can be proud of—something unselfish, something kind, something big and beautiful and true. May nothing small and mean soil the pages of this new year. May every day be filled with beautiful living—beautiful because we are loyal and true to what we know is right, loyal to our God, to our families and friends, and to our group. May each leader and girl try to make her group better than ever before.

In a world at war we must be interested in the women and girls of other lands. In our mission study we shall learn something about the women and girls of China. We hope that you will pray for Miss Helena Gibbs, our own missionary to these people, and that you will be glad to give as much as possible to assist in her work.

Is not this a nice prayer for every day of the year?

—*Jessie Beath.*

### Lord, Make Me Big

Let me be big, dear Lord,
    Too big for petty strife.
Lift me high above the mean
    And selfish things of life,
Too big for anger or defeat;
    To be resigned and wait—
Oh, fill my life with acts of love
    And not with deadly hate.
Let me be big, dear Lord,
    To do Thy gracious will,
To rest within Thy gracious Word,
    To trust Thee and be still.

—*Namaka.*

# MISSION BANDS

**Mrs. A. R. Riddell,** *Secretary*

## MISSIONARY MAIL

New Year's Day, 1942.

*Dear boys and girls of the Mission Bands,*

THIS New Year's Day I send my greetings to you from Toronto, where, as perhaps you know, I am making new friends among the little Ukrainian and Hungarian boys and girls. Two years ago at this time I was many miles away in the city of Taihoku on the Island of Formosa, which you are learning about at your Mission Band meetings.

Tsito with his mother and baby brother.

To-day I am thinking especially of a little boy named Tsito who made my New Year's Day a very happy one two years ago in Taihoku. Tsito was the pastor's son, a little boy just four years old, who had been a friend of mine for about a year. I was very glad to see him coming to meet me as I came out of the church from choir practice that New Year's afternoon, for, although it was a holiday, the choir insisted upon having their regular practice. Tsito was looking very proud and happy in his very best long Chinese dress of red padded silk with a black sleeveless jacket, for on New Year's Day in Formosa everyone wears his or her very best clothes to greet all the relatives who come home on that day.

"I would like you to come and have your evening meal with me because it is New Year's," said Tsito, bowing. To this invitation I replied, "Thank you very much, Tsito, I would like to come."

So I went home and put on my best dress and came back by rickshaw so that I wouldn't be late.

Tsito came out to greet me. He bowed and said, "Congratulations on the New Year. Won't you please come in?" He then led me by the hand to the back of the church where he lived with his mother and father, his grandfather and grandmother, his aunts and his uncles, and his two little brothers.

We sat down in their sitting-room and talked and played ball until his second aunt came to say it was time for dinner and would Tsito please bring me to the dining-room.

We took off our shoes at the dining-room door because it was a grass matting floor. When we entered the dining-room, Tsito said, ''Please sit down'', and we sat down on high stools at a square table. Tsito had just three guests at this New Year's party, which was his very own, his grandfather, his second aunt and me. Before we began our meal Tsito himself thanked our Heavenly Father for the food which we were about to eat.

Tsito's first aunt brought in the bowls of steaming food. First we had shark's fins, then boiled chicken stuffed with chestnuts, and shrimps followed. The last course was a whole fish covered with sweet-sour sauce mixed with finely chopped vegetables, mushrooms and pork. As each course was brought in, Tsito invited us to partake of it, saying, ''Don't be careful; please eat.''

When the fish came along Tsito choked on a fish bone, but it did not upset him at all, he didn't even cry; his aunt patted him on the back and he was soon feeling all right again.

According to Chinese custom I left shortly after the meal was over, having bowed and thanked Tsito very much for such a lovely feast. Tsito then escorted me to the door where we said ''Good-bye''.

I hope the New Year will bring you as much happiness as my little friend Tsito brought to me. *Isabel Taylor.*

# PROVINCIAL NEWS

## ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY P.S.—At the Calgary Presbyterial Executive meeting in November reports were checked and the annual meeting planned to coincide with the date when Miss Ada Adams, one of our missionaries from Formosa, would be in Calgary.

Miss Lily Simpson, on furlough from India, visited the Calgary Auxiliaries, and also Three Hills and Cayley. At all points she told of her work, using costumes and handicraft to illustrate her talks, and in some places showed lantern slides.

**Red Deer P.S.**—At the Presbyterial Executive meeting in Olds Miss L. Simpson was the speaker, and Mrs. J. H. Williamson, Presbyterial President, gave a report of the Council meeting, which she had attended in Toronto; the discussions and findings of the different groups and the report of the meetings generally were of interest to W.M.S. workers.

Carstairs has had a series of interesting meetings. A lantern slide lecture by Mr. Konkle on the Leper Missions was enjoyed by the Sunday School children as well as the Auxiliary, as the former were sending their birthday money to Leper Missions. The Women's Missionary Society, assisted by the Young People's Society, entertained the out-of-town high school students. At their Thank-offering meeting Miss L. Simpson was the guest speaker.

A Missionary Rally in the Willowdale church for the women in Willowdale, Edwell, Valley Centre, and Hill End was arranged by Mrs. E. Bray. The Rev. E. and Mrs. Bray gave an interesting account of their experiences in Nigeria. ''Our Responsibility to the Future Generation'' and ''What the Bible Means to Me'' were two subjects considered during the afternoon. The ladies enjoyed the rally so well that a resolution was passed to make it an annual affair.

In an address at the Red Deer Auxiliary Thank-offering meeting Dr. R. H. Williams stressed the need of missionary work in the home and community, sowing the seeds in children's lives that they might be prepared to resist temptations confronting them. At a joint meeting Arbutus, Rocky Mountain House, and Benalto Women's Missionary Society groups were addressed by Miss Hermanson and afterwards shown through the hospital. They all evinced keen interest and suggested they be allowed to help contribute toward the hospital supplies. Miss L. Simpson addressed the congregations at Arbutus and Rocky.

**Edmonton P.S.**—Mrs. E. Gibbs, Presbyterial President, returning from Toronto, stopped at Vegreville where she gave her report of the Council meeting. In Edmonton, she reported to the Presbyterial and Auxiliaries. Miss L. Simpson was in this Presbyterial in November and addressed the Young Women and younger groups as well as Senior Auxiliaries in Edmonton and in Killam and Vegreville. At the C.G.I.T. rally in First Church, Edmonton, dressed in a pink *sari* with accompanying jewelry, she spoke to the girls from St. Andrew's, Strathcona, Westmount, and First Churches of her work at Jhansi and the Helen Macdonald Memorial School. The Westmount girls presented a skit, ''The New Sunday School Scholar''; and a ''Missionary Broadcast'', directed by Miss Matthews, gave a real conception of mission work throughout our Dominion.

## BRITISH COLUMBIA

MRS. A. WHITECROSS, KAMLOOPS, PRESS SECRETARY

MISS SYBIL D. WHITE, Provincial Corresponding Secretary, returning from the annual meeting of the Council, visited the Kamloops Auxiliary, **Kootenay-Okanagan** Presbyterial, on November 7th, giving a very instructive report of the Council proceedings, showing that no curtailing of the work was anticipated; all our missionaries are waiting to return to their posts as soon as conditions make it possible to do so, but while at home they are all engaged in important work for the spreading of the Gospel. Miss White also visited the Auxiliaries of Penticton, Vernon, Armstrong, and Salmon Arm. In **Kootenay** Presbyterial, too, she gave an excellent report of the Council meeting at the Auxiliary Thank-offering meeting of Knox Church, Cranbrook, to which she formerly belonged. Her outline of the progress of the various departments was both encouraging and inspiring. The Rev. E. W. Montgomery, a returned missionary, speaking of his experiences in Formosa, told in story form of the evidence of the power of the Gospel on the hearts and lives of the people of that land. A chorus was sung by the C.G.I.T. group. Miss White presented certificates to three Mission Band members who had graduated into the C.G.I.T. groups.

**Westminster P.S.**—At the Thank-offering meeting of the Jamieson Auxiliary of St. Stephen's, New Westminster, on October 14th, Mrs. Thos. Oswald of Gordon Edmonds told of the early efforts and organization as carried on by the women of our Church, how they gradually came together to form the Women's Missionary Society as we have it to-day. Mrs. Gordon, a long absent member, was welcomed back from Honolulu. The Prince Rupert Auxiliary enjoyed a visit from Mrs. Pollock, Presbyterial President, when she gave a report of the Council meeting.

At the Thank-offering meeting of Vancouver Heights Auxiliary, the Rev. F. G. St. Denis of Mount Pleasant gave an interesting address on Home Missions. To lead the musical service the choir was present, including the well-known radio singer, Bruce Kennedy.

The Westminster Presbyterial Fall Rally was held in Vancouver Heights Church on October 31st. Mrs. MacInnes and Mrs. Pollock spoke of the Council meeting. Mrs. MacInnes dealt especially with Senior Auxiliaries and the financial part of the Auxiliaries in the work of the Society, while Mrs. Pollock spoke of some of the highlights of the meeting. After the meeting a social hour was enjoyed, members of the Vancouver Heights Auxiliary serving refreshments.

A happy, profitable week was enjoyed by all who attended the Junior Girls' Camp at Keats Island. Miss Yeandle, the director, gave the talks on the Gospel. Miss Simpson of India told how this Gospel when received among the people of India wrought great changes. The girls were interested to see the pictures, the dresses, and other things from India, and we know that a great interest was aroused in spreading the good news of a Saviour. A few women who had accepted the invitation to join the Junior girls met each morning for a short period of Bible study and prayer.

## MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,

BRANDON P.S.—The Presbyterian Ladies' Associate Society of Minnedosa held their first Thank-offering meeting in the church with Mrs. G. W. Ferguson as speaker. At another meeting Mrs. D. W. Yuill of Melita gave an interesting report of the Council meeting. Both meetings were well attended and much was learned about the work of our Church.

First Church Auxiliary, Brandon, heard a very interesting talk on the spiritual side of the training of men in the fighting forces given by Flight Lieut. H. Lowery at the Thank-offering meeting. Miss Hazel Macdonald was the speaker at St. Andrew's Thank-offering meeting, taking as her subject, ''Things we ought to be thankful for''.

**Superior P.S.**—The various Auxiliaries and Associate Societies in Superior were fortunate in hearing reports from three delegates to the Council meeting in Toronto, each delegate taking up where another left off. Last month we reported a visit from Mrs. Gemmel, Provincial Corresponding Secretary. Later Mrs. H. H. Dunwoody, Provincial President, visited the head of the lakes and addressed a Presbyterial meeting. Departmental Secretaries' problems were discussed, the new procedure for supply work was thoroughly discussed and illustrated to show how it should work advantageously to Superior. Mrs. Dunwoody said she marvelled at the financial statement given by Mrs. Strachan, and asked that efforts be put forth to increase the number of subscriptions to the *Glad Tidings.* Mrs. C. LeCocq, Presbyterial President, continuing the Council reports, addressed a number of meetings in Fort William and Port Arthur, speaking on supplies, Welcome and Welfare, deaconess work, life membership, finance, work in China and India, and Young Women's work.

**Winnipeg P.S.**—At a special meeting of First Church Auxiliary, Winnipeg, two delegates to the Council meeting gave reports. Mrs. Gemmel told of the inspiration received from the morning meditations conducted by the Rev. G. W. and Mrs. Mackay and stressed the importance and responsibility of the Young Women's and girls' groups, and Mission Bands. Mrs. Dunwoody had a message for each departmental secretary, and stressed the importance of our magazine The *Glad Tidings,* as the only way of letting our congregations know the value of our work, which has grown to such proportions. This is demonstrated by our sympathetic interest in the orphaned missions and financial aid sent to bombed churches in Britain.

Miss Norma Brown, Presbyterial Girls' Secretary, addressed the Old Kildonan Auxiliary Thank-offering meeting on the subject of ''Faith''. The Literature Secretary, Mrs. W. S. Smith, spoke of the most interesting of the new books, making a number of sales.

Mrs. Gemmel also spoke of the Council meeting at a meeting of Mission Band and Explorer group leaders, passing on some helpful information from Mrs. Riddell's address on Mission Bands. Methods of teaching children and conducting Mission Band programmes were discussed. Some leaders find the Feltograph Board helpful in teaching missionary and Bible stories; others discovered that having a short musical drill, with the Banders dropping their offerings into a box as they marched past, aroused their interest in remembering their pennies. Missionary songs and plays were also discussed.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

The years may come and the years may go,
As swings Time's pendulum to and fro—
But the Kingdom grows.

BARRIE P.S.—In Orillia Mrs. W. S. Adams gave an address at the Thank-offering meeting; the offering amounted to $155. At Meaford the Rev. C. L. Mitchell addressed the large gathering, and the Rev. W. J. Cook spoke at Stayner and Duntroon. At a sectional meeting at Port Carling Mrs. N. R. D. Sinclair gave an address, and Miss Ada Adams demonstrated the use of handcraft at Oro Esson, Midland, Mansfield, and Bradford.

**Guelph P.S.**—Two Golden Jubilees were celebrated. At Duff's Auxiliary, Puslinch, in September Mrs. W. J. Hodges presided and Miss Jessie Jeffrey gave the history of the Auxiliary. Owing to bad weather, the four charter members could not be present. Mrs. R. C. Dunbar brought Provincial greetings and Mrs. Bennie, Presbyterial. Their own Miss M. E. Anderson said in her address, ''It may be to purify the native church or it may be because God is calling us to open new fields that missionaries have been recalled.'' At the Eden Mills Jubilee, Mrs. Thomas presided and Miss Jean Lowrie told the story of the years. The Rev. C. Steinmetz addressed the Young Women's rally in Guelph. The Acton Young Women and a Toronto Y.W. Auxiliary exchanged visits.

**Hamilton P.S.**—Highly successful was the Little Conference in Hamilton with the theme ''Advance and Build''. Miss Jean Weatherston, Young Women's Secretary, presided. Miss T. Negoro and Miss L. Pelton led discussions. Miss Isabel Taylor taught the Conference hymn. Mrs. Hugh MacMillan gave two theme lectures. A Toronto Fellowship group presented the pageant, ''One Hundred Years Hence''. Mrs. Munro and Mrs. McKellar brought greetings. At the Sunday morning service Dr. Effie Winchester gave a picture of life in India as a doctor sees it.

**Maitland P.S.**—When the Rev. John Pollock retired from active service at Whitechurch, Chalmers Auxiliary made a presentation to Mrs. Pollock, Presbyterial Treasurer.

**Ottawa P.S.**—Miss Ada Adams, Formosa, and the Rev. Alexander Ferguson, Ottawa, were the speakers at the Mission Band rally; Mrs. J. R. Hill presided. Rev. Gordon Taylor and Mrs. C. Robertson, Provincial Secretary, brought greetings. Mrs. A. W. Grant's ''story-o-graphs'' fascinated the children. Presentations of certificates and seals were made by Miss Adams and Miss Masson to 25 members. Mrs. C. H. Thorburn, O.B.E., thanked all who helped make the rally a success. The Presbyterial has again received $200 from Mrs. J. R. Hardinge of Coe Hill, a former member. This makes more than $1,000 received from her in the last decade. A shining example!

**Sarnia P.S.**—When St. Andrew's Church, Sarnia, celebrated its 100th anniversary with special services the oldest member present was Mrs. T. W. Nisbett, Honorary President of the Presbyterial.

**Brockville P.S.**—At Kemptville Auxiliary's Thank-offering meeting slides of Manchuria were shown, Miss Helen Jamieson spoke, and Mr. Lloyd Henderson, student missionary, gave an address. A report of the Interdenominational conference in Belleville that Miss Irene Stringer gave to her home Auxiliary at Lansdowne was later read at a sectional meeting in Spencerville. Mrs. B. D. Armstrong addressed the Morewood Thank-offering meeting and Mrs. James Riddell that at Prescott. A sectional meeting was held in Winchester, six Auxiliaries attending. In Morrisburg Miss Jennie Aikman, with five years' perfect attendance at Mission Band, received her red seal, making her a Life member.

**Glengarry P.S.**—In September a joint anniversary service in St. James Church, Gravel Hill, commemorated the 78th year of the congregation and the 55th of the Auxiliary, organized in 1886. This church was the first building erected by the early settlers and it has been in continuous use all these years. The Rev. M. N. MacDonald used the text, "Remove not the ancient landmark which thy fathers have set." Flowers were placed in the church in memory of the pioneers, those from the Auxiliary for the charter members, seven white for the departed ones and a mauve one for the surviving member. The large attendance included friends from Monklands, Avonmore and Maxville, with children from the fifth generation. Miss Ada Adams addressed sectional meetings at Cornwall, Maxville, and Finch, and Mrs. MacKillican reported the Council and Provincial meetings.

**Huron P.S.**—Seaforth Auxiliaries were honoured in having Mrs. A. R. McMurrich as speaker at their Thank-offering meeting. "The missionary problems of all denominations are much the same", she said, as she stressed co-operation. She gave examples of what has already been done—the money given to Orphaned Missions, a grant towards the support of Mr. Wilfred Smith in Moslem work, and the loan of Miss Gibbs to the Church of Christ in China. Our work reaches out in friendship, love and endeavour to all the world.

In Cavan Church, Exeter, the Mission Bands of the Presbyterial met; the Exeter group, under Miss L. Jeckell, gave a greeting in song to members from Hensall, Goderich, Clinton, and Seaforth. Every Band took part in the programme. The speaker was Miss S. I. McLean. The

Rev. G. C. Greig, Exeter, at the Thank-offering meeting in Goderich spoke on his forty-five years of work in Burma under the Baptist Church Board.

**London P.S.**—Mrs. V. A. Smith, Toronto, was a welcome speaker at a Presbyterial rally in New St. James Church, London, giving an intimate and informative address on work among the Moslems.

**Saugeen P.S.**—Knox Auxiliary, Normanby, is forty years old. At a birthday meeting two pioneer members, Mrs. Leith and Mrs. McIlbride, were present. Highlights were minutes of the first meeting, an address by the first president, Mrs. John Marshall, greetings from the Rev. D. L. Campbell during whose ministry the Auxiliary was organized, and the Rev. Gordon Duncan, Drayton, and the presentation of an Honorary Membership certificate to Mrs. Marshall in appreciation of forty years' service.

**Stratford P.S.**—At the fall Executive meeting delegates responded from Cromarty, Atwood, Listowel, Monkton, Mitchell, Stratford, Shakespeare, North Easthope, Motherwell, Burns and Avonbrook. An exceptionally fine paper on ''Why I belong to the Women's Missionary Society'' by Mrs. George Wood was sent to the Exchange Secretary. ''In Memory''—Mrs. J. MacMillan, Stratford, and Miss Jessie Machan, Mitchell.

## QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

RING in the glad New Year with all its golden opportunities for service in missionary work. Dear Home Helpers, in this little corner of the Master's vineyard may we each one do our very best this year. The Secretaries by now will have been around with the mite boxes and envelopes for 1942, also with a copy of the Home Helpers' reports for 1941, that all may know what has been accomplished in the past year and prepare for an advance in the present year. The list of prospective new members will be in the hands of the committee to follow up, so that our membership may grow. They will take along with them a copy of the *Glad Tidings* and the Auxiliary programme.

Let us pray more about our work—Let us talk about it to each other—Let us read about it in the *Glad Tidings*—Let us work diligently with loving interest and kind understanding one for the other—Let us assist the Auxiliary by asking Home Helpers to become regular members as soon as circumstances allow.

Our busy mothers with little children, our business and professional women, our women living in rural districts a long distance from place of meeting, our aged and shut-ins, we welcome to this department of the missionary work. We hope to encourage and help them, with a friendly, cheery visit, a telephone call or a letter. We ask them for their prayers, their interest in the work, and their gifts to help carry it on, ever trusting in our Heavenly Father for strength and guidance. —*J.C.S.*

## SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

SASKATOON P.S.—To St. Andrew's Auxiliary, Saskatoon, in November Miss Lily Simpson spoke of her work, particularly in connection with the Helen Macdonald School and hostel. She expressed regret that for lack of sufficient workers many people of that district, natives who had earlier professed Christ, had gone back to idolatry. She asked our prayers especially for the work in the new territory where the need was so great. India, she said, is a patient in need of a specialist; we must be the ambassadors who introduce the patient to the Doctor, a loving God, longing to save and to heal. At the Thank-offering meeting, the Rev. Dr. Inkster gave an address on New Zealand. About seventy slides were shown, many of them in natural colours, giving a vivid idea of the natural beauty and the substantial progress of this southern Dominion. The Wilkie Auxiliary held a well attended Thank-offering meeting. Mrs. McKinnon spoke on the subject, ''I love the Church''. Mrs. Sitter read articles from the book, *As a Woman Thinketh.* Mrs. McIntosh and Miss Sitter are the new Mission Band leaders.

Parkview Mission Band, Saskatoon, had a very successful autumn rally with a splendid attendance of children and adults to hear an inspiring address from Miss L. Simpson, who held the undivided attention of every child, telling many interesting things about the children of India and the type of children brought to the Abey Memorial Children's Home. At the Auxiliary's annual cradle roll meeting many mothers were present and enjoyed Miss Simpson's address. Miss M. M. Steenson presided.

**Regina P.S.**—Mrs. J. B. Shaw had a tea at her home to enable the Regina W.M.S. ladies to meet Miss Simpson. Afterwards at a Camp re-union at First Church thirty-seven girls from Northside and Eastview had supper together, and then singing around an indoor camp fire, camp stories, and as the highlight of the programme an address by Miss Simpson, wearing an Indian *sari* and showing lantern slides of her work in India. This experience served to make a missionary's life very real and very appealing to the girls.

Regina held its Thank-offering meeting late in October, Miss Todd conducting the devotional service. Dr. Inkster delighted his audience with an address on New Zealand, based on his eight months' sojourn there. He and Mrs. Inkster arrived in time for the General Assembly meeting commemorating 100 years of Presbyterianism in that land. Slides showed something of the home and school life of the Maoris, their grace in music and dance, and skill in wood carving. From the point of attendance and offering the meeting was most gratifying.

**Moose Jaw P.S.**—At a very successful Young Women's Conference for Moose Jaw and Regina Presbyterials held at Moose Jaw at the Thanksgiving week-end delegates were present from Briercrest, Broadview, Moose Jaw, and Regina. Miss Simpson, on furlough from Jhansi, India, addressed the groups at Weyburn, Swift Current, Pambrun, Assiniboia, and a joint meeting of Knox and St. Paul's Auxiliaries in Moose Jaw, concluding at Briercrest. At Assiniboia, taking as her text Romans 10: 14, 15, she emphasized the importance of the work in the foreign field and the fact that every one had a part to do. Jhansi was only a small part of India which had a population of over 350,000,000, a land of many different peoples with different customs, ideas and languages. She related many incidents in her work which has been very encouraging. The medical work helps a great deal, she said, to overcome the fear and prejudices which enslave the people. After her address, Miss Simpson exhibited many dresses worn by the people of India, also many idols, prayer beads, and dolls dressed in Indian costume.

## Treasurer's Statement

*November 30th, 1941*

### RECEIPTS:

| | |
|---|---|
| A Friend | $ 3.00 |
| Chinese Women's Auxiliary, Toronto | 30.00 |
| Girls' Camp at Kintail, "Miss Gibbs' Work in Yunnan Province, China" | 4.88 |
| Refund on Council Expenses | 8.05 |
| Refund from Deaconess on Refresher Course | 58.45 |
| Refund on Lantern Slides | .55 |

PROVINCIAL GIVINGS:

| | |
|---|---|
| Alberta | 731.04 |
| British Columbia | 900.00 |
| Ontario | 14,200.00 |
| Quebec | 2,000.00 |
| Saskatchewan | 532.48 |
| | $18,468.45 |

### DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Canora | $ 226.99 |
| Rocky Mountain House | 312.00 |
| Weirdale | 123.33 |
| Chinese in Canada | 661.83 |
| Cecilia Jeffrey Indian School, Government Grant | 2,918.68 |
| Birtle Indian School, Government Grant | 1,723.03 |
| Mistawasis Indian Day School | 45.00 |
| Presbyterian Residences: | |
| Saskatoon | 75.00 |
| Huntingdon | 75.00 |
| India: | |
| Bhil Field | 40.00 |
| Jhansi Field | 83.33 |
| Miss Ruth Buchanan, Work under Bhil Council | 250.00 |
| British Guiana, Mrs. Jas. Dickson's Work | 50.00 |
| Overseas Missionaries | 182.32 |
| Organization | 516.66 |
| Literature | 591.28 |
| Deaconesses | 1,865.54 |
| Miscellaneous | 361.15 |
| Christian Literature | 89.75 |
| Council Expense | 4.10 |
| China | 825.00 |
| Student | 55.00 |
| Deputation | 72.95 |
| Exchange | 6.16 |
| Administration | 550.90 |
| | $11,705.00 |

## RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Special Fund— | |
| Payment on Prince Albert Residence | $ 33.25 |
| Sale of material at old Cecilia Jeffrey School, Shoal Lake | 435.00 |
| Interest | 23.26 |
| Overseas Fund— | |
| Refund from Student | 20.00 |
| Interest | 120.00 |
| Pension Fund— | |
| Memorial to Miss A. H. Gowans, "Through Glebe Young Women's Auxiliary" | 100.00 |
| Interest | 737.42 |
| Sustaining Fund— | |
| Interest | 270.00 |
| Legacy Fund— | |
| Interest | 28.50 |
| | $1,767.43 |

### DISBURSEMENTS:

| | |
|---|---|
| Building Ukrainian Church, Toronto | $ 350.00 |
| | $350.00 |

(Mrs. Daniel) Helen M. Strachan,
*Treasurer.*

There came three Kings from eastern land,
Star-led by God's Almighty hand,
To Christward through Jerusalem,
Unto the crib at Bethlehem.
God, thither too our footsteps guide
To serve that Babe at every tide.

From Morning-land in haste the while
They journey many a hundred mile:
O'er hill and dale, in frost and snow,
By land, by water, on they go.
God, may the roadway never be
Too rough and hard that leads to Thee.

No sooner come within the stall
Than down upon the knee they fall,
And offer Him, in order meet,
Gold, myrrh, and incense passing sweet.
God, take our gifts, or great or small,
Heart, soul, life, limb, name, substance—all.

—*From the Cowley Carol Book.*

## New Organizations

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**Prince Albert P.S.**—Auxiliary, Carragana.

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| THE PATTERN AND THE POWER FOR A NEW WORLD ORDER. By Basil Mathews | | .25 |
| FOR THE HEALING OF THE NATIONS. By Henry P. Van Dusen | | .65 |
| LAMPS IN THE WIND. By Eleanor McDougall | | .75 |
| TALES FROM FREE CHINA. Mission Study Kit for Girls' Groups | | .75 |
| TALES FROM OVERSEAS. Mission Band Story Book | | .35 |
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*I give and bequeath to the* WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of ........................................ dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XVIII FEBRUARY 1942 No. 2

# THE GLAD TIDINGS

In Yunnan

New Ukrainian Church

World Day of Prayer Services

Younger Churches Help the Older

Mrs. Dickson and British Guiana Women

News Letter from Canton

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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# The Glad Tidings

Vol. XVIII TORONTO, FEBRUARY 1942 No. 2

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

WITH the beginning of the year came changes affecting five of the Society's deaconesses. Miss Frieda Matthews came to Toronto early in January to begin her new work as Field Secretary. Miss Elizabeth Walker has returned to her home in Peterborough, Ontario, and Miss Mary Todd has begun work in the Rocky Mountain House district, while Miss Margaret Ramsay has taken the latter's place in Regina. Miss S. V. Scott, who has been doing deaconess work under the Presbytery of Toronto, for two years in the congregation of Fairbank Church, Toronto, is now at St. Matthew's in the east of the city.

MISS M. E. ANDERSON, who returned from Japan about a year ago and for most of the past year was doing deputation work in Ontario, has gone to British Columbia where a full programme has been arranged for her in the Presbyterials of that Province. On the way West Miss Anderson was to stop at several places—speaking at Port Arthur, Fort William, Winnipeg, and at other centres in Manitoba and in Saskatchewan and Alberta.

Miss Lily Simpson, on furlough from Jhansi, India, spent the autumn months in Alberta and Saskatchewan, and is now to be in Toronto for some time, taking some courses at the Training School and the School of Missions.

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ON February 19th, from 5 to 5.15 p.m. (Eastern Daylight Saving Time) there will be a coast-to-coast broadcast arranged for by the Inter-Board Committee of the Women's Missionary Societies of Canada in connection with the World Day of Prayer. The speaker will be Mrs. William Dennis, C.B.E., LL.D., of Halifax, President of the Victorian Order of Nurses.

## Thanks for Money Sent

THE Treasurer has received acknowledgment of the money sent after the Council meeting to Dr. Paton of the International Missionary Council for Orphaned Missions, and to the Presbyterian Church of England and the Church of Scotland for churches that had been bombed.

Dr. Paton wrote: ''Thank you very much for your letter of October 11th with the draft for $750 (167-15-8). I have noted how the money is divided between your Society and the anonymous friend.

''Thank you also for your extremely welcome news that no less than $4,000 has been voted for Orphaned Missions for the year 1942. It is extremely thoughtful of you to give us this information in advance, and it is most welcome to all of us here.''

The Rev. A. S. Kydd, General Secretary of the Church of Scotland, acknowledges ''with warm thanks'' the $350—$250 voted by the Council and the special gift of $100, to be used for the Presbyterian Churches in Scotland who have suffered bombing—which he was passing on to the Secretary of the Church's War Damage Committee. ''It is a great encouragement to think of our many friends in Canada who remember these Churches in their trouble.''

Writing of the receipt of the draft for £55.18.7, the Rev. W. T. Elmslie, General Secretary of the Presbyterian Church of England, says: ''We are deeply touched by this splendid generosity on the part of your Society and more particularly by the assurance that it gives to us of your sympathy and prayers. I have not had an opportunity of consulting others as to the best way of using this splendid gift, but already quite a number of possible ways of using it have occurred to me. Some of our Churches have incurred very serious expenses through air raid damage for which we do not expect to receive anything like full compensation from the Government. Others whose premises are undamaged have suffered almost equally severely through the evacuation of their members, more particularly in some of the larger cities and on the East and South coasts. I gather from your letter that you leave considerable discretion to us as to the way in which your gift should be spent and for this we are grateful. We have collected very considerable sums for relief of persons who have suffered through air raids and for the moment we have greater needs in other directions. I can assure you, however, that the best use of your gift will be very carefully considered so that full advantage may be taken of your very generous action. Please assure the members of your Society of our deepest gratitude and most warm appreciation. It is good to know that the ties that link together the Christian Churches are strengthened rather than weakened by the troubles and difficulties of the present time.''

## Give Help to Orphaned Missions in India

THE Society's missionaries in India, who had been helping European missionaries on nearby fields left without support after war began, were advised that from the balance on the field they might contribute to these Orphaned Missions. In a letter to the Treasurer Miss Williamson tells of what was done on the Bhil field. ''I have paid Rs 300/ to the National Christian Council for the Orphan Missions (in answer to the Council's appeal on behalf of such missions in India). . . . I have also given Rs 700/ to our friends in the Swedish Mission; to the Danish ladies Rs 600/ and to one other lady Rs 100/. The Danish ladies were to receive some support from their colleagues in the Swedish Mission, but the decision of their council to devote this money to their own use, some folks felt, must be confirmed from home,—that confirmation has not come through, so while the intention was good it has not been carried out. They keep buffaloes and sell milk from which they receive about Rs 2/ per day. They get enough milk for themselves and their orphans, and what they sell pays a man to care for the buffaloes and the cost of keeping them. From their garden they get vegetables in season and the garden paid for its upkeep last year. One way and another they can manage for food, but there are so many things one needs besides bread alone. We are glad to be able to give them this help and they are very grateful to you ladies for allowing us to help them.''

– Amkhut, Central India, October 15, 1941.

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TO those who have been sending in gift subscriptions to the *Glad Tidings* we would say, ''Thank you'', on behalf of the women who would not otherwise have the Society's magazine. Often such subscriptions make it possible for some families in frontier districts of our country and other places where they may be cut off by distance or other conditions from the services of the Church to have this contact with the work of our Church and Society and its members in other parts of Canada.

Two letters recently received from different parts of the Peace River district express appreciation of the copies of the *Glad Tidings* thus sent. In one case the writer sending in a subscription for the next two years, says: ''I appreciate very much getting your paper now 3 years. You have been very kind to us as newcomers to your country. When we came to Canada almost 4 years ago Miss Fraser of the Presbyterian Church at Halifax met us, and I never will forget the warm welcome they gave us; it made us feel so happy to find true Christian friends in a new land. We pray God will richly bless their work there at the Port. We all thank you very much for the *Glad Tidings,* it is so interesting, and may God bless it in many homes. We pass it on through the different homes here, and they all enjoy it. Many thanks for sending it.''

In the other case six copies have been sent to Mrs. Roderick Macdonald of Blueberry Mountain for distribution in that district. She writes: ''The six *Glad Tidings* you have been sending are very much appreciated. I mail three of them each month to women who have no opportunity to get in touch with missionary work. One woman is the only Presbyterian in the whole community. I know a number were subscribed for by our Auxiliary. Many might think that all our women might subscribe but some rarely see any money. Our wheat crop was rained on all season, till when it was threshed eventually it was graded No. 4 tough—bringing the wonderful price for one's year's work to 37 cents a bushel! Eggs, when we can sell them, bring 10 cents a dozen, except just in the winter months, so there is not much for the farmer's wife to spend!

''Our Auxiliary meetings are well attended even when the roads were so muddy that only high rubber boots could get one over them. The women look forward to and plan for the Day of Prayer as the great day of the year. We have all been so interested in reading at the meetings *Life Has No Ceiling* and were thrilled to hear the name of its hero Dr. Cheng mentioned about a month ago over the radio, in connection with the Generalissimo. We have a wonderful doctor in Spirit River who is Chinese; this fact made the book all the more interesting.''

Old London's time-encrusted walls
Are but the work of human hands.
What man has fashioned for us falls;
What God has breathed into us stands.

What if the splendour of the past
Is shattered into dust; we raise
A monument that shall outlast
Even the Abbey's span of days.

On broken homes we set our feet
And raise proud heads that all may see,
Immortal in each little street,
The soul in its integrity.—A. A. Milne, in *The Times.*

# Miss Buchanan Continues Work in Bhil Villages

From a letter received by Mrs. Pae on January 5th from Miss Ruth Buchanan concerning the $500 grant for her work:

WHAT I want it to say is: "Thank you so much, Finance Committee, for the offer of $500 for my work in the villages. It really just makes it possible for me to carry on."

I am sorry that I have been so long in replying. Kinnaird College, Lahore, were asking me to join their staff, and in some ways the invitation was ever so appealing. But when I had to give them a final answer—the day we arrived back here from the Himalayas last week—I felt I couldn't possibly leave Father and go so far away. It would have been very hard for him, too, to leave these places and people whom he loves so dearly to go away up there with me.

So your resolution last June met my need this October and the result is that both Father and I plan to stay on another cold season in the jungle.

It's Sunday evening,—evening church is just over. As we came out of the building into the warm October twilight, a small deputation from the Ghurka Regiment awaited us. One of the wives died to-day, leaving a baby seven days old. Would we—could we—take it and care for it? In a year, the father said, he would leave to return to Nepal; then he would take his baby and repay us for our trouble. One of the Christian women, Dorcas by name, lost her own baby this summer and is going to take in the wee waif. Miss MacMurchy has been so sick in Jobat and Miss Williamson is so short-handed in Amkhut that I hate to burden them with such a wee baby. Perhaps Dorcas may be able to manage. Anyway . . . the first instalment of your money goes to buy baby food and baby necessities for a Nepalese baby whose mother has died far, far from her home. I think you'll be glad to know of the loving service of the first dollar.

Father expects to leave for Toran Mal next week. I may go across country in two weeks or so, or may not go till after Christmas. I'm buying a pony and am looking forward hugely to six weeks along the paths that converge on AliRajpur. We're a tremendous metropolis of 5,000 souls! ! But a centre on which converges scores of villages. Market day is a grand sight.

AliRajpur, Central India, October 26th, 1941.

I have waited through the dark
And I have seen a star
Rise in the darkest sky, repeatedly;
It has not failed me yet.
And I have learned God never will forget
To light His lamp. If we but wait for it
It will be lit.

—*Grace Noll Crowell.*

# Miss Gibbs on New Field

– From a letter from Miss Helena Gibbs.

KUNMING at last, and on schedule, too! The Lord has certainly led step by step and cleared away all difficulties. I can still feel the motion of the plane as I sit here writing in the sitting-room of the Mission's headquarters, a Chinese house and a very lovely one, too.

I had a week in Hong Kong, and quite a busy one, looking after my trunks and money and such a lot of red tape. I didn't have much spare time. As the girls were in port two days before going on, I saw as much of them as possible. We took a drive around the island. It is one of the most beautiful spots I have seen. A nurse who travelled with us on board ship disembarked in Hong Kong, too, and we kept each other company. It was so nice to have some one in a strange city. I stayed at the Helena May Institute—very much like a Y.W., and all the girls were very friendly. It is almost impossible for any woman to stay in Hong Kong now. I was only allowed seven days. The day before leaving I moved over to Kowloon on the mainland as I had to take my departure from there. In the afternoon of the day I left I had to get my suitcase weighed and I had quite a time sorting things out. I got my rug out of my trunk and some soap and I'm so glad I did. As there was a blackout the night I left, I had to begin getting ready before dark. I put on layer after layer and filled my pockets till I could hardly move. I had to leave some things behind, among them my hat. I carried a pair of shoes and a book and writing pad, besides my rug. I weighed twenty pounds more than I had in the afternoon. I had to get a bus to the airport and it was pitch black on the streets. A missionary staying at the same place went with me. We had almost to get run over to hail the bus and then were held up twenty minutes for a practice. However, I found I had extra time and got aboard safely. I enjoyed every minute of the trip. It was a clear night and perfect weather. We seemed to be so close to the stars. We stopped at Chungking, but it was still dark. I'll never forget seeing the sun rise and the mountains below us with snow and clouds. . . . Just before we arrived at Kunming I had coffee on the plane and it was so good. I kept my ears stuffed with cotton wool and actually had two or three hours' sleep. The engine made no noise to speak of. I didn't even strap myself in. I certainly prefer plane travel to ship.

Dr. Clark is ill just now, so the Chinese pastor met me and brought me here. I wish you could have seen the bus we rode in. It just hangs together and that's all, but it goes and that is the main thing. I found it very much colder here than I expected—I hated to take off any of the clothes I had on. It is lovely during the day but cold morning and night. I have gone into winter clothes. I suppose I feel it more because of the heat of our voyage. As we have to be ready any time during the day to leave the city, we keep a few necessary things on hand to carry along. Everything has been very peaceful so far and the nights are very safe. I haven't seen much of the city yet. We don't go out until late afternoon unless we all go together. I am living and eating with Pastor Chiu and his wife and Miss Hsu, so I am living Chinese style. I really like it very much. We have breakfast as we do at home but at noon and night we eat Chinese food. As they have been here only a little over a month, we are all new together. They speak English very well, which is bad for my Chinese. They came in through Burma from Hong Kong, flying in part way, too. Pastor Chiu was educated in England, at Cambridge, and joined in with the London Missionary Society. His wife was educated in the States and belonged to the Southern Baptists. The work here is very new, and the mission moved into new premises very recently; the old place was destroyed. Quite near is a University of 3,000 students, all of whom walked or made their way here by some means from occupied parts. It is for these students that the work was opened here.

Kunming, Yunnan, China, November 15, 1941.

Note—We regret that the pastor's name was incorrectly given as Chen in our last issue. Editor.

## Christian Statesmanship

(Reprinted from *Far Horizons,* of the Presbyterian Church of England)

PLANNING AN ATTACK—THE CHURCH OF CHRIST IN CHINA SHOWS US HOW TO DO IT

THE "Great Migration" of people from the Japanese-infested East to the "free" West of China has faced the Chinese Church with sudden and new problems, but the same resilience and initiative which marks China's political life shows itself also in the life of the Church. Far from sitting down under the additional strain of these days the Church is up and doing, quick in recognizing new needs and opportunities and optimistic in plans for advance. Typical of this spirit of adventure is the report recently to hand of completely new work envisaged in an industrial area in South Yunnan.

### K. K. K.

This mysterious title, which sounds like a secret society, represents a project planned co-operatively by Church and Mission in Southern Yunnan. It is an attack by the Kingdom of God upon a whole district. Here lie five towns in intimate contact commercially and culturally with the capital of the Province, Kunming, but several hours' journey distant, towns which are being subjected to the industrialization which has come to Western China with the tide of war, but which are hitherto outside the sphere of activity of the Christian Church. One can imagine the haphazard way in which at home here we should allow the varied denominations to drift into work in such a district, according to inclination or chance contact, but without any wide or statesmanlike plan of attack. Not so the Christian forces in China.

### Spying out the Land

The Church of Christ in China recently sent out a survey party to explore the needs and opportunities of this area. The first of the five towns, K'ai-yuan, lies about eight hours' journey south of Kunming; beyond this, still going south for three hours, lies Meng-tsz. Here a narrow-gauge branch line cuts away westwards, dividing into two before long, one part climbing up into the hills to the important tin-mining area of Ko-kiu five hours' journey away, the other branch going to Kien-shui (five hours) and Shih-ping (three hours farther still). The K.K.K. project regards these five towns as a whole and plans to make Kien-shui the residence of the first group of missionaries, with a hospital, Senior and Junior Middle schools, as well as Higher Primary schools. From this centre the medical and educational development of the district will proceed. Community clinics will be established at Shih-ping, Meng-tsz and K'ai-yuan. At Ko-kiu there is already a modern hospital under government direction. The Church will aim at a Maternity and Children's Clinic there in contact with the hospital. Educationally the plan will be to establish Junior and Higher Primary Schools in each of the five towns, Kien-shui, with its Senior Middle School, being the centre, and the whole organization being under the direction of a highly qualified Chinese educational director.

The evangelistic drive will follow the same geographical lines. Operating first from Kien-shui, the attempt will be to establish evangelistic centres in each city staffed with Chinese evangelists—a man and a woman evangelist in each town.

### The Social Gospel

The situation at Ko-kiu presents special demands for the kind of special service that should appeal to the Christian conscience. The town is the centre of a tin-mining industry which produces 10,000 tons of tin a year, and in spite of frequent attempts by the Japanese to block the Burma Road, the tin from this district usually finds its way to Rangoon in twelve days. Some 8 per cent. of the mines are government-owned, and working conditions in these are reported to be good. No boy labour is employed, the average age of the workers is twenty-five; eight hours a day underground, and nine hours on the surface are worked. Wages and accommodation are both good. In the 92 per cent. privately-owned mines, however, things are very different. The average age of workers is eighteen years, and a sixteen-hour day is worked. Crude and out-moded tools are used with little or no machinery. The ore is dug by hand and gathered by the miner into sacks, being carried, slung on his back, up a steep slope to the surface. The mortality of the workers is high and the living conditions bad. It is not surprising, therefore, that the K.K.K. plan gives a large part to social service among these young miners. A year ago a conference of Yunnan

Christian workers was held at Kunming, which invited the General Assembly of the Church of Christ in China to operate a comprehensive Christian programme of social betterment in this area. The Church realizes that in order to carry this out there will be needed the co-operation and goodwill of Government agencies, Y.M.C.A. and other Church organizations.

### The Strategic Centre

The statesmanship of this whole scheme shows itself again in the realization that Kunming, the capital of the Province, being the natural commercial and cultural centre for this district, must likewise be the Church centre. A strong Church at Kunming is the keystone of the whole plan, and this has already been established as a centre for student life and a means of contact with those whose goodwill must help in the wider service envisaged.

### A Whole Task

Here, then, we see our Chinese Christian brethren advancing on a task with something new in the way of policy, harnessing all their resources of man-power and money, calling upon indigenous Church and Mission alike to win a whole district for Christ. This is Christian statesmanship of a new order which gives a lead to the whole world-wide Church. This is how it ought to be conceived. Their fellow-Christians in other parts of the world will follow the carrying out of the plan with interest and enthusiasm.

## Edmonton Bids Farewell to Miss Matthews

MISS MATTHEWS was the guest of honour at a tea in the social room of First Presbyterian Church on Monday evening. She has been deaconess for the five Presbyterian churches in Edmonton.

Attending the affair were representatives of the congregations of Westmount, St. Andrew's, Rupert Street, Strathcona and First Churches. Mrs. E. Gibbs, president of the Edmonton Presbyterial was in charge of arrangements.

As Miss Matthews has worked under the Home Mission Board in Edmonton, Dr. F. D. Roxburgh spoke, commending the service she has given in the five churches and at the mission field of Beverly, where she has superintended a Sunday School.

Mrs. D. G. McQueen expressed the appreciation of the women in the various missionary societies for Miss Matthews' many and varied services, saying that Edmonton has benefited by the experience Miss Matthews has had on previous fields at Shaughnessy, Willowdale, and at the Birtle Indian School.

Presentation of a black leather travelling case with fittings of black and gold was made by Mrs. Percy Frith, president of the Y.W.M.S. of First Presbyterian Church.

The Rev. J. MacBeath Miller, minister of First Church, introduced the speakers.

—*The Bulletin,* Edmonton.

# World Day of Prayer

## February 20th, 1942

**This Order of Service was prepared for the Inter-Board Committee of the Women's Missionary Societies of Canada by Miss Margaret Brown, China; Miss Kate McLaurin, India; Mrs. James Dickson, Formosa; Mrs. Victor Spencer, Japan.**

*We grovel among trifles and our spirits fret and toss*
*While above us burns the vision of the Christ upon the Cross.*

. . . . . . . . . . .

*No power of man shall thwart us, no stronghold shall dismay,*
*When God commands obedience, and love has led The Way.*
—Canon Frederick George Scott.

### WORSHIP SERVICE

### Theme: *"I am the Way."*

### The Way to the Father

All standing, the Leader shall say:

LEADER: Thomas said unto Him, "Lord, how can we know the way?" Jesus answered, "I am the way . . . no man cometh unto the Father, but by me."

CONGREGATION: Jesus said, "I, if I be lifted up, will draw all men unto me."

LEADER: Having therefore, brethren, boldness to enter into the holiest . . . by a new and living way which He has consecrated for us through His flesh, let us draw near with a true heart in full assurance of faith.

CONGREGATION: We would see Jesus, who alone is the Way.

**Prayer** (by the Leader or one appointed—kneeling):

Our Father, in every land to-day there are eager souls searching feverishly for a way to satisfy their hungry hearts. Lured by false hopes, they stumble and fall or wander into paths that lead from Thee, who alone can satisfy the longing soul and fill the hungry heart with goodness. Help us in the darkest hour to be sure of Thee and Thy over-ruling Providence, because we have found that, at all times and in all the perplexities of life, Christ is the true and Living Way to Thee, our Father.

CONGREGATION: Amen.

**Hymn 185**: Thou art the Way: to Thee alone. (Tune *Irish C.M.*)

### The Way of Love

LEADER: Jesus said, "This is my commandment, that ye love one another, as I have loved you."

He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

CONGREGATION: Help us to walk in Thy Way of Love.

**Prayer** (by the Leader or one appointed)

Lord of Life, we look to Thee because we have seen Thy shining Way of Love revealed in Jesus and have fixed our hearts thereon.

Yet too often have we shunned that Way, not daring to follow where it leads. And now convinced that we cannot walk it alone, without Thine aid, we pause in Thy presence. Save us from ourselves. Give us courage to walk boldly at all times, rejoicing as we go, that others, inspired by our example, may also seek and find the Way.

CONGREGATION: Help us, our Father, to walk in Thy Way of Love.

LEADER (or one appointed):

Let us pray for the homes in Canada and in all other countries, especially remembering the young people in them.

Our Father, who hast established Thy people everywhere in families, and whose Blessed Son, when He was here on earth, did vouchsafe to live in a humble home, and to bless with His presence the home in Bethany, grant that the homes in Canada may become true Christian centres where love reigns supreme, and that the young people, who at this time are facing increasing temptations and perplexing decisions, may see that to follow Thy law is the only way for the individual as for the nation.

CONGREGATION: May Thy law of Love reign in our homes.

LEADER: Our Father, on every side we see the evils of intemperance bringing about the downfall of our young people setting out upon the highways of life. May we teach them that all intemperance undermines their bodies, which should be Thy temple, and destroys the love and harmony which is the only foundation on which a true home can be built and real success achieved. May we manifest our love by consecrating our lives to removing from the path of youth all unnecessary temptations.

CONGREGATION: May young people everywhere learn to walk in Thy Way of Love.

LEADER: Jesus said, ''Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven.''

LEADER (or one appointed), to be read with a pause at the end of each clause:

Let us pray silently for the children in every land:

For all who are handicapped by hard circumstances. . . .

For those who are being brought up in homes where there is no knowledge of Jesus Christ, from whom comes all true joy, beauty and love. . . .

For the sick and crippled and deformed. . . .

For all who are suffering by reason of war. . . .

For all who have lost their parents and homes, or those who have been separated from them, especially those evacuated to Canada and the United States of America. . . .

For all who are suffering in body through exposure and want, especially those in the occupied sections of China and of Europe. . . .

For those who are suffering in mind and soul through fear and bitterness and strain in the war zones all over the world. . . .

LEADER: Help us to love the little children.

CONGREGATION: And to guide them in Thy Way.

LEADER: Jesus said, ''By this shall men know that ye are my disciples, if ye have love one to another.''

Let us not love in word, neither in tongue; but in deed and in truth.

**Prayer** (in unison)

O Father of all, in this time when passions are unloosed and evil reigns enable us to hate the sin yet love the sinner, remembering always that Christ came into the world to seek and to save the lost. May we be honest in our worship, and if our hearts harbour anything of jealousy or hatred of others, may we bring them with us before Thee to let Thy light shine upon their faces, that we may see what is lovable and good and what it was in them for which Thy son was willing to lay down His life. Save us from pride of race and help us, while still striving against the evil, to obey Thy great command to love our enemies.

CONGREGATION: Amen.

LEADER: Jesus said, "There is joy in the presence of the angels of God over one sinner that repenteth."

LEADER: (Pause after each for silent prayer.) Let us remember before God all those who have lost their faith in Him and in His Church. . . .

Those who have grown cold or neglectful of the House of Prayer. . . .

Let us pray for the anxious and the bereaved and all others suffering by reason of war; the homeless; the hungry; the oppressed, especially in occupied territories; the exiled Jews and all whose faith in God has been shaken by what they have seen or suffered. . . .

CONGREGATION: Help us to walk in Thy Way of Love.

**Hymn** (Tune: *Gower's Litany*)

Gracious Spirit, Holy Ghost,
Taught by Thee we covet most
Of Thy gifts at Pentecost,
Holy, Heavenly Love.

Love is kind, and suffers long,
Love is meek and thinks no wrong,
Love than death itself more strong
Therefore give us love.

Prophecy will fade away,
Melting in the light of day,
Love will ever with us stay;
Therefore give us love. Amen.

### The Way of Service and Sacrifice

LEADER: Jesus said, "The Son of Man came not to be ministered unto, but to minister. He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. . . . I am among you as he that serveth."

CONGREGATION: Fill us with Thy spirit of service, O Lord.

LEADER: Let us pray for our Empire and all nations co-operating with us in the defence of righteousness and freedom.

*(A pause for silent prayer.)*

LEADER: O Lord, hear our prayer.

CONGREGATION: And let our cry come unto Thee.

LEADER: Let us pray for God's guidance, protection and blessing for our King and all the Royal Family, and for all those upon whose shoulders are laid the tremendous responsibilities of Leadership and Government in these anxious days.

*(A pause for silent prayer.)*

LEADER: O Lord, hear our prayer.

CONGREGATION: And let our cry come unto Thee.

LEADER: Let us pray for those serving in the King's forces and in those of our allies; the soldiers, sailors and airmen and those in the merchant marine, especially remembering in our hearts those known and dear to each one of us.

*(A pause for silent prayer.)*

LEADER: O Lord, hear our prayer.

CONGREGATION: And let our cry come unto Thee.

LEADER: Let us pray for all Women, both at home and overseas, who are engaged in Red Cross and other War Services, that they may be protected and strengthened by God's loving presence in all dangers, both spiritual and physical.

*(A pause for silent prayer.)*

LEADER: O Lord, hear our prayer.

CONGREGATION: And let our cry come unto Thee.

LEADER: Let us pray for the Wounded, the Sick and the Dying, the Prisoners of War and for all who minister to them.

*(A pause for silent prayer.)*

LEADER: O Lord, hear our prayer.

CONGREGATION: And let our cry come unto Thee.

LEADER: Let us pray for all who minister to the spiritual and physical well-being of the Forces—for all Chaplains, Doctors and Nursing Sisters, Canteen Workers and others engaged in Auxiliary Services.

*(A pause for silent prayer.)*

LEADER: O Lord, hear our prayer.

CONGREGATION: And let our cry come unto Thee.

LEADER: Let us pray for all who follow the Way of Christian Service, day by day, facing the commonplace tasks of life, carrying on the accepted responsibilities in home and Church and community, made more difficult because of war.

*(A pause for silent prayer.)*

LEADER: O Lord, hear our prayer.

CONGREGATION: And let our cry come unto Thee.

**Offertory** (Quiet Music while offertory is being taken)

**Dedication of Offering** (by one appointed)

LEADER: The Lord said unto His disciples, "The Son of man must suffer many things, and be rejected and be slain."

Jesus said, "If any man will come after me, let him deny himself and take up his cross daily, and follow me."

**Prayer** (in unison)—

For our weaknesses and our failures, for our lack of courage to choose the way of sacrifice and self-denial, grant us true repentance, O Lord. Give us strength to turn from self to Thee and to walk in Thy Way.

LEADER: Let us pray for the Churches in totalitarian countries; upheld by Thy spirit, may they choose to endure the Cross rather than deny Thee and may they continue to bear a witness which shall shine brightly in a dark world.

LEADER: Let us pray for the churches which are on the front lines; for those which have been destroyed by war, for those in occupied lands, for those who, because of evacuations, have been left without trained leadership.

**Prayer** (by one appointed)

LEADER: Other sheep have I . . . them also must I bring.

LEADER: Let us pray for missions in every land; for the missionaries who labour in lonely places; for the scattered groups of Christians out of reach of an organized Church and for the unsaved and unchurched millions throughout the world. Let us pray for the Orphaned Missions; that their work may continue; that their missionaries may be encouraged, because of the fellowship and support made possible for them through the World Fellowship of Churches. Let us pray specially for those missions which are the responsibility of the Canadian Churches and for ourselves that we may give ourselves unstintingly to that to which we have set our hands.

**Prayer** (by one appointed)

LEADER: Let us pray for the Church in Canada that she may be loyal to Thee; for the unity of the Christian forces throughout the world, that the Cross of Jesus may unite them, that their full strength may be mobilized to save the world and bring in Thy Kingdom.

**Hymn 559:** Take up thy cross, the Saviour said (Stanzas 1, 2, 3)
(Tune: *Hesperus*)

### The Way of Hope

LEADER: When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Remember ye not the former things, neither consider the things of old. Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a Way in the wilderness and rivers in the desert.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus.

CONGREGATION: Jesus said, ''I am the way.''

LEADER: Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

CONGREGATION: May we follow Thy Way and bear abundant fruit to glorify Thee and bless our fellow men.

LEADER: Let us pray that Christians in all lands may this day consecrate themselves anew to walk in the way of Jesus:

Our Father, in joy and in sorrow, in victory and in defeat, at all times and in all places, may we receive confidence as we pray to Thee. Make us alive to new ideas, open to truth, friendly, fearless, unselfish, faithful and full of the joy of living. Keep us ever resolute and steadfast in the things which cannot be shaken, always abounding in hope, knowing that our labour is not in vain in Thee, for Thou hast overcome the world. May we lift up our eyes to behold, beyond the things which are seen and temporal, the things which are eternal. Bind us in comradeship with the heroes and saints of every age; and so quicken our spirits that we may be able to encourage the souls of all who journey with us on the road of life, to Thy honour and glory.

CONGREGATION: We consecrate ourselves to walk in Thy Way.

LEADER: He maketh wars to cease unto the ends of the earth; he breaketh the bow in sunder; he burneth the chariot in the fire.

CONGREGATION: Our hope for peace is in Thee alone. Thou art The Way.

LEADER: Be thou faithful unto death, and I will give thee a crown of life. I also overcome and am set down with my Father in His throne. I will pour out my spirit on all flesh and your young men shall see visions and your old men dream dreams.

No one who believes in Him will ever be disappointed.

**Hymn 671**: The day Thou gavest, Lord, is ended, (Tune: *St. Clement*)

**The National Anthem**

**Prayer** (by Leader)

And now as this hour of worship draws to a close, we ask that Thy blessing may rest on all who have met to-day with Thee. May we return to our homes with a song in our hearts, because we are sure that, whatever the future may hold, we have strength, through Thee, to meet the demands of each day and that there will always be hope for the world so long as there are people following Him Who is the Way, the Truth, and the Life. Amen.

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### An Opportunity to Help

**Chinese** women, in city and country alike, eagerly watch for the *Woman's Messenger*, and the *Woman's Star*, their own two papers, while the children enjoy *Happy Childhood* to the utmost. One Chinese worker writes, "The children see the *Fu-yu-pao* (*Happy Childhood*) as their 'precious.' Some of the beloved children in my Sunday School classes share it with their friends, while some of them keep it as his or her treasure, not allowed to be touched by someone else."

**West China** keeps calling out for Christian literature as the desert cries for rain. We must continue to respond to such an appeal from "Free China".

**Africa**, too, sends grateful thanks for support of Christian literature projects, and gives evidence that the right kind of literature helps to mould character. Miss Wrong writes, "One hopes that all the neighbourliness experienced to-day in many spheres of life may become a normal part of our existence, and may be stronger than hatred." A small boy recently said very gravely, "We've been told at school that we must hate only bad things in people but never hate people. Is this true?"

In **Korea and Japan** the output of Christian literature is hopeful even under perplexing conditions. Opportunities and needs are ever widening and *The Light of Love* for women and *Little Children of Light* are among the periodicals still continuing to be published.

From **India** comes word of the continued popularity and demand for *The Treasure Chest*, a magazine filled with helpful cultural articles that must help in the building up of character. The report says, "It affords a generous thrill of satisfaction to realize that we have been so successful in trying to meet a real need. There is now an 'All India Treasure Chest Committee' and the magazine has been accepted by the Educational Boards of a large number of the Provinces of India, as suitable material for supplementary high school work, and is placed on the tables of public libraries.'' It is a matter truly for our encouragement as we plan for advance work, not only in India, but in other countries.

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**From the 1941 Offertory $9,550.00 was allocated to the following:**

Christian Literature Society, China; Canadian Mission Press, Chengtu, Szechuan, West China; *Christian Farmer*, China; Christian Literature Society for Women and Children, Japan; National Christian Council of Japan, *Kingdom of God Weekly*; Christian Literature Society, Korea; British Christian Literature Society for Moslems; Christian Literature, India; Mass Movement Literature and Literacy Campaign, India; Christian Literature, Missionary Medical College for Women, Vellore; Women's Christian Medical College, Ludhiana, India; Henry Martyn School for Islamics, Lahore, India; African Christian Literature; Christian Literature, Missao de Dondi, Angola, Portuguese West Africa; Christian Literature Committee for Women and Children, New York; Jewish Christian Literature, New York; International Missionary Council for ''Orphaned Missions''; Christian Medical Council for Overseas Work, New York; Canadian School of Missions, Toronto; International Leper Mission, Toronto; British and Foreign Bible Society, Canadian Branch; Upper Canada Tract Society; Religious Education Council of Canada; Ukrainian Christian Literature, Canada; The Canadian *Ranok*; Hungarian Papers (Baptist and United Church); National Girls' Work Board; *Economic and Missionary Research*, by Dr. Merle Davis, New York. (For amounts allocated to each see December 1941 *Glad Tidings*, page 469).

**All offerings are sent to Miss Bessie MacMurchy, 122 South Drive, Toronto, Treasurer of the Inter-Board Committee of the Women's Missionary Societies of Canada.**

## Deaconess Notes

LETTERS from three deaconesses who have been on new fields give glimpses of their work in the late autumn. For Miss Isabel Scott of Victoria the last two months of the year were very busy ones. Seventy-five hospital visits were made and homes visited in the Gorge Church district and in connection with a branch Sunday School. ''There were'', she writes, ''many Sunday School entertainments and parties to prepare for and attend. The interest and response of the parents and friends were encouraging and gratifying. A weekly service is still being conducted at Jordan River (where she made a survey and started services earlier in the autumn). The work has been disturbed very little so far because of war conditions in this field, but blackouts may be enforced again at any time. In that case, some branches of work are bound to suffer.''

Miss Chrissie Diffin, who, after two months in different parts of the district under the Presbytery of Saskatoon, has been working for four months in Saskatoon, also wrote of a very busy time before Christmas. ''Last week-end I went to Wilkie and took the service for the student there, who is busy with examinations at the University. Mrs. Young relieved the one at Biggar.'' A great deal had to be done in the next few days in

Saskatoon. ''I spent Monday evening and all day Tuesday packing bundles of clothes and hampers. I am glad I got them all finished Wednesday morning''.

Good weather in the Prince Albert district made it possible for Miss Booth to drive about without difficulty, she wrote on November 25th. ''I just had one difficult Sunday. It rained nearly all day Saturday and on Sunday the sun was shining, which meant that the roads were almost impassable. I was fortunate for each time I had trouble (with the car) there was someone to help me. When I was coming out of the churchyard at the first service one wheel went in the ditch, but the men got me out in about fifteen minutes. When I was going to the third service, the car turned across the road. I could not go back and I could not go forward, as there was a ditch on either side. Again I was fortunate, as a car came from the north (with a rope) and a tractor from the south. They attached the rope to my car and to the tractor and turned the car in the right direction. When I got to Shipman I felt like singing, ''Praise God from whom all blessings flow,'' I was so thankful I had not had an accident. I was able to stay four weeks at Shipman, taking two services the first Sunday and three the last three Sundays. I met with two Ladies' Aid groups and presented the work of the Women's Missionary Society. . . . I hope in the spring to have the opportunity to visit these two groups again. . . . I was pleased with the number that attended all three services and could see where visitation in the homes had its results in bringing people to church. At one home an elderly lady told me after I had had worship with her that this summer when the student visited her and had worship it was the first time in the seven years she had been in the district.''

## A Great Day for the Ukrainian Presbyterians in Toronto

THE Ukrainian congregation in Toronto, of which the Rev. Michael Fesenko is the minister, is to be congratulated on the fulfilment of its dream of years for a church home. For years the mission has been severely handicapped by having no settled place in which to carry on its work; latterly it used the basement of Dale Church. Now at last the new church is a reality. Of the service on December 14th, Mr. Fesenko writes:

– On December 14th the corner stone was laid in the new Ukrainian Presbyterian Church at Crocker and Claremont Streets, Toronto. The laying of the corner stone was delayed until the roof of the building was ready, on account of weather conditions, but the church building was started in the summer. The need of some suitable place for the work of the mission was so great it could not be delayed. A large congregation filled the auditorium to capacity; many were standing. Many of the Ukrainian brethren were deeply touched by the event.

The Rev. E. A. Thomson, Moderator of the Synod of Toronto and

Kingston, was in charge of the service and brought greetings from the Synod; he was assisted by the Rev. Dr. Harvey Carmichael, Convener of the Ukrainian sub-committee, and the Rev. Ross K. Cameron, Chairman of the Presbytery's Home Mission Committee, who brought the greetings from the Presbytery of Toronto.

The Rev. W. A. Cameron, D.D., General Secretary of the Board of Missions, addressed the congregation and laid the stone, in which a copy of *The Presbyterian Record*, the *Glad Tidings*, and the Ukrainian paper, *Evangelical Truth*, were sealed. A handsome silver trowel was presented by the congregation to Dr. Cameron. Dr. Cameron declared in his address, among other things, that the present struggle in the world is not for material gains but for principles and that we are united by our allegiance to these principles of liberty, our allegiance to the King, and our allegiance to Jesus.

Mr. Fesenko spoke of the growth of the work and thanked Dr. Cameron and the Women's Missionary Society for their interest and help in the work of the mission. He also stated that Ukrainians in Canada have proved to be a most loyal and patriotic portion of the population in this time of crisis. Their loyalty was proved by the large number who responded to the army call. The loyalty of Ukrainians in Canada was in a great measure, he said, the result of work among them of Christian people, and especially of the Presbyterian Church in Canada. The Presbyterian Church in Canada was always the best friend of Ukrainians in their new homeland.

Members of the congregation contributed a great deal, of their work and their means, for their new church home. The building committee is made up of Mr. Fesenko, Mr. J. Domanski, Mr. F. Moskaliuk, Mr. H. Parhuto, and Mr. M. Sawicki.

The Women's Association of the church, of which Mrs. M. Fesenko is president, also contributed toward the work of raising money, and in other ways. Members of the committee who aided are Mrs. M. Sawicki and Mrs. M. Komaranska. The congregation was very fortunate in securing the help of Mr. R. Campbell, an experienced builder. Mr. H. G. Bundack undertook to build the church at cost, without charging the usual contractor's profit, the building fund thus being saved about $2,000.

To complete the building the congregation needs about $1,500 more, which it hopes to raise among its members and their friends.

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But I have always had one lode-star. Now,
As I look back, I see that I have wasted,
Or progressed as I looked toward that star—
A need, a trust, a yearning after God. . . .
I felt as one beloved, and so shut in
From fear . . . .
. . . . for I saw God everywhere.

—R. Browning, in *Pauline*.

# How British Guiana Women Can Help

MRS. DICKSON has sent a copy of an article she has sent out to the women on the British Guiana field. Of it she says: ''The article I have put forth hopefully, like a fish-line, and like a fisherman, I have to sit and wait for a response. It may seem very, very simple to you, but many of the women cannot read or write, and so one must be simple and practical in outlining things for them to do. The rest will come gradually. . . . I really hope to have a Field Committee for each district, Berbice, Demerara, and Essequibo, composed of two missionaries and at least three well-educated East Indian women, to direct and be responsible for the women's work in each district.''

–''She hath done what she could.'' Do you remember the place in the Bible where Jesus said this of the woman who had poured her precious perfume over His feet? She had done for Him the best that she knew how. And since that day long ago when Jesus spoke those kind words of commendation, hundreds of thousands of women—no, more than that, millions of women—banded together for strength, have worked for the Master, willingly, lovingly, with the great devotion and effectiveness of which women are capable.

Here in British Guiana we have been slow to organize. A few groups have carried on faithfully, but the full strength of the work of women has yet to be shown. There will come a time, and I think the time is at hand, when women will ask, ''What can I do? Have I no place in the work that is to be done for God?'' It is with this in view that we place before you a plan, so that if the women of your church wish to organize, you will know how to go about it.

In the first place, you must have a definite, spiritual purpose, which must be kept ever before the eyes of your members. ''Except the Lord build the house, they labour in vain that build it;'' so our organization must be built with God's help and for His glory. Your group must be banded together with this one great main purpose—*to work together for God.*

You might ask me, ''What work can we do?'' In the first place, you can do things near at hand. **You can meet together** with all the women of the congregation, young and old, and worship God together. As you seek God, you grow spiritually, and growing spiritually, you gain infinite strength. Out of each month, or each two weeks, set one hour apart that you will, like the women of long ago, follow the Master and listen to His teaching. One hour a month is not much, so surely we can spare that much time to meet together.

**You can help singly or as a group to take care of God's house.** The church or the place where worship is held in your community is God's house. You can keep it clean, you can bring flowers to make it beautiful. All these things you will be doing ''as unto the Lord'' and for God.

**You can help God's servant.** The catechist in your community or who serves your community is God's servant. He probably has a greater flock than he can reach in visitation. You can help him by asking your neighbours to come to church, reminding them of special services, thinking with them of plans so that their children can go with yours to Sunday School, and so forth.

You can make gifts of fruits, vegetables, eggs, etc., to the family of God's servant. In any way that you help him, you are giving as ''unto the Lord''.

**You can help in God's harvest field.** Do you remember where Jesus said, ''The field is the world'', and then His sorrowful, almost broken-hearted observation, ''The labourers are few.'' When you reach outside people and tell them of God or bring them to church, you are helping ''to bring in the harvest for God''. People here on earth may not notice your efforts, but God does, and the angels in Heaven rejoice.

**You can help support your own church.** During this war time while prices of food and necessities are high, most women, especially mothers who have little children to feed and clothe, have little ready money to give. But they are happy to give in other ways. If your group wishes to think of a plan whereby you can earn money to give to your church, that is splendid, but we must be sure that the plan is the kind that God will be pleased to bless.

As groups grow in number, we can organize district meetings where all the groups in one district can meet for a whole day of fellowship and worship. Such happy times can be had at these meetings, making new friends, meeting old friends, all united in one great shining purpose. One has to experience this in order to really understand this special kind of happiness.

And then, for the future, there are still more plans which we shall keep for another day. But let us form groups in our churches. We do not want to be slothful or absorbed in working for ourselves and our families only, so let us be aroused and anxious and willing to work for God, so that some glad day He may say of each one of us, ''She hath done what she could.''

## A 16th-Century Prayer

O Lorde the maker of all thing
We pray Thee nowe in this evening
Us to defende, through Thy mercy,
From all deceit of our enemy;
Let us neither deluded be,
Good Lorde, with dream or phantasy,
Our hearte waking in Thee Thou keep,
That we in sin fall not on slepe.

—*The Temple Church Psalter.*

# Prayer

O THOU who hearest prayer, unto Thee do we now come. Grant us to see in clearer vision the power of prayer, so that we may realize that we are not mere impotent onlookers on the world's tragedy, but may be channels of Omnipotence through prayer. Give us the patience and persistence of the true intercessor. May we never allow the ''many things'' of our daily lives to crowd out the ''one thing needful''. And since the channels of Thy grace must be pure and clean we pray for forgiveness and cleansing. We acknowledge that in so far as we have been earth-bound, self-absorbed, indifferent to the world's need, disobedient to Thy call to service and sacrifice—in so far must we bear a personal, individual responsibility for the calamities which have overtaken us. But we thank Thee that, as in penitence we confess our sins, Thy faithfulness and justice are pledged to cleanse us from all unrighteousness.

Pour out Thy Spirit upon our Church, its members and missionaries. Be near to keep and guard the ''little flocks'' from whom the shepherds have been removed and sustain those who are refused the consolation of public worship. Look with compassion on the prisoners, the sick and the wounded. May the Angel of Thy Presence bring them comfort and hope.

We thank Thee for the great and gifted men whom Thou hast raised up to lead and inspire us. We thank Thee that they are strong and confident because ''their heart is fixed, trusting in the Lord''. Give Divine wisdom in all their councils, Divine protection in times of peril, and strength sufficient for their task. And may we learn to thank Thee, too, that we, as a nation, have been called and chosen to play our part in the mighty conflict against the powers of evil—even though that conflict may lead us down the Via Dolorosa—the way the Master went—for the salvation of mankind.

To Him be the Kingdom and the Power and the Glory.

Amen.

This is the endearing bond whereby Christ's company
yet holdeth together on the truth of his promise
that he spoke of his great pity and trust in man's love,
*Lo, I am with you always ev'n to the end of the world.*

—Robert Bridges, in *The Testament of Beauty.*

# The Younger Churches Help the Older

(From an article by Godfrey E. Phillips in *The International Review of Missions*)

IF the Christian mission's vision of a Church Universal coming into being as God's answer to its labours had been fanciful, the cruel realities of the war would have ended it by this time. But God who can bring good out of evil is using the very war itself to make His world-wide Church more real. . . .

We only mention first, as not strictly our subject, how nobly America and Canada and some old-established churches in South Africa have encouraged us. . . . All over the world our scattered kinsmen have bestirred themselves to do what they can. . . . However much money they are sending, and they are sending very much indeed, the Younger Churches are giving us something far more important, their intense and loving sympathy and the support of their continual prayer. Everyone who receives letters from missionaries abroad nowadays has grown accustomed to reading some such sentence as: 'It would do you good to hear how every day our little boarding-home children (or high school girls, or village Christians) pray that God will keep you all safe and stop the war.' If we saw what God sees, perhaps we should know that many of us owe our very preservation to those prayers. Anyhow, in what is more plainly than any previous struggle a war against spiritual hosts of wickedness in high places the rallying of the forces of intercession by multitudes all round the world is a fact of primary and vital significance. . . .

Let us look first at instances of plain human kindness to Europeans in their distress. Two village women in Ceylon came to a Danish missionary, when they heard her mission was cut off from its home source of supply, with a fowl and two annas. They said they knew she was used to a big salary, as much as eight annas a day, and they could not afford that, but they would get together two annas a day for her to live on! In Sidon Protestant Church, Syria, a Danish missionary mother with four children was entertained for a month by a Syrian family, and the little Church with only thirty-five members resident in the town gave to the mission £25, which represents nearly half of its total monthly budget. A few outcaste Christians from Hyderabad have gone to Bombay for the sake of a better livelihood. Hearing there of the air-raids they clubbed together and sent fifty rupees, a noble sum when measured against their resources, to help their fellow-Christians in Britain. A Methodist Sunday School in Colombo had a nativity play, and brought gifts which it laid reverently in the manger. They were to be used for the bombed churches in England. Many churches in India, Burma and Ceylon have taken collections for the same purpose. A small church in Sylhet connected with a Welsh mission decided to do without its Christmas festivities in order to send money to help the evacuated children in Wales. A certain mobile canteen which has served several stricken cities in England bears the name of the Travancore Church Council of the South India United Church, because it was provided by all the Christians connected with that Council giving one day's income apiece. From small and lonely islands in the Pacific, and from Central Africa, large sums (over £600 through the London Missionary Society alone) have been given to the Red Cross. There is something exquisite in the spontaneity and the lavish scale of this giving, much of it out of deep poverty, and there will be henceforth a new warmth of loving gratitude in our feeling for those who have been so good to us.

Next, the times have quickened in the Younger Churches a new sense of the need to help churches like themselves in other lands, or to evangelize other parts of their own vast areas. The Baptist Missionary Society has instances of African Christians sending funds for the relief of their brethren in China suffering because of the war, though to the African China seems almost in another world. A Christian ashram of Tamil people in Ceylon sent its leader across to India to find out how it could best help in the area of the 'orphaned' Danish mission. On his return with a list of needs he called for volunteers, with the result that the first missionary was sent to meet the need for a woman worker at Porto Novo, near Cuddalore. Note the initiative and the courage, alike of the ashram and of the young woman Tamil missionary going to an unknown country. But the largest body of information deals with the many ways in which the Younger Churches have taken upon their own shoulders burdens which the missionary societies could no longer carry. . . .

The Church Missionary Society had to withdraw from its mission to the Gond tribes in Nagpur diocese. Three dioceses far away in the south, with plenty of financial problems of their own, took over and have made all plans for six clergy, three being Gonds and three from South India. The women's work is led by Miss Mercy Azariah, daughter of the Bishop. The only disappointment of the local Gonds is that a bishop's daughter seems to prefer to go on foot or in simple carts, when camels and elephants would be so much more fitting! A reduction in the grant from the Presbyterian Church in Wales led the church on the Khasi Hills to begin to raise a fund of Rs 50,000, which is likely to be completed before long. Baptist Missionary Society churches in Lushai are giving more generously than before towards their ministry, and have appointed four missionaries—two men and two women—to a neighbouring tribe. The church at Patna, accustomed to having a pastor supported by the mission, has undertaken his full support itself.

There was a happy sense of church history in the diocese of Nasik, Western India, keeping St. Boniface's Day as a day of prayer for German and Scandinavian mission work in India. The collections for this purpose on the following Sunday were four times their usual amount, and a member of the Indian Forestry Service obtained over Rs 300 from his own friends for the work of these missions.

Among the Hyderabad Methodists, amid rising costs of living and after recent acute famine, collections have risen, and the staff has contributed Rs 15,000 to a fund for making up the cuts in mission grants. . . . Thousands of indigenous full-time workers are enduring in silence for the work's sake all that is involved for their families by their receiving a bare subsistence allowance. Again the most striking instances of taking over burdens are directly due to sudden war disasters. The Batak Church, whose marvellous growth in eighty years to a membership of 430,000 drew so much attention at Tambaram, suffered a shattering blow when not only were all its missionaries interned, but its more than five hundred schools, led by men who were leaders of congregations as well as teachers, were placed for the time being under the control of the Dutch Government, and its deposited funds were ''blocked''. A weaker body would have collapsed in the wild crisis which ensued, but when three Dutch missionaries helped with advice and wise approaches to Government, new plans were quickly made for a fully independent Church, which was constituted at a great synod in July 1940. Government consented to the control of schools and buildings by Dutch missionaries. . . . The ''blocked'' funds are now available again. When the missionaries of the Berlin mission in Tanganyika Territory were interned, an African who was appointed 'senior pastor' among thirteen pastors and thirty-one elders in the Bena-Hehe country wrote to an officer of the International Missionary Council in London that the pastors would carry on everything necessary for the churches; they only asked that if possible some European supervision might be provided for the medical and educational work. The Danish missionaries in Urundi, Central Africa, having made frank appeals to native Africans in April 1940 to save the work from the peril in which it was placed, were able to report in October that during the intervening months sixteen new churches had been opened and a boys' and girls' boarding school started. When the missionaries of the Danish branch of the Sudan United Mission in Nigeria informed the Africans on their staff that no money for salaries would be available, and advised them to seek employment elsewhere, they replied that they would support themselves from their farms, and might even be able to give some help to the missionaries. The Christians in one district voted a contribution of £1 a month from their own offerings to help the Danish work. In the diocese of Grahamstown, South Africa, 'the Bantu have been splendid since the outbreak of war. . . . In spite of their hard economic status they are subscribing over and above their already heavy dues to a fund for new work. . . .'

Away in Manchuria, the Lutheran Church connected with the Danish mission, which is not wealthy, at once took over full responsibility for all Manchurian evangelistic salaries, an undertaking calling for heavy sacrifice, but, writes the Rev. J. Stewart from Mukden, ''it has been a great experience for the Church itself''. A Methodist circuit in Burma helps in the emergency by an increase of more than fifty per cent in its monthly subscriptions, while St. Thomas, in the West Indies, prospering indirectly through the American defence measures, sends £100 to relieve the missionary society's funds in its district.

These are a few facts among the many already known in the West. . . . Part of the very appeal of these facts is in the poverty and numerical weakness out of which has come giving on the heroic scale. And many hundreds of little groups of feeble folk scarcely realize yet what is afoot, because the older churches have hitherto failed to lead them along the path of true life. No, the only true answer to all this loving generosity is to reciprocate it, as nearly on the same heroic scale as we can, but in any case with the same love and with greater gratitude. Again let us remember the spiritual forces more important than money. The Church in China, for example, in addition to making a contribution that is remarkable, in present circumstances, to people in other lands, has demonstrated in the crisis in China a faith and energy which have impressed the nation and may well inspire us. In North China Christians are under the harrow and certainly have no money to send elsewhere, though in spite of everything they have increased their free-will offerings. But they are large-hearted enough not to forget Britain, and a synod writes to the London Missionary Society: ''With steadfastness of heart and patience in suffering we are carrying out the essential work of extending the Kingdom of Heaven in these great days. In the love of the Lord Jesus Christ we offer you our most sincere sympathy.''

When peoples far separated by geography and race in a time of common suffering feel for each other 'in the love of the Lord Jesus Christ', we see the beginning of that universal Church, the Body of Christ, for which the Christian mission labours and prays. 'By all this stream of love', says a Continental missionary gratefully acknowledging help, 'His work continues, perhaps not as before—there is a new tone in it.'

St. Paul once gave many months of 'concern' to a collection by Christian Gentiles for the help of Christian Jews, quite as much because it promoted the unity of the whole body as because it helped the saints in Judaea. He showed how some giving multiplies its intrinsic value by the prayers and the thanksgivings associated with it. Surely that is true, and we can make it yet more true, of the giving recorded in this article. Made by the Younger Churches with love and prayers, it impinges on us with tenfold its original value. We thank our brethren from the bottom of our hearts for having given us greater help than they ever thought possible. And above all we thank God for that gift of His Son which has created all this human giving.

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Steer straight ahead—with courage steer
Into the bright or cloudy year,
For he that goes where God doth guide
Fears neither foe nor wind nor tide.

*—From an English Christmas card.*

# A News Letter from the Rev. Calvin Lee for Christmas 1941

IT is well said of the Lord Jesus that ''He maketh the deaf to hear.'' Once during our Sunday morning service I was a little annoyed to see a woman gesticulating while I was preaching. Afterwards I found that she was a deaf woman who hated some people so badly that she often made gestures with her hands that she would kill them. Her relatives were afraid that she might create trouble. Praise the Lord, that morning she interpreted some of my unconscious gestures while speaking as a message to her soul from God saying, ''It is not right to kill.'' I did not recall at all whether I had made such gestures. In China our gesture for killing is to raise the left hand with fist closed, then hit at it with the palm of the right hand facing upwards, thus suggesting a sword cutting off a head. Her imagination saw this action together with my left hand pointed to heaven and head raised upwards followed by the right hand shaken in disapproval of the first gesture. This was God's ''No'' to her soul.

This term in our school personnel of about twenty is a young deaf man, Mr. Fung, who teaches drawing and heads up our publication work. He became deaf through a serious illness when he was ten years old. He then learnt printing and drawing. Before coming back to us, he was an excellent proof reader in Hong Kong. Besides him, we have a lame teacher and then, too, a blind girl from Ming Sum School to teach singing. . . Once I told Dr. Cadbury about them, and he answered me humorously, ''It is very good for them to hear no evil and to see no evil. You need one more worker who would speak no evil.'' This Mr. Fung even in his thirties is very ambitious to study English. The Rev. Hedley Bunton is very patiently teaching him a few times a week. He can remember the pronunciation of ''a'' and ''g'', which he learnt years ago as a boy in the London Mission School at Fatshan. Mr. Bunton is satisfied that Mr. Fung is making good progress.

A young preacher wrote to me about helping an old blind Christian to go to Ming Sum School to learn Braille. He was educated but got gradually blind when thirty years old. A few years ago he became a Christian and was eager to learn the Word of God by heart by having a boy reading to him verse by verse. It is a surprise to all that he has learnt the whole book of Romans. Miss Alice Carpenter, the Principal of Ming Sum School for the Blind, very kindly admitted him as a special student. Before sending him there, I asked him to repeat the twelfth chapter of *Romans* one morning in our Sunday service.

The Lord has led us definitely to open an Orphanage by providing us with five houses next to each other formerly owned by four different people. He led Dr. Loh To Shang to be our Superintendent, working voluntarily for our forty orphans and destitute children. She is giving herself and her talents as a medical doctor, her old furniture and even her old clothing to meet the needs of some who came to us practically with nothing. Her sister, Mrs. Sung, came with her as our Matron.

Miss Helen Western and Miss Gretchen Webster of the South China Boat Mission are really the persons who first saw the need of this new Orphanage. There are six other Christian Orphanages in Canton besides ours and each one is only on a small scale. The Rev. Hedley Bunton of the London Mission, the Rev. Dr. Frank Woodward of the American Southern Baptist Convention, Dr. W. W. Cadbury of the Canton Hospital, Mrs. George Kelley, Mrs. Todd of the Paul Todd Hospital, Mr. Wan Kei Man of the Rhenish Mission Hospital and Mr. Hui Wai Kwong of the Canton Bible Institute are the other members of our Orphanage Committee.

We started this work in faith with a two-dollar gift from an American boy, Edwin Lee. The Lord has wonderfully supplied our needs for this first half year of our work. So far there is not any particular Mission or organization to back us up financially. God's own promise is our only treasury. We are thankful for our many friends who have offered their prayers even with their ''prayer rugs,'' so to speak of their gifts. Two dollars gold per month is the cheapest for which we can support an orphan. There is opportunity for him or her who wishes to be a sponsor of a child. Our orphans wear no special uniform but mix freely with our other children in school.

This term our school has 243 students. Fifty-two of them are in the First and Second Year Junior Middle; seventy-two are boarders; eighty-five are Christian. Please pray for the rest to know Christ as their personal Saviour. Quite a few of our day students, as well as some other poor people, obtain relief from us with the help of the cracked wheat given to China by the American Red Cross.

The fifth branch of our Maan Shin Church Centre activities, besides those of evangelism, relief, education and orphanage, is Christian literature, through which we are attempting to meet the need of many hungry souls. *God's Light* is our bi-monthly. Our sermons are also printed in a very concise form. I have figured the cost of Christian publicity per month to be equal to a sack of rice—200 lbs.—which would feed seven people for a month. Our literature would feed seven hundred or more. However, it may be easier for people to pity physical hunger than to help save people from spiritual starvation. May the Lord direct us in giving. In various churches I have had the privilege of baptizing about 120 people this year. May the harvest be greater.

Although Christmas is a little way off yet, this letter may reach many after Christmas owing to the present difficulties of communication. Not long ago I read a very dry letter from a friend, so dry that I almost wished to dump it into the waste paper basket. But a verse he quoted there held my hand and encouraged my soul as with a sharp flash of light. I should like to pass on to you this precious verse in wishing you a seed sowing Christmas and a harvest reaping New Year.—''Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes.''

Church of Christ in China, Canton.

P.S.—Just after this circular went to print a very encouraging letter was received from one of my dearest friends in the States, stating that he had solicited help for our orphanage. One of his church friends has sent us a gift amounting to fifty cents per month towards the support of one of the orphans. This is one fourth of the support and reminded me of the record in the Gospel of the four men who carried the man sick of palsy. The donor is having a share in carrying her ''adoptee'' financially and prayerfully.

Another even more encouraging thing has just happened. A middle-aged non-Christian man came to see me in order to seek the way to have God forgive his sins. He told me of his past sins of deceit and dishonesty, etc. The Holy Spirit has been working in his heart through his Christian mother, a new member of our Church. I long that more people should come for spiritual relief rather than that of material which is so common and numerous to us here. Pray that we may be more faithful stewards, meeting the needs of the many hungry souls around us.

## Why Join a Missionary Society?

SEVEN reasons for joining a missionary society, as given in a publication of First Presbyterian Church, Pittsburgh, and quoted in *The Globe and Mail,* Toronto.

1. A missionary society brings me into close fellowship with my Lord Jesus Christ by providing ways in which, even though I stay at home, I may obey His command, ''Go ye into all the world.''
2. A missionary society gives me trustworthy knowledge about the working of God's purposes in the world to-day.
3. A missionary society helps me to carry out my missionary impulses and purposes by giving me a definite part in the missionary programme of my church.
4. A missionary society helps me to associate with a group of Christians who forget their individual needs in a fellowship of service.
5. A missionary society unites the dollars and hours I have to give with thousands of other dollars and hours which together accomplish what to me alone is ''the impossible''.
6. A missionary society affords opportunity to share the gift of Christ with those whose lives are desolate because they do not know Him.
7. A missionary society makes known the true God who cannot be fully proclaimed by any one nation, race or individual working alone.

# Service of Worship for Youth

*This Order of Service was prepared by Miss Jessie Trout, Japan and Miss Betty Quiggin, Y.W.C.A.*

## WORLD DAY OF PRAYER, FEBRUARY 20th, 1942

## Theme: *"I am the Way"*

**Quiet Music**

LEADER:

See There!—God's signpost, standing at the ways
Which every man of his free will must go—
Up the steep hill—or down the winding ways—
One or the other every man must go.

He forces no man, each must choose his way,
And as he chooses so the end will be;
One went in front to point the Perfect Way,
Who follows fears not where the end will be.

To every man there openeth
A Way and Ways and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go. —*John Oxenham.*

LEADER: Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me.

**Hymn 554:** O Jesus, I have promised (Stanzas 1, 2, 3, 4) (Tune: *Day of Rest*)

**Prayer** (in unison)

O Thou Great Friend of all the world, we would walk the Way of Friendly Hearts with Thee. Teach us Thy way of loving, for we can be true and loyal friends only as we learn of Thee. Touch Thou our eyes that we may see the loveliness beneath the unlovely, the beauty beneath the unbeautiful. Make pure our hearts that those we love may be the stronger, truer, finer for our friendship. Shine through our lives that every friend of ours may find it easy to be a friend of Thine. Amen.

**Canadians on the Way**

LEADER: All across our great Dominion there are hundreds of Canadian girls who seek to follow the Way. Many of them bear strange-sounding names. They are the new Canadians and only when they walk with the daughters of the older Canadian families can it be said that Canadian youth is walking on the King's Highway. Let us see to it that all the youth in our community have every opportunity to see the guide-posts on the Way.

RESPONSE: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

LEADER: These are times when many things crowd the hours of our days, so that we do not take time for the reading of God's Word. We forget to pray. Let us consecrate some time each day to Bible reading and prayer.

RESPONSE: Thy word is a lamp unto my feet and a light unto my path.

LEADER: There are many about us, even some who desire to follow the Way, who are not regular in attendance at Sunday School and church. Let us give some part of each Sunday to study and worship in Sunday School and church.

RESPONSE: I was glad when they said unto me, Let us go into the house of the Lord.

LEADER: If we are to be our best selves and render our best service to our country and to the world, we must be strong of body and sound of mind. Alcoholic beverages, over-indulgence, lack of self-control will harm and cripple the best endeavours of anyone. Let us pray for strength to resist temptation.

RESPONSE: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

LEADER: In every walk of life—home, school and industry—whatever our vocation may be, we are called on for unselfish service. This may cost us much. We may have to give up personal ambition, cherished time and a love of comfort. Jesus, too, found that the Way led to a Cross, but through that Cross the world is saved.

RESPONSE: For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

**Prayer** (in unison)

Our Father, we want to follow Jesus on the Way. Help us to-day to heed all the guide-posts He has left. Through a thorough knowledge of the Scriptures and through prayer, may our hearts expand in love for all our fellow-Canadian pilgrims. With pure hearts in strong bodies may we gladly render every service that will make it easier for others to follow, or that will show to them the Way, the Truth and the Life that is Jesus. In Jesus' name we pray. Amen.

**Others on the Way** (Choose six persons to take the following parts, representing the different nationalities. They may be in costume or carry a banner with the name of the nation.)

LEADER: But this way is not only a trans-Canada highway. It traverses the length and breadth of every land—lands at peace and lands at war. Like ourselves, youthful pilgrims tread these ways. These new companions of the Way bring us tidings of the lands from which they come. Listen now, as they tell us of Christian living there:

GREAT BRITAIN:

*Jane Owen:* "I sometimes wonder if I can stand a fourth move if we are blitzed again—It is strange having no books, no last year's clothes—all my lovely things are gone but life is increasingly worth while. I am learning that it is the things of the spirit that have lasting value."

INDIA:

*Indrida Sadhu:* "We have had our first co-educational conference and now we know that we can talk with boys and meet them on their own level. I am thankful to conference that it makes possible a new standard of life, a Christian standard that is very rare in India."

HOLLAND:

*Katrinka Vanderwater:* "There is especially a deep stirring of new life in the church. We are beginning an effort to get women and people who would formerly never have thought of taking part more alive to their responsibility. We certainly need spiritual force to stand the strain of these times."

JAPAN:

*Hana Yamada:* "The more the storm blows the more our work is needed. The Christian Church of Japan has just been through the most terrific storm in its history. There have been moments of fear. As a human institution it seemed hopeless, but as the body of Christ it is indestructible. Pray for us to carry on the work and that we stand strong for the future."

PARAGUAY:

*Dona Perez:* "You Christian people bring us the doctrine that every man has a right to think and choose for himself. That will give us independence of thought and moral courage and stamina. I hope you stay, for we need that kind of thing here."

CHINA:

*Phyllis Meng:* "The supreme need of the Christian Church in China, as in other countries, is the spiritual life. China needs Christ, not because her people are socially or economically inferior to the people of other lands, but because their spiritual needs are the same. The Chinese people can never have a new China unless they have new men and women. And that can come only through the power of the gospel of Jesus Christ."

**Hymn** (Tune: *St. Peter's C.M.*)

In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole round earth.

Join hands, then, brothers of the faith,
Whate'er your race may be—
Who serves my Father as a son
Is surely kin to me.

In Him shall true hearts everywhere
Their true communion find.
His service is the golden cord
Close-binding all mankind.

In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him
Throughout the whole wide earth.
Amen.

**Prayer** (in unison)

How can we keep Thy commandment, our Father? Thou hast bidden us love all mankind. How is this possible for us? Our world is so small! The number of those we know in it so few! How can our minds and our hearts reach out to embrace all men within our affection? We are thankful for love. What would our lives be without it? We are grateful above all things for the assurance of Thy Fatherly love for us, as for Thy children. We thank Thee for the love of friends. How poor would the world be without it! We thank Thee for the love that binds our hearts together as a family. What treasures on earth can compare to this? But how can we love those whom we do not know? How can we love the unlovely and the evil? We confess, O God, that we are not equal to these things. Thou hast laid upon us a command that without Thy grace we are unable to bear. Give us, we pray Thee, of the spirit and mind of Jesus Christ. Make us more like our Lord and Master. Enlarge the capacity of our hearts and minds, and then we shall obey Thy command, in His Name. Amen.

**Offering** (It is suggested that some symbol such as a globe be placed at the altar and that the girls come forward and put their offerings in it while they sing the following:)

**Hymn 552**: Take my life, and let it be (Tune: *Ravensworth*)

LEADER: Delight thyself also in the Lord and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him and He shall bring it to pass. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.

**Reading** (by one appointed)

Every youth has a quest to make,
For life is the King's Highway,
And a joyous heart is the script we take,
On the road of Everyday.

Every Youth has his gifts to guard,
As he fares to far-off goal;
A body pure and a mind unmarred,
And the light of a lovely soul.

Every Youth has a task of his own,
For the Father has willed it so.
Youth seeks the way, and He alone,
Can show him the path to go.

Every Youth has a lovely Guide,
From the vale to the mountain crest;
For the Unseen Friend who walks beside
Is the Way and the End of the Quest.

—*Mary S. Edgar.*

**National Anthem**

**Benediction** (in unison)

And now unto Him who is our Way, our Truth and our Life, we would commit ourselves and ask His Guidance now and forevermore. Amen.

**All contributions are to be sent to the Treasurer of the Inter-Board Committee of The Women's Missionary Societies of Canada, Miss Bessie MacMurchy, 122 South Drive, Toronto, Ontario.**

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## Honorary Members

Mrs. R. M. McCleery, Stanley Auxiliary, Montreal, Quebec.
Mrs. K. M. Sharpe, Ottawa Presbyterial.
Mrs. W. M. Hall, Toronto Presbyterial.
Miss Annie A. Noble, Queen Street East Auxiliary, Toronto, Ontario.
Miss Mary McQuesten, MacNab Street Presbyterian Church, Hamilton, Ont.
Miss Grace Watson, St. Paul's Auxiliary, Hamilton, Ontario.

# Literature Page

By Louise A. Reith

TWO books, **Towards a New Order** by Cecil Northcott and **New Life in China** by Winifred Galbraith, were mentioned last month on the Auxiliary page as being valuable for use at Auxiliary meetings and for private reading. The books are small and inexpensive but are worth our careful consideration.

Referring to the fact that much has been and is being written about the ''New Order'' which is felt to be necessary, Mr. Northcott expresses his belief that ''most men know that a new order can only be finally established on what is rather vaguely called a Christian basis.'' Believing that ''a new order cannot be built without new men,'' the writer places the chief responsibility for its establishment upon the Christian Church, for he says, while ''claiming no perfection'' for itself, the Church sees ''that the Christian faith is a universal faith and meets the needs and aspirations of men of all races.''

Mr. Northcott feels that ''the continuation of the Church's missionary enterprise is vital in a day of war'' because even while the world is at war Christian Missions are quietly building ''new ways, new friendships and a new order'' by building new men.

In **New Life in China**, Winifred Galbraith tells us of the growth of the Church in war-torn China, where Christianity is no longer considered a foreign creed, but something vital in the life of the country.

This book makes us aware of the great need for Christian literature in China. We are impressed by the intense desire of Christians and non-Christians alike to possess Bibles, and are told of one Chinese Christian merchant, who, knowing of this longing, ordered 100,000 copies of the Bible that he might be able to give, whenever possible, a copy to every wounded soldier who could read.

Christians in China believe that China can only be won by the witness of every Christian and so the Church of China is using every means available to win the youth of China for Christ. The Christian Broadcasting Company broadcasts the Gospel twelve hours a day, use is made of the cinema, and throughout the country one hears portions of Scripture sung to familiar folk-tunes. All denominations are co-operating in helping the people in unoccupied and, as far as possible, in occupied territory.

**New Life in China** gives us convincing proof of the changes a ''New Order'' based on Christian principles can bring to a country that sincerely tries to put those principles into practice.

| | |
|---|---|
| **Towards a New Order**, by Cecil Northcott .................. | $ .10 |
| **New Life in China**, by Winifred Galbraith ................. | .10 |

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All other faults or deficiencies Christ could tolerate, but he could have neither part nor lot with men destitute of enthusiasm. —*Seeley.*

# AUXILIARY PAGE

Miss L. K. Pelton

## RESPONSIBILITY

SOMETHING vital to the future health of our Society seems to be disappearing. It is the willingness on the part of many to assume responsibility. We realize that no one is in a position to judge her fellow worker. Our knowledge of one another is exceedingly limited (for which we are thankful) and we dare not say with finality—''This is your responsibility, assume it.'' Nevertheless, contact with the various branches of our Society, and thoughtful consideration of those contacts, compels us to say that we are concerned about our present situation.

There are members in all branches of our work doing double, yes, treble duty because of the many who refuse to accept responsibility. This condition has resulted in unfair demands upon those who are doing the work; and also in indifferent interest, and untapped capacity of those who refuse to share in the responsibility of it.

Increasingly our Provincials, Presbyterials, and Auxiliaries are finding it difficult to fill vacancies on their executives. The problem of securing leaders for Girls' Groups and Mission Bands is acute. The situation, while serious enough for the present, is still graver as a portent for the future. A Girls' Group left without a leader to-day means the probable loss of interested members and capable officers for the Society to-morrow. Lack of leaders for Mission Bands is equally grave. Children are learning every day. Their education is a constant process—whether or not there is to be included in their education that which will awaken in them an interest in missionary work is very much our concern. If their interest is not awakened our Society will be that much poorer and, more regrettable still, the children themselves will be poorer for having had no missionary instruction.

Wherever we are having to beg women (often unsuccessfully) to take office in our Society we are in danger of weakening our morale, and surely the events of to-day have revealed the importance of morale to any cause.

What are the reasons for this unwillingness to assume responsibility? We believe that fear is one. Fear of what? Fear of our inability to do the work as well as some experienced officer we have in mind, whose eye, perhaps, is still on the executive on which we have been asked to act. True, the experienced officer should have much wisdom and tender tact if she is to be a help to new officers and avoid frightening them.

When we are tempted, however, to refuse office for this reason let us treat our fear as it deserves. We recall a newly appointed president who was following an exceptionally capable woman saying to us that she wouldn't attempt to do the work as her predecessor had done, that she knew she hadn't her ability; but she had her own ability, she would use it and do the best she could. After all, anything we do in the service of the King we do as a result of God's gifts to us. No matter what the talents or abilities people may have, they possess them as gifts from above. If we do not *use* these gifts, we *lose* them. We are not expected to ape our predecessor, or immediately to execute the duties of the proffered office with the expert efficiency of an experienced veteran. We are asked to bring whatever ability or gift we have *received* and consecrate it to the work of the Kingdom. There is no place for fear if we work as *servants* using our gift, or gifts, as a trust from God.

Another reason frequently given for refusing responsibility in the work of our Society is ''lack of time''. Busyness is a chronic disease of our day, and we bustling, blustering, progressive North Americans have this disease in an exaggerated form.

We are treading on delicate ground in this matter of time, but we should like to suggest one question for our consideration. Is our difficulty lack of time, or is it weakness in our choice of how we occupy our time? No one should presume to answer for another, but surely each one of us can re-examine her choices and perhaps some may discover that the difficulty, after all, is not really lack of time, but what we choose to do with our time. If we choose to bind ourselves to the *good* at the expense of the *best*, then when the claims of our Missionary Society lay hold on us we are bound to be in a dilemma.

As we see it, the whole problem of time for our missionary work is a question of our estimate of the value of that work in the light of Christian faith. For the Christian woman does missionary work belong to the *best* or is it only of the *good?* If it is of the best, then the question for every member of our Society in regard to the problem of time becomes a question of *choice.*

## YOUNG WOMEN

**Mrs. H. A. MacMillan**, *Secretary*

### YOUNG WOMEN'S PLAY-MAKING CONTEST FOR 1942

THOSE of you who remember the contests of two years ago in connection with our Reading Fellowship may wonder at our temerity in announcing another. Truth compels us to admit that we hate to let pass a chance to prove that a missionary tale *can* captivate the imagination, and thus we go experimenting once again in the fascinating realm of Drama. You who have read *Life Has No Ceiling* will surely agree that it has many possibilities for dramatization. So if you are interested in play-making and have a flair for it, here is your chance. (If not, this is a good time to scout around in your group for someone who has.) A very worth-while book prize is waiting for the best dramatization of this Reading Fellowship book, *Life Has No Ceiling* (60c), or incidents from the book. This project is for *all* Young Women.

We chose *Life Has No Ceiling* mainly because bits of conversation from it have a way of sticking in the mind, and, before you know it, incidents and events of tragedy, comedy, struggle and faith have collected around them.

''If I don't get a letter by tomorrow night, I am going to call Detroit by long distance and ask him what is the matter . . . and the charges will be reversed. I'll teach him to economize on postage stamps!'' A whole story lies behind that and many are the threads that could be spun from Fukien, China, to West Virginia, U.S.A., in its telling. And the result is Scene One—with a hint of romance for good measure.

But wait—even a young Chinese couple very much in love cannot live on romance indefinitely. Opportunity knocks and decisions have to be made —''My greatest worry is about you and any children we may have. The salary in the church hospitals is smaller than I could get with the government or even less than the fees I could earn in private practice.''—''If you were not so much larger than I am, I would be tempted to call you *ngaung-giang* (little idiot) . . .'' The struggle to make the right choice is never an easy one—this second scene has many undercurrents.

And are they going to live happily ever after? Oh, undoubtedly—for happiness such as that won by Joo-mook and Daw-say has no ceiling even in the midst of the terror and suffering of war and destruction. For their written creed is, ''We Christians should work especially hard in helping to bring His kingdom on earth.'' And how they are doing just that is food for the third and last scene.

These are suggestions, and suggestions only, for three scenes. The book may be dramatized in any way that suits your fancy. If you feel that dramatizing the whole story is a bit ambitious, then try your hand at dramatizing one of the scenes.

Start *now*. Don't leave it until the end of the year. You will need time to ''play around'' with the story for awhile until you assemble characters and incidents and your play begins to take shape. If two or three in your group undertake to collaborate, then you will spend a good deal of time sorting out ideas and situations before any actual writing is done.

Manuscripts should be typewritten with double spacing (or clearly written) on one side of the paper only and sent to the Young Women's Department, Room 800, 100 Adelaide St. W., Toronto 2, Ontario, postmarked not later than March 31, 1943. Please include your name and address and the name of the Young Women's group of which you are a member.

—*T. Negoro.*

**Reading Fellowship**—As we have no more copies of **Women of the Bible** by H. V. Morton and it may be some time before further copies may be obtained, **The Village on the Hill** by John Maarten (price $1.10) may be read instead. (This reduces the price of the packet to $2.30).

Nora Waln, author of **Reaching for the Stars**, says of this book: ''It gives in a simple, moving fashion the true story of the effect on the little village of Lindenkopf of the impact between the Nazi state and the Evangelical Church, and while it will stand for all time as a record of the fortitude of Christian men in the face of persecution, it is of burning topical interest today. It reminds us very forcibly that there are in Germany many people who are opposed to the evils of Nazism, and for this reason, especially, I hope that it will be read by a wide public.''

New Member—A registration has been received from St. Andrew's Y.W.A., Owen Sound, Ontario. Good work, St. Andrew's—you will enjoy the 1942 books.

# GIRLS and LEADERS

CHINA—the land of tradition and romance, the land of history and mysticism, the land of war and trouble—calls to-day for your interest, your prayers and your support!

February is the month during which most of our girls' groups undertake the missionary project for the year. This year, as you already know, the study is about West China, using the study book *Tales from Free China.*

The Women's Missionary Society has heard the call of West China for the Christian message, and has sent money and, more important, a missionary to help to bring the story of Christ to millions of people who, in their attempt to escape the invader, have fled to the comparative safety of the south-western province of Yunnan. Miss Helena Gibbs is already at work there, giving a message of hope and comfort to the refugee students.

Miss Helena Gibbs

China to-day is realizing the importance of the Christian message in a world at war. Every story in our study book shows the important place that Christians are taking in this new China. China wants Christians, whether they are motor mechanics or leaders of their country. You will thrill to the stories of Christian men and women in a country at war. . . . ''They are having a hot time at the front and they expect an awful lot of us Christians'' . . . . ''Don't you know he must come? He is a Christian.'' . . . ''We will stay on here where our duty lies. After all, we are Christians.''

During your study you will probably be making collections of Chinese pictures and Chinese products. When you have your group collection complete, invite the Senior and Young Women's Auxiliaries to one of your meetings to see your display of Chinese articles. As part of your programme have several girls ready to tell the important facts about China—one girl could briefly state its size and population and point out on a map the position of the province of Yunnan; another could tell of the products; and another describe a few of China's important contributions to the civilization of the world. As another part of the programme, dramatize one of the stories of modern China in *Tales from Free China.* In this way the senior societies would be extending their missionary knowledge, and you would have an interesting project.

We must remember, too, that we have been given an especial task in connection with our mission project this year. The Women's Missionary Society has asked the girls of Canada to contribute $1,000 towards Miss Gibbs' work. It will be an honour and privilege for us to do our best to assist in this great work.

In the spirit of the people of the new China let us, too, press forward to learn all we can of their country, their peoples, and their needs; let us resolve to support our missionary work there by our prayers and our gifts; and let us try to catch something of their new spirit of hope and victory, as embodied in the words of their national anthem:

San Min Chu I
Our country's aim,
To build our land
For peace on earth.
Press on, comrades,
People's vanguard,
Ever striving
To reach our goal.
Be strong, be brave,
Be true, have faith,
One heart, one mind,
For evermore.

—*Margaret Webster.*

# MISSION BANDS

**Mrs. A. R. Riddell,** *Secretary*

## MISSIONARY MAIL

*Dear Mission Banders:*

IT was lovely meeting so many of you last fall and finding you so interested in the boys and girls of India. And because you were so interested, I should like to tell you a little more about them.

As I write, the ground is covered with snow, also the house-tops, and there is so much hoar frost on the trees that it makes a very pretty scene. Then my thoughts go back to India and I try to picture what it looks like there now. It never gets very cold and, of course, it never snows. It very seldom goes below freezing. I remember one winter it was unusually cold. Early one morning when the cooking girls arose to begin the preparations for breakfast, they found a thin layer of ice on top of one of the pails of water that had been left outside. One of the girls took it off and, carrying it very carefully, ran over to the bungalow with it to show to the Miss Sahibs, as the missionaries are called.

I have tried to describe the snow to them but find it very difficult; as there is only one word in the Hindi language for both snow and ice, when I talk about snow falling in Canada I have to speak of ice falling, and as they have never seen snow, it is hard for them to picture it. It is a good thing it does not get very cold in India as most of the people are so poor they would freeze to death. They have no money to buy warm clothes to wear or fuel to heat their houses.

I am sure if you could see the group of happy children in the babies' home, you would feel well repaid for all you do to make it possible for them to be there, and more so if you could go to the village and compare them with the girls and boys there.

Let us go and visit some of these children in a village near Jhansi. These children, unlike the little ones in the M. G. Abey Memorial Babies' Home, know nothing about Jesus. They hear nothing about Him because their parents know nothing about Him.

As we come near the village we see some of the children playing in the dirt and dust. They see us coming and call to some others playing in the distance to come and hear about Yisu Masih (Jesus the Saviour). They have remembered the songs we sang to them the last time we were there. The children are not very clean, their hair is very untidy, and what little clothing they are wearing is very dirty. A little girl about eight years old is carrying her little year-old brother or sister on her hip.

When we are near the lane and see all the little mud huts, one of the little ones calls to us to go to her courtyard to sing to them of this wonderful Jesus. Some of the older ones come, too, and echo this invitation. The story of Jesus appeals to all, big and little alike.

It is hard for them to understand that there is anyone who cares for them enough to want to save them. ''Why'', they say, ''girls and women have no soul, have they?'' This is something new. They had always heard that girls and women were of no account. They have neither soul nor brain; how can anyone care for them? All they are good for is to look after the smaller brothers and sisters and cook bread for the men.

Not only at Christmas time but at any time during the year they hear the Christmas story. As they listen to it they wonder. Perhaps some little girl will ask, ''Did Jesus come to save me too?'' We tell her that Jesus loves all little children and longs to save every one.

With best wishes to you all,

Sincerely,

*Lily A. Simpson.*

# PROVINCIAL NEWS

## ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

EDMONTON Presbyterial.—Echoes are still resounding from the visit of Miss Lily Simpson, R.N., who is on furlough from the Jhansi field, India. During her two weeks' stay in Edmonton she visited the women's and girls' organizations, giving a new conception of missionary work. In Wainwright she thrilled the Mission Band children with her stories of the children of India, and an address on "Christ, the Cure for India and the World" was enjoyed by a large congregation on the Sunday. In November First Church celebrated its Diamond Jubilee, when Mrs. D. G. McQueen told of the missionary work in Edmonton and district in the early days.

**Calgary Presbyterial.**—The Presbyterial Executive meeting opened with silent prayer for victory, followed by prayer for all those in authority, in the armed forces of Great Britain and her Allies, and for our Church and all Christian leaders. Reports showed greater interest. At a Mother and Daughter banquet C.G.I.T. girls presented their mothers with gifts they had made during their weekly meetings. Mrs. Burton spoke on the camp she had had for girls and of its far-reaching effect in more active church workers and new church members. The Helen Millar Mission Band made a quilt for the Rocky Mountain House Hospital. At the annual meeting of Grace Church Auxiliaries Mrs. R. S. Gibson, the Provincial President, was made an Honorary member by the Auxiliaries in appreciation of her work.

**Macleod Presbyterial.**—St. John's Church Auxiliary, Medicine Hat, had Miss E. Walker, deaconess from Rocky Mountain House, tell of her work there and of the girls' camps at Crimson Lake last summer. She spoke, too, of how much the people in Rocky Mountain House district appreciated the hospital, coming long distances for treatment. Miss Lily Simpson gave a vivid description of the caste system in India. At the December meeting Mrs. Ross, whose husband is an officer in the R.A.F. Training School, told of the difficulties encountered in Church work in England at the present time, of church services interrupted by air-raid sirens, when those on Warden and Fire duty would quietly leave, while the rest of the congregation would move to a part of the church which could better withstand bombing and there they would carry on the rest of the service.

## BRITISH COLUMBIA

MRS. A. WHITECROSS, KAMLOOPS, PRESS SECRETARY

THE resignation of Mrs. H. J. Barry, Library Secretary, was regretfully received by the Provincial Board at its meeting on November 21st. Mrs. Barry, who for many years has been such a faithful secretary, is leaving the city for some time. Mrs. Calvin Blair, Student Secretary. is very anxious to get in touch with all students, in any part of the province, who are away from home.

**Kamloops-Okanagan Presbyterial.**—The Auxiliary of Knox Church, Vernon, were delighted to have Miss Sybil D. White visit them in November, when she gave a most interesting account of the Council meeting in Toronto. This congregation has no church building; services are held in a hall, but the members are looking forward to having a church before spring, as a committee has been formed, preliminary plans and estimates have been obtained, and blue prints are now being prepared. Two members of the Women's Auxiliary have been added to the committee.

At the annual meeting of St. Andrew's Auxiliary, Kamloops, on December 11th encouraging reports were received. The treasurer reported that their allocation had been reached. The women of this congregation have been very active during the year, and not only this year, for in 1931 a manse was erected, the Ladies' Aid assuming the responsibility for the mortgage, about $3,000. On December 12th the final payment was made. At a congregational gathering the mortgage was burned by Mrs. J. H. Clements, who has been treasurer of the Ladies Aid for sixteen years, and a life member of the Women's Missionary Society for many years. The Ladies' Aid also purchased through the Society's Literature Department a number of copies of *The Armour of God*, which they sent with Christmas greetings to the men from St. Andrew's Church who are now on active service.

**Victoria Presbyterial.**—St. Andrew's Auxiliary held their annual Thank-offering meeting on November 17th. The speaker was Capt. the Rev. J. V. Mills of Toronto. In his address he urged his hearers to "go forward"—facing the Nazis' challenge by positive action along Christian lines. A social hour was enjoyed at the close of the meeting.

**Westminster Presbyterial.**—Robertson Memorial Auxiliary held their Thank-offering meeting on October 23rd. The Rev. F. G. St. Denis gave a very inspiring message on our missionary endeavours.

At the Thank-offering meeting of Richmond Church, Vancouver, on November 14th Miss Sybil White spoke of her visit to the Presbyterials of the interior and of conditions of the work even where there is no church.

When the Women's Missionary Society groups of Central Church, Vancouver, held their Thank-offering meeting, the Rev. Harry A. Berlis delivered a most inspiring and instructive address on ancient and modern mission work. Making use of the blackboard, he invited his audience to take notes on the A. B. C. of missions, stressing the need for education and organization. Mrs. W. H. MacInnes was in the chair and members of the Evening and Young Women's Auxiliaries took part in the devotional service.

## MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

WINNIPEG Presbyterial.—At the annual meeting of Old Kildonan Auxiliary the treasurer reported that the amount allocated to them had been oversubscribed. In presenting a framed Life membership certificate to Mrs. J. P. Duffin, the President, Miss Flora Henderson, referred to Mrs. Duffin's faithful services as secretary over a period of years and her record of perfect attendance for twelve consecutive years.

The west-end group of Home Helpers of First Church, Winnipeg, met at Mrs. Hawke's home, eleven members being present. The Rev. F. B. Allen, Mrs. J. S. Hutchison and Mrs. F. A. Gemmel contributed to a very interesting and helpful programme.

The Thank-offering meeting of the Golden Sheaf Mission Band was well attended by members, parents, and friends. Mrs. G. M. Williamson directed a programme of songs, recitations, and choruses. Mrs. Robson introduced Miss Alma Burdick, who gave an address that was enjoyed by both young and old. Tea was served at the close of the meeting.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

BARRIE Presbyterial.—Mrs. Herbert Boyd, a missionary returned from China and the sister of Mrs. T. J. Johnston, Midland, was the outstanding speaker at Midland Auxiliary's Thank-offering meeting. Most vividly Mrs. Boyd portrayed the tragic happenings in China, paying great tribute to the work of the missionaries. The city of Chungking, where they were, was attacked from the air more than 120 times, four-fifths of the city being left in ruins. The attitude and behaviour of the Christians added greatly to the morale of the people. Many instances of heroism, ranging from the Generalissimo and Madame Chiang Kai-Shek, down to the humblest person, were given. Mention was also made of Dr. Agnew's Chinese choir of 100 voices that rendered Handel's ''Messiah'' so acceptably to immense audiences.

**Chatham Presbyterial.**—Mrs. J. C. Depew, sister of the president, Mrs. Barlow, gave an enlightening address to the Chatham Auxiliary on the West India Mission, where she is engaged as a missionary. The missionaries in the Greater Antilles trained the West Indians, who then worked among their own people. One hundred and nine graduated last year.

Mrs. Stauth, Presbyterial President, addressing the Dresden Auxiliary, after outlining plans for work in 1942 spoke on the characteristics of Jesus and reminded all that His ''Go ye'' was a command, not a request.

Miss Lizzie Noach, Wesley, emphasized the importance of giving time, talents, and personal devotion to the work of the Women's Missionary Society in her address to Valetta Auxiliary.

**Kingston Presbyterial.**—St. Peter's Auxiliary, Madoc, celebrated its fifty-fifth anniversary on October 31st. Visitors were present from Belleville, Stirling, Tweed, and West Huntingdon Auxiliaries and also from other Madoc churches. A history of the Society was read. A most interesting and inspiring address on her work in India was given by Mrs. J. S. Mackay, who came as a tribute to her mother, Mrs. Peter Sinclair, one of the first members of the Auxiliary. To Mrs. Mackay and Mrs. W. Mackintosh, the only charter member still a member, flowers were presented.

**Orangeville Presbyterial.**—Orangeville Presbytery in session on December 2nd called an intermission that the members might enjoy Miss Laura Pelton's address at the Presbyterial Executive meeting in Tweedsmuir Memorial Church, Orangeville. Taking as her subject ''Your Work in the West'', Miss Pelton told of the many difficulties our Church had in the West owing to distances, roads, and weather. She told of the splendid work our deaconesses are doing and said, ''Tell the women to try and think of the day when the people of Europe will want to come here, and we must be ready to help them—we must put more deaconesses in the field.''

**Ottawa Presbyterial.**—When Mr. Basil Mathews visited Ottawa, the Women's Missionary Societies of the Anglican, Baptist, Presbyterian, and United Churches, also the Salvation Army, sponsored a meeting in Chalmers United Church, which was very largely attended.

On November 30th the Presbyterian and United Church Presbyterial Societies held a joint meeting in Knox Presbyterian Church, when the Rev. Dr. Kepler of the Church of Christ in China gave an outstanding address. Mrs. W. E. Perrin, President of the United Church Presbyterial, presided and Mrs. J. R. Hill, President of the Presbyterian Society, introduced the speaker. The Rev. Dr. Johnston of Knox Church pronounced the benediction.

**Stratford Presbyterial.**—When the Atwood Mission Band, organized in 1891 by Mrs. Calder and as a tribute to her named the Calder Mission Band, celebrated its anniversary in the Atwood Church on Sunday November 9th, Mrs. J. A. McBain and Mrs. H. Parkhouse, Atwood, were present to rejoice in the Golden Jubilee of the Band they had joined in childhood. The past was recalled by the reports presented by the secretary, Betty Peachey, as the names of former leaders were mentioned—Mrs.

Calder, Miss Alice Hammond, Mrs. D. Murray, Mrs. Piercy, Mrs. D. E. Hodge, and Mrs. A. Hamilton, and the present leader, Mrs. Mary Stevenson. These leaders all aimed to teach the meaning of ''Go ye into all the world and preach the Gospel. In these years the sum of $2,898.85 was raised for missionary purposes and twenty members received life membership certificates for five years' perfect attendance, surely something special! The Rev. G. W. Mackay was the guest speaker and he contrasted conditions in Formosa with those in Canada and told about work in the Boys' School; once seven boys had refused to take part in sports on Sunday despite the anger of officials, and later the governor had sent a letter of congratulation on the stand the boys had taken. Of these seven, one is now a doctor, one a business man, and five are ministers. A letter of congratulation was sent to the Band by Mrs. J. R. Hill, former Provincial Secretary.

## SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

REGINA Presbyterial.—A special Mission Band service was arranged for the morning service the first Sunday in December, for the newly organized Band in Qu'Appelle. Miss Ruby Walker, deaconess, addressed the leaders and members, 23 in number, and Mrs. J. B. Shaw of Regina, Presbyterial President, offered the dedicatory prayer. Miss Vera Moffatt of Moose Jaw was present at the service.

The annual meeting of the First Church Auxiliary, Regina, was held on the first Friday in December. Miss P. B. Lamont accepted the presidency for a second year. The installation of officers was conducted by Mrs. J. A. Sinclair who gave a very thoughtful message on being sent by God for a special service as Moses was. At its first meeting Miss Lamont gave an inspirational message to the new executive facing a new year of service, recalling the commands to ''go forward'', and to ''seek my will, obey my voice'', accompanied with the promise that all things are possible to those who ''seek first the kingdom of God''. The saying, ''The greatest enemy of the *best* is the *good''*, was never truer, she said, than it is to-day when our great temptation lies in trying to do too many good things, thus spreading our efforts out too thin. Objectives for the year's work were discussed, with the plea for big plans for a definite move forward in membership and in givings. Recommendations for the work of the new year included plans for a monthly Bible study meeting.

**Moose Jaw Presbyterial.**—Miss Ruby Walker, deaconess at large for South Saskatchewan, visited Assiniboia during the latter part of November, and while there addressed a meeting of the Auxiliary and organized a Young Women's Auxiliary. She also assisted in the organization of a Young People's Society and attended a meeting of the Mission Band. From Assiniboia she went to Maple Creek, where she was to spend some time.

## New Organizations

### Ontario

**Huron Presbyterial.**—E. Y. N. Mission Band, Clinton.

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Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 2, Ont.

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*I give and bequeath to the* WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of ........................................ dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XVIII MARCH 1942 No. 3

# THE GLAD TIDINGS

The Moderator's Message

Financial Statement for 1941

The On-Going Mission

Debt to Christian Missions

Church in Kunming

From the Jhansi Field

Deaconess Work

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

**Vol. XVIII** **TORONTO, MARCH 1942** **No. 3**

# *The Moderator's Message*

(LETTER SENT TO THE MINISTERS TO BE READ FROM ALL PULPITS OF THE PRESBYTERIAN CHURCH IN CANADA)

WE Christian Ministers and servants of the Lord in this land are called upon to stand in the breach in days which will live in history as the most momentous and decisive for centuries. A terrible tragedy has fallen upon this generation; the savagery and distinctiveness of modern warfare beggars description and knows no parallel in ancient or modern times.

Out of the destruction of things that are there is rising in sharp relief the eternal laws of Sinai and Calvary. From the mental confusion and careless living of the immediate past and the false thinking and standards of men, there is a return to ancient truths long forgotten or lightly valued. The Day of the Lord is upon us, sifting, trying, purging all things and all men. The judgments of God upon the sins of men are darkening the sky and reddening the earth with blood. Only the things that cannot be shaken will remain. Our sole hope is in building anew upon the Rock which is Christ.

We, therefore, call all people to repentance, prayer and self denial; to a more diligent attendance at Public Worship and observance of the Holy Sacraments; to a renewed study and practice of the Word of God and to a more faithful observance of religion in the home.

Further, in accordance with the power given to us by the General Assembly of 1941, we appoint the period of Wednesday, 18th February, to Sunday, 5th April, to be observed throughout our Church as a time of prayer, meditation and self-examination that we may return to the Way of Life in Christ Jesus, whose righteousness alone can bring order and peace to our troubled world.

JAMES B. THOMSON,
*Chairman of the Board of Evangelism*
*and Church Life and Work.*

JAMES B. SKENE,
*Moderator.*

# Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

# Editorial

AT the end of January the Women's Missionary Society suffered a serious loss when Mrs. D. Inglis Grant resigned as a member of the Council Executive and Candidates Secretary. Twenty years ago, in 1922, Mrs. Grant became a member of the Board and a few months later was appointed to the office of Candidates Secretary, which she continued to fill until forced to retire a month ago. An expression of the Council Executive's appreciation of Mrs. Grant's services appears on page 92.

THE Council Executive at its meeting on the 10th February elected two officers and two new members. Mrs. McMurrich succeeds Mrs. D. Inglis Grant as Candidates Secretary and Mrs. Shortt becomes Secretary for Hospitals and Residences in succession to Mrs. McLennan, who since the 1941 Council meeting has been carrying on that work as well as the Corresponding Secretary's. The new members are Miss Elsie Mathieson, of St. Andrew's Church, Toronto, who has not only been very active in her own Auxiliary but has from time to time contributed to the work of the Society through the *Glad Tidings* and the Literature Department, and Mrs. Arthur Cherry, of Parkdale Church, Toronto, whose ability and experience in the work of the Women's Missionary Society should make her a valuable member of the Council Executive.

THE changed conditions obtaining in many centres with the sudden increase in their population because of war industries and the establishment of military camps in the vicinity have created many problems for church leaders and brought many appeals to the Women's Missionary Society for assistance, especially for deaconess service. One such appeal was recently answered by the appointment of Miss S. V. Scott to work in Belleville, in St. Andrew's Church, and among soldiers' families in the Belleville-Trenton district. Miss Scott, who in the summer of 1939 was transferred from Vancouver to Toronto and has been working under the Presbytery of Toronto, mainly in the Fairbank congregation, began work in Belleville on February 1st. Part of her salary and expenses is being paid by St. Andrew's Church.

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MISS ETHEL CHISHOLM, formerly of the Mackay Memorial Hospital in Formosa, who had been granted leave of absence from the Society's work to take a post-graduate course in mothercraft in the autumn, was in January released by the Society that she might accept the position of superintendent of the Mothercraft Centre in Toronto, the Council Executive feeling that it was an honour that she had been chosen for that work.

Mrs. Gehman's request that she be released in order to do other work until she can go to an overseas mission field was granted, and she is now engaged in work with the Victorian Order of Nurses.

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WE are indebted to Mr. George P. Mark, who has for many years been active in the Chinese work in Toronto, for what he has written on the life and work of the Rev. Mr. Ma, the devoted and beloved leader of the Chinese people, whom he served as a missionary of the Presbyterian Church in Canada from 1909 until his death on 28th December, 1941.

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THE Provincial Societies have been advised that material for publication in the annual report of our Women's Missionary Society must be in the hands of the editor not later than May 15th. According to the instructions on the report forms, ''any Presbyterial Society holding its annual meeting after March 1st should immediately after that meeting send its list of officers to the Corresponding Secretary of the Council for insertion in the printed report.'' *All other reports are due on March 1st.* We would again ask that, if an officer whose name and address should appear in the printed report is appointed after the branch report is sent on, notice of the appointment be sent so that they may be inserted.

---

WANTED.—A book-keeper for the Presbyterian Hospital, Canora, Sask. For particulars apply to Mrs. W. A. McLennan, 77 Chatsworth Drive, Toronto, Ontario.

## *An Appreciation*

THE Council Executive has been compelled with great reluctance and real sorrow to accept the resignation of Mrs. D. Inglis Grant. This reluctance is shared by Mrs. Grant herself, but it has been realized for a long time that she has been carrying on the duties of her department under a great physical strain.

Mrs. Grant became a member of the Board in 1922, and since 1923 as Candidates Secretary she has had charge of one of the heaviest and most important departments in the Society, dealing as it does with the missionary personnel and the appointment of all our workers for every field both in Canada and overseas. To all these fields her influence has gone and will remain through her contacts with the missionaries. To her work Mrs. Grant brought unusual qualities, keen discernment, an understanding heart, and the ability to see the other person's point of view. She always made it possible to use her time and her home and by sharing these with the candidates in gracious hospitality she learned to know them thoroughly and they to love and appreciate her. It is truly said of Mrs. Grant, ''She always takes time to be kind.''

Her retirement now from her duties as Candidates Secretary and as a Vice-President of the Council Executive leaves in our hearts a great blank and a sense of loneliness which will be shared by all those missionaries at home and abroad who have known her kindness and care. Her interest in the Candidates Department and in the work of the Society which she loves will not be lessened by the fact that it is impossible for her to remain longer in office.

## The Rev. Ma T. K. Wou

By Mr. George P. Mark

THE Rev. Mr. Ma came to this country at the close of the last century when he was a young boy in his teens. After his arrival he remained in British Columbia for a few years. There he met our former missionary, Rev. Ng Mon Hing, who invited him to go to the Chinese Sunday School and church services. Being a nephew of a well educated Confucianist, he used to have long arguments with the Rev. Ng Mon Hing. However, before he left the Pacific coast he was delighted to find the salvation of life. During the next few years he was engaged in business in the Prairie Provinces. He helped his less fortunate friends there to learn English and told them about his wonderful discovery of the Christian religion. He began to tell them about the stories of Jesus. Time and again he found his knowledge limited, so that he felt he must acquire a higher education in order to be prepared to preach to his own countrymen in their mother tongue. Finally in 1905 he determined to give up his business and come to

Toronto. Here he rejoined the Rev. Ng Mon Hing and assisted him in his preaching. Mr. Ma took a course at the Toronto Bible College and also took a post-graduate course there; and some years later he took a special course at Knox College. The Chinese in Toronto used to have their Sunday School classes at different churches throughout the city. Mr. Ma went from one class to another to give them religious instruction and conducted Christian Endeavour Society meetings on Sunday evenings at Cooke's Church for several years. In 1909 he was appointed by the Presbyterian Church to succeed the Rev. Ng Mon Hing as missionary among the Chinese in Toronto. Then Mr. Ma and a group of his faithful workers felt that we Chinese should have a place of our own to worship God in the language that the men understand. Through his efforts and influence and prayers we were able to inaugurate the Toronto Chinese Christian Association in 1910. He wasn't satisfied until he could find his way clear to open up a Chinese school to educate the Chinese children. In 1914, through his unceasing effort, a larger place was secured and a Chinese teacher was brought from China, and a Chinese school was started. Many of these youngsters are now grown up and are not forgetful of what Mr. Ma did for them. During Mr. Ma's long ministry he helped and encouraged many a young man to build up a fine character and get a higher education. Some of these are serving Chinese communities throughout this country, especially among the Chinese in Toronto; others are serving in various parts of our homeland. Many sick were visited and comforted by his calls at their homes and in hospitals. He brought many men to accept Jesus as their Saviour and preached at open-air meetings to non-Christians and had accomplished more good in the Chinese community than any other individual. His passing is not only a great loss to his family and to our Institute but to the Church as well as to the Chinese community. He fought a good fight and won his course. He had proved to be a friend to the poor and the sick. ''Greater love hath no man than this, that a man lay down his life for his friends.''

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*(A bed-ridden woman of eighty writes to a friend after an air-raid, her house being one of two or three left standing in a whole street.)*

Of late my days just seem to be
One weary dull monotony:
Fearful of things I hope won't come,
Thankful at night that day is done.
O Lord, just now to me impart
A quiet mind and trustful heart.

Help me to take each day from Thee,
Striving my best to tranquil be,
Showing to all there is a power
Which fails not in the darkest hour;
While I to others may impart
The secret of my trustful heart.

—From *Life and Work.*

# Statement of Receipts and Disbursements

## FOR YEAR ENDING 31st DECEMBER 1941

### RECEIPTS:

| | | |
|---|---|---|
| Provincial Givings: | | |
| Alberta | $ 3,931.73 | |
| British Columbia | 5,078.00 | |
| Manitoba | 3,496.19 | |
| Ontario | 111,318.45 | |
| Quebec | 14,588.00 | |
| Saskatchewan | 2,192.00 | |
| | | $140,604.37 |
| Manitoba and Saskatchewan Provincial Supply Fund | | 38.33 |
| Individual Subscriptions | | 1,378.03 |
| Special Refunds | | 1,039.62 |
| Sale of Ukrainian Hymn Books | | 29.10 |
| | | $143,089.45 |
| Government Grants: | | |
| Birtle Indian Residential School | | 17,685.18 |
| Cecilia Jeffrey Indian Residential School | | 22,068.44 |
| | | $182,843.07 |

### DISBURSEMENTS:

| | |
|---|---|
| On Estimates | $130,824.07 |
| Government Grant paid to Birtle Indian Residential School | 21,225.88 |
| Government Grant paid to Cecilia Jeffrey Residential School | 25,057.21 |
| | $177,107.16 |

The report of the Auditors was received and accepted by the Council Executive at its meeting on February 10th. A synopsis is given above and the complete statement will appear in the annual report of the Society.

With the many other calls being made on our women, the statement is most gratifying, and is presented with very grateful hearts. Receipts from Provincials have decreased, but only by $726.56, rather a small sum when divided among six Provincials. Receipts from all sources are $720.73 less than in 1940. The Province of Manitoba is to be congratulated on being the only province to exceed last year's givings, while the province of Alberta gave the same; British Columbia and Saskatchewan were very slightly below, and Quebec and Ontario fell below $612 and $281 respectively.

The disbursements for the year on estimates were $130,824.07 so that our receipts were $9,780.30 in excess of our disbursements. Why was more not spent? Is more being estimated than is required? Indeed no. Take the Indian Department alone, the estimate for 1941 was

$7,513, but only $2,590 was spent from the estimate, the balance coming from the per capita government grant which, owing to rearrangement, had accumulated. Thus in that one department our Society was saved $4,923. That cannot happen in 1942 and the estimate must come entirely from the Society. Then because of the splendid returns from our hospitals the Society's funds were saved $3,963, as the estimate was $10,090 and the disbursement from Women's Missionary Society funds, $6,127. This may not happen in 1942 either. These two departments alone account for most of the decrease in expenditure. Then, too, about $1,000 estimated for Christian Literature was not spent because the money could not be sent out under war conditions; and an amount was saved on Supplies, as those for Indian Residential Schools were paid for out of the per capita grant.

On account of change and rearrangement in the work, last year was a very hard year to estimate what the expenses would be and the Finance Department tried to be extra careful, and perhaps, too, we were not sure of what the returns would be. Now we know our women are sticking with the work of the Society. We never should have doubted this.

All will be glad to know that besides the $130,824 contributed from the estimates there was given from the Legacy Fund $3,903 to the following: the French Church, Montreal; the Italian Church, Montreal; Camp, Sylvan Lake, Alberta; Fontenelle Church, Quebec; the Ukrainian Church, Toronto; the Church of Christ in China; the Bhil field, India; and the Saskatoon Residence; from the Sustaining Fund, $500 to the bombed churches of Scotland and England; and from the Special Fund, $250 to four Protestant ministers from Europe now in England.

Last year the contributions of the Women's Missionary Society touched Canada through work among the Indians, French, Italians, Chinese, Ukrainians, Hungarians, and through the hospitals, residences, and deaconesses. They touched Koreans in Japan, Manchuria, China, British Guiana, India, Formosa, Africa (orphaned missions), and England and Scotland. They touched the Missionary and Deaconess Training School of our own Church; they touched Christian Literature in many fields and through the British and Foreign Bible Society.

When the Finance Committee met to receive the Auditors' statement they felt justified, in view of the balance on hand at the end of 1941, in recommending to the Council Executive the following contributions, knowing the whole membership would endorse the action: To the relief of bombed churches $600, divided as follows: Ireland $100, England $200, and Scotland $300; and to the British and Foreign Bible Society in Canada and Newfoundland $200. Then by order of the Council $2,000 has been transferred to our Pension Fund. From the unallocated amount for Christian Literature in the 1942 estimate: $100 to the magazine *The Christian Home*, published by the National Christian

Council of India; $150 to Miss Margaret Wrong for Christian Literature for Africa, $100 of this to be given for a children's paper for Ethiopia and $50 for literature for the troops in Africa. Should the paper for Ethiopia not materialize, the $100 is to be used for other literature for Africa. Are you not proud to belong to the Presbyterian Church and its Missionary Society?

Perhaps there has been a tendency to separate our war work and our missionary work. Some have even gone so far as to say that missionary work might well be dropped during the war. Read these statements from Germany in the book *Gott und Volk*—''We Germans have been called upon by fate to be the first to break with Christianity. It is to be an honour.'' And again, ''We do not want to tear down cathedrals. We want to fill them with a new spirit. We want to proclaim a new faith in them . . . The tortured, pain-torn figure of the Crucified Christ will disappear. Our heroes must again carry swords in their fists, instead of a cross on their backs.'' . . . ''Every day, every hour is lost which our youth spend in church. We want to educate them to tear the faith of Christianity out of their hearts; only Germany has a place there.'' After reading this, it would be a brave man or woman who would advocate stopping mission work in Canada or in other countries and allow to grow up in them the very thing we are fighting against. As Church people our war work falls into two parts—giving, sending, saving, serving, knitting, sewing for our war effort; and, also, strengthening the work of our Church and our missionary work.

So this statement goes out with great thankfulness and with the hope that in 1942 we may recover the $726 from the Provincials, but, most of all, with the hope that this year may see a real deepening of spiritual life in Canada and a return unto our God who will have mercy and abundantly pardon.

—*(Mrs. Daniel) Helen M. Strachan.*

## Prayer

Prayer is so simple
It is like quietly opening a door
And slipping into the very presence of God,
There in the stillness
To listen for His voice,
Perhaps to petition,
Or only to listen;
It matters not;
Just to be there,
In His presence,
Is Prayer.

—Author unknown.

# "The On-going Mission in War Time—and Beyond"

AGAINST the background of world war and with 340 representatives present the Foreign Missions Conference of North America held its 48th annual meeting in Trenton, New Jersey, January 12th to 15th, 1942. One hundred and twenty-three Mission Boards and agencies from all the Protestant denominations of the United States and Canada are included in its membership. In 1940 these Boards spent twenty and one half *millions* of dollars in missionary work overseas.

For ''orphaned missions'' Dr. A. L. Warnshuis reported that a total of $1,616,891 had been contributed since September 1939 and received by the International Missionary Council, of which the Foreign Missions Conference is a part. This has meant that 120 missions from Belgium, France, Scandinavia, Holland, and Germany have been kept in service when cut off by war from their supporting Churches. He stated that, although so many missionaries had been obliged to withdraw from their fields, *not one had been recalled owing to lack of financial support.* Through the cooperation of Governments it has been possible to get money through to every country.

Highlights of the nineteen months since the last regular meeting of the Conference at Swarthmore were presented in brief reports from members of the Committee of Reference and Counsel. Among other things they announced the formation of a Treasurers' group, now constituted as a committee to deal with problems of finance, and the uniting of three Women's groups (the Church Council, the Home Missions Council, and the Committee on Women's Work) to form the United Council of Church Women; and said the Student Volunteer Movement enters a new era, the World's Sunday School Association moves forward, new steps have been taken and planned for missionary preparation, and ''together in the Foreign Missions Conference we face the increased demands of this day''.

Dr. John R. Mott in an inspiring address traced the history of Christian missions during the last half century. After giving an outline of what had been accomplished, he said that with the humility that is the precursor of all achievement we could not feel satisfied with the attainment and asked three questions—Wherein have we failed to build? Why have we a second world war? What should Christians *be* and *do*? He felt it was a time for honest and fearless self-examination, for more thinking and praying, for more whole-hearted acceptance of personal responsibility. He said that all were going to be called upon for great sacrifice and renunciation, that we must be prepared for lonely adventures, for charting new courses, for championing unpopular causes in order to be triumphant in Christian relationships. His very impressive closing words contained the text, ''When thy judgments are abroad in the earth the inhabitants shall learn righteousness.''

Tentative plans were made for a great Christian World Mission Convocation to be held in Cleveland next December. This would be the focus of a vast forward movement for missions when the Foreign and Home Mission forces on this continent might ''co-operatively lift the level of knowledge, conviction and support of the missionary enterprise throughout the churches of North America,''—and would also be the starting point of a promotional and educational effort for which much preparation would be required.

Areas of danger and opportunity were ably presented by Professor M. S. Bates, formerly of Nanking University, China, Dr. C. W. Iglehart from Japan, Miss Sally Lou MacKinnon speaking for Africa, and Dr. John Van Ess for the Near East. Dr. Bates reminded those concerned with plans for Free China (West China) of the greater difficulties missionaries are facing because of increased cost of vital necessities, the price of which is now twenty times what it was in pre-war days. With the crowding of refugees from occupied areas into West China there are not nearly enough Christian workers to meet the requirements and there is scarcity of food and supplies of all kinds. It will take long years of peace and good government to bring China out of her present suffering and despair. If ever there was need of the Gospel of Jesus Christ it is in these dark days and the response to it is amazing. Dr. Iglehart believes that the Christian movement is ''alive'' in Japan, that the Christian Church has a ''sturdy strength'' that will not be destroyed, neither has it lost its ideals. ''The cross has been the subject of many sermons to which I have listened in Japan during recent years.'' Miss MacKinnon made a strong plea for response to Africa's great need. She spoke with appreciation of Miss Margaret Wrong's work in helping to increase literacy. She said that Free French and Belgians were conferring with Britain about Africa's future and that there was a desire on the part of African Christians to be included in the Church universal. Dr. Van Ess presented conditions as he had experienced them in Syria where reconstruction has already begun and where even ''impenetrable Islam'' is not invulnerable to the Christian message. Politics and socialism are included in the Moslem faith, but there are now definite evidences of a ''wistful and desperate search for a new focus for loyalties''. Our approach should be in terms of peace, as of those who come to build, not to destroy, and in the name of our Saviour, the Lord Jesus Christ.

A better understanding of many openings that exist for the work of evangelization in Latin America was gained from the reports of the Committee on Co-operation in Latin America and from the outstanding address, ''The Two Americas, their Heritage and Destiny,'' by the Rev. John Mackay of Princeton Theological Seminary. He feels that Protestantism is needed and that many people want it, that there will be no true racial harmony achieved between the Americas except through a common faith in God, that religious freedom will be the fruit of Protestant Christian witnessing. There are already some flourishing ''daughter churches'' and evangelistic work well established but much still needs to be undertaken.

The Conference asked for a large measure of co-operation in planning the selection and training of those who will be sent out to the mission fields, ''to enter open gates when the war is over'', and for understanding that a new type of candidate may be required. Every Board should be preparing to face changed conditions and methods of work. Candidates should be informed of all the dangers and difficulties, hardship in travelling, uncertainty as to furloughs, necessity of specialized training. Physical fitness and stability of the nervous system must be emphasized and, most of all, profound spiritual qualifications must be sought for, so that only those with the real missionary motive may be chosen. The Boards were asked to confer, in case passages could be secured and arrangements made for only a very few at a time, so that the most urgent needs might be met first.

A programme of increased effort in the field of Christian literature for the world was approved. There is to be a new committee of the International Missionary Council to work through area committees on a five-year plan. It is hoped to raise $5,000 a year in contributions from the various Boards, this to be in addition to what is already being done.

Mrs. Yuh Tsung Zee New, chairman of the Board of Managers of Ginling College and one of the foremost Christian leaders in China, gave the closing address, ''For vision and courage we pray''. A beautiful and picturesque figure, she touched all hearts as she made an earnest plea for her beloved land, asking that the Mission Boards would help plan for the establishing of health and the restoration of home and family life after the war is over. She pictured vividly the suffering and courage of the people of China and the life that springs ever from sorrow and death for those who believe in the Lord Jesus Christ.

The Canadian Boards were honoured in having one of their members, the Rev. Canon Leonard A. Dixon, appointed chairman of the Foreign Missions Conference for the coming year.

In closing this résumé a few sentences from a statement unanimously approved will show the mind of the Conference—

''As we confront this tragic hour we reiterate our conviction that the world mission of the Church is a spiritual commitment which is eternal and cannot be destroyed by the contrivances of man. 'Those things . . . are shaken, as of things that are made, that those things which cannot be shaken may remain.' Men and institutions may perish but the movement of the Holy Spirit in and through the Church abides.

Our blessed Lord experienced more of the power of evil and felt more of the brunt of its opposition than we ever can. But 'He steadfastly set His face' to the accomplishment of His mission. We are now called to a like steadfastness.

"'We call on our several churches to seek a clearer understanding and more faithful practice of the Gospel which we preach, to the end that all may be more deeply committed to proclaim to all the world the unsearchable riches of Christ.

"'We urge the members of our churches to daily intercession for all peoples, for those who suffer, and more particularly for all missionaries and for our Christian brethren in all lands, that they may be kept and sustained under all circumstances, that they may have increased opportunities for witness even where war is being carried on; that their faith may remain strong and their witness true.''

—*Muriel L. McMurrich.*

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– *From a letter (Nov. 8th) from Miss Ellen Douglas:*

. . . Although the war is not actually so far from our borders we have not yet been much affected by it. Quite a number of our boys are busy with one type or another of war work, while one has actually gone overseas. Now petrol is rationed, and that makes some difference to us, as we have quite a bit of travelling to do. We occasionally see trainloads of soldiers passing through Dohad, but know not whence they came nor whither they are going. Miss Williamson's radio keeps us in touch with the latest news.

All our mission activities go on as usual. Yesterday we had a quarterly teachers' meeting. The teachers from the other schools gathered here and we had a very good time together. One of the teachers taught a special lesson and did it so well. Then there was a debate and discussion about school discipline. They are a real nice group of teachers, and I think I can say that most of them are faithful in their work. These meetings keep up the interest in the different phases of the work and for those who are in lonely places it is a bit of encouragement. As several of the men come from long distances, they had to spend the night here, so all the men, those who lived here too, took their blankets and went to sleep in one of the class-rooms of the school, which showed a good spirit. Just as they were settling down to sleep a *karait,* quite a poisonous snake, came through a hole in the floor and gave them a start. They soon killed it and I don't suppose it disturbed their sleep as it would have mine. This morning, after collecting different things they needed for their work, they went off home. . . .

It is just time for breakfast, which means that it is 11.30 a.m. and the porridge and curry and rice will be waiting.

Amkhut, via Dohad, Central India.

# The Book of Freedom

THE POPULAR REPORT (1940-41) OF THE BRITISH AND FOREIGN BIBLE SOCIETY, BY THE REV. JOHN A. PATTEN, M.C., M.A., LITERARY SUPERINTENDENT

*Reviewed by the Rev. J. B. M. Armour, M.A., General Secretary for Canada and Newfoundland*

THE Popular Report of this world-wide Society has just been issued. Its form is abbreviated, and there is only, apart from the frontispiece, one illustration, St. Paul's Cathedral 29th-30th December, 1940.

The title is surely timely, in view of ''the struggle between the forces that stand for Christian freedom and the powers that lead to the darkness of pagan servitude''. The chapter headings give in outline the plan and scope of the report: ''The Book of Freedom''; ''Translating the Book of Freedom''; ''Handing on the Book of Freedom''; ''Freedom's Sacred Sway''; ''What the Book of Freedom Costs''.

''No religious organization feels the repercussions of international politics more acutely than the Bible Society.'' In vivid phrase and with timely literary and topical illustrations, the story of another year's progress in Bible Society work is finely portrayed and graphically described.

As far as Europe is concerned the following sentence illustrates the position: ''Only in Portugal has the work continued without more than the ordinary difficulties.''

Amidst the present tribulation, and in the darkness that shrouds a great part of the world in these days, the work carried on by the British and Foreign Bible Society is surely vindicated. Numerous illustrations prove that the Scriptures circulated in the languages of mankind bring light ''to them that sit in darkness and in the shadow of death''. Above all, their messages strengthen that inward freedom of soul which is the world's supreme hope in these days.

Canada and Newfoundland get honourable mention, not only for the work carried on at home, but for the generous support given to the Parent Society. The value of Presentation New Testaments for those serving with the Forces of the Crown is emphasized.

As far as finance is concerned, the report states: ''People have been amazingly generous, and in spite of the high rate of taxation few have allowed their subscriptions to lapse . . . . there are already indications that the Society's friends are rallying to its support, and we face the future with confident hope.'' The need of increased sacrificial giving is clearly indicated.

Mr. Patten's Popular Report is worthy of the Society he represents, and, above all, of the Book that Society circulates. Indeed the world work accomplished, as described in this Report, makes it possible to use with truth Mr. Churchill's famous phrase: ''This was their finest hour.''

# What I Owe to Christian Missions

By the Rev. M. G. Garabedian, B.D., *of North Hill Church, Calgary*

### Part I.

THIS is a confession, not an autobiography. Its object is to exalt that for which Christians individually and the Church as a whole exist. The underlying thought is summed up in three words of Paul: I Am Debtor; or in two: I Owe. We have all received, and Christian missions are the divine channel through which, in one way or another, God has blessed us all. Counting our blessings is not only a comforting exercise of the soul, it is also a pointer to the source from which they come, and an inspirer of praise, gratitude and response in action.

The points which are laid down below are common Christian experience. There is nothing new in them, except perhaps some peculiar circumstances which give them a certain poignancy, vividness, intensity.

I. I owe Christian missions a *Christian home,* in which I was born and brought up, in the far interior of Asia Minor. The missionaries came, and enrolled my father and mother among their earliest converts. That was in the seventies of the last century. About that time numerous evangelical churches, parochial schools, a few high schools and colleges, and one or two theological seminaries had been established in various strategic centres of the country. My father was one of the few lucky ones to be picked out for training in the ministry. So I was born in the manse, as we say it to-day. Although I never saw him to know him, for when he passed to his reward I was still in the cradle, the tradition of his Christian character and fervent ministry was kept by my mother continually before my mind; also her one absorbing desire that some day I might become like him. She was illiterate, like all women in those days, but she knew the Bible through hearing, she knew her Saviour, and she could pray, as few I have seen pray. She loved the church. In this connection, my earliest recollection of her is walking hand in hand with her to Sunday School and church services every Sunday.

My father left nothing for me except a living memory, a few manuscripts of his sermons, a great family Bible in modern Armenian, and a few books, mainly translations of such religious classics as Bunyan's *Pilgrim's Progress* and *Jessica's First Prayer.* When I was old enough to read, I used to browse among these, especially the sermons, trying to picture to myself how he delivered them and wishing that I could have heard him, and, above all, the great Bible, which was too ponderous to hold in my hands. So I used to lie down as it lay open upon the bare floor, with my eyes poring in its wonderful pages. The stories of Joseph, Moses, David, of the birth and passion of our Lord used to fascinate me. My mother, much to my chagrin, would take the Book away sometimes and put it on a top-shelf beyond my reach, for fear that I might injure my sight in the posture in which I had been reading.

II. I owe Christian missions a *personal religion.* This and the Bible in the vernacular were the two most important things needed in our religious life, which the old Church had failed to give. Her worship was grand, her ritual gorgeous and often uplifting, but the language ancient and unintelligible, and Christ personally unknown. The remark of a certain peer of the realm in England who happened to attend a chapel meeting and hear a message of peculiar evangelical warmth and directness represents the common attitude: ''Things are coming to a pretty pass,'' he complained, ''when religion is being made a personal matter.''

I thank God for missions that helped me to lay hold of this personal element in the Christian faith. When I came of age (I think it was my sixteenth year), I stood before the congregation, made my confession of faith in Christ who died for me, and took my first communion. My poor mother was crying for joy. ''You looked so much like your father,'' she said, ''they were all saying that.'' The elders of the church had examined me thoroughly before this, and had satisfied themselves, not so much on how much I knew of the Bible, but how much I felt the need of a Saviour. I experienced no nervousness in the public confession, for the Sunday School, in accordance with a good custom, had often before given me and other boys the opportunity of standing and reciting Scripture passages before the assembled people. I can now see how valuable such early practice was in developing the youthful urge within to stand up and speak. Later, the mid-week prayer-meeting became another fertile ground. Liveliness was its characteristic note: it was not uncommon to see two or three rising at the same time to pray or testify. The minister had to interfere sometimes in favour of orderliness; but no one was discouraged who wanted to take part.

III. I owe Christian missions a *Christian, liberal education.* In view of the great need and thirst for it in all Eastern lands where missionaries have gone, they have rightly stressed its necessity, beginning with the little school beside or within every church building, on through a chain of high schools and colleges, modelled on western institutions, manned by missionary statesmen, by teachers and professors of Anglo-Saxon training. I have had my full share of all this blessing; and so did my two elder brothers before me, one of whom was teaching in a high school, the other, subsequently a graduate of Rush Medical College in Chicago, was practising, when the storms of 1915 descended upon them and carried them away. I cherish a deep feeling of gratitude to missionaries who helped and gave me all manner of encouragement. I was poor, but eager to learn and willing to work. I taught three years in mission schools; and the college offered every opportunity for self-help. Hundreds of young men could testify to the same, quite a number of them being sons of ministers in active work.

IV. I owe Christian missions my introduction to the treasure-house of the *English Bible and the English language.* The former has now been a constant companion and text-book for over thirty-years of missioning in the West. I prize it more than half a dozen other versions in different tongues, principally because of its missionary associations that are dear to me.

The language itself I began to learn when a boy of sixteen. It was a poor beginning, because no one who tutored me could speak it. I realized this to my dismay later, when I heard it spoken by those whose mother-tongue it was. The spelling and pronunciation of this language are perhaps the two most exasperating factors in its study by foreigners. To the average Oriental the sounding of ''th'' as in words like ''this'' is a veritable nightmare. Perhaps one reason why English is sweet to me is that I had to pay a great sum for it, not in money, but in pain. I can truthfully say that, in this case also, ''they that sow in tears shall reap in joy.''

But what about those who taught me it? Is it any harder to learn than to teach? I am thinking now of their great patience, and greater hope, in all the services they had come to render. Not least amongst these is the heritage of their mother-tongue; the language of the missionary has now become the missionary language of the world. I certainly never dreamed forty-eight years ago, when I first began to grapple with English, that it would some day supplant my mother-tongue and become the vehicle of years of spoken ministry in this Great West.

V. Finally, I owe Christian missions my first realization of the Anglo-Saxon idea of *freedom*. English is the language of freedom. This is true, not only philologically, but from the religious, political and historical point of view. To enter upon the literature of this race, and the history of its political and religious institutions, is to step into the Hall of Freedom. That is what the missionaries did to me through English. But that is not all. My close contact with them, as they lived and moved in their homes and amongst us, gave the first glimpse of the freedom of the lands from which they had come. These several missionary compounds were so many oases in the wilderness of tyranny in which we, the natives, were living. We were Christians like them; but, whereas we were bowed down under an intolerable yoke, these men and women stood erect, unafraid and happy, even in a land where no freedom was. I used to wonder what they would look like in their own free lairs.

This quest for freedom was one reason why I now wanted to come West. I got my first full draught of it in 1904 when I landed in Alexandria, where I saw the Union Jack waving aloft. I bought me an English cap to take the place of the old fez, symbol of fealty to the most detested dictator of the time, and thanked God.

NOTE.—The second part of Mr. Garabedian's story will be published in a later issue.—EDITOR.

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Council of the Women's Missionary Society (W.D.)—Annual meeting, Toronto, September.

Ontario Provincial meeting—Orillia, May 12, 13, 14.

Saskatchewan Provincial meeting—Saskatoon, March 26, 27.

# Rural and City Work

(At the end of 1941 Miss Todd and Miss E. Walker left the fields on which they had been working)

– *Miss Walker's Work*

AT the end of the year Miss Elizabeth Walker left the Rocky Mountain House field, encouraged to see the work more firmly established but more than ever conscious of the great work to be done in that district. Although the fall rains and the ban on children's gatherings during the polio epidemic delayed some of the work after the summer, the autumn months were very busy ones. ''An early cold snap made us think of many needy families and school children requiring warm clothing'', Miss Walker wrote, and parcels of clothing went to thirty families—to fifty-six altogether during the year. ''All were very much appreciated, especially mitts and parkas''—many of these were given to the children at Christmas with a toy or game.

Although meetings and Bible Schools (held in the schools of some districts on week-days) left her little time for visiting the families, that important part of the work was not neglected. In the fall, fifty-four homes in the country and twenty-five in town were visited—for the year Miss Walker reports 155 visits to the former and 128 to the latter—and 110 patients in the hospital, 325 during the year.

Groups continued their work. She visited the Arbutus women's group in October and in December took charge of the Christmas meeting. The Arbutus Mission Band, with eighteen members, had four meetings from October to December, and from September on she took charge of the Rocky Mountain House Band, holding six meetings. ''It was a forward step to organize a Junior C.G.I.T. group, with Mrs. Jesse Brown as leader. This left me free to continue leadership of the Senior group. There were eleven C.G.I.T. meetings. The Christmas Vesper service was held again this year. The girls also had a successful tea and bazaar, giving the proceeds to the Women's Missionary Society and the Church.'' In spite of a great decrease in the membership owing to marriages, removals, &c, Young Women's Auxiliary meetings were held—a steady interest was maintained; and some Senior Auxiliary meetings were attended. The Sunday evening service on October 19th was a Women's Missionary Society Thank-offering service; Miss Walker conducted it, presenting the findings of the Inter-church Missionary Conference held in Edmonton the week before.

Services were held at Friscoe (5), at Garth (6), at Everdell (7), at Oras (9), and one at Buster Creek. From the offerings at the Friscoe, Garth, Everdell, and Oras Bible Schools $8.30 was sent to the Society's Treasurer. Their total offerings for 1941 amounted to $30.30, $6 of this going to our Church Budget, the rest to the Women's Missionary Society. Altogether in 1941 Miss Walker held twenty-one services at

Friscoe, twenty-eight at Garth, twenty-four at Everdell, sixteen at Oras (organized after her survey of that district in April), and two each at Buster Creek and Hardindell.

Outside points were visited whenever possible and help given. She twice visited the women's group at Benalto, in October helping the women to become an affiliated group of the Women's Missionary Society; gave help to the new C.G.I.T. group in Benalto, organized as a result of summer camp work; and conducted an affiliation service for the Eckville C.G.I.T.

Last autumn Miss Walker spent a short time among the groups of Macleod Presbyterial. ''The trip through Macleod Presbyterial was a most enjoyable experience. Miss Lily Simpson accompanied me from Medicine Hat and our dual 'speaking' seemed to work out all right. In our Society it seems to mean that it isn't the large groups of women who are doing so much, rather the small groups of earnest workers here and there. They all seemed particularly pleased to welcome a Home Worker and I was glad to tell them of our work and the need of the Rocky Mountain district.

''The beginning of December found us busy with Christmas preparations. Because several Peterboro friends had sent toys and games I was able to give each country child in the Bible Schools a Christmas gift. 173 gifts were wrapped and distributed and 85 bags of candy. Members of Crimson Lake Sunday School were also remembered, and a bag of candy and a Christmas blotter given to each child in Hardindell school.''

Altogether in 1941 she saw the rural work strengthened and was able to give help in the Rocky Mountain House congregation, especially in the work among young people and children—in the Sunday School, as superintendent of the Primary Department, in teachers' meetings, and in connection with special services. Following a communicants' class that she held for six weeks five girls joined the Church on profession of faith, and as a result of their decision others joined, too. During the minister's absence she conducted services at Rocky Mountain House and Arbutus. Although sorry to give up the work there, Miss Walker was ''very happy in the thought of our work being carried on by Miss Todd.''

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### – *Miss Todd in Regina*

For most of last year—from May till the beginning of January—Miss Todd, who had for several years rendered invaluable service on frontier fields, was doing deaconess work in the city of Regina. Now she is again serving under the Presbytery of Red Deer, on the Rocky Mountain House field, where she is carrying on the work begun by Miss Walker. Her work in Regina was mainly in the Eastview district, visiting the homes and helping with church groups. She helped, however, with the organizations of North Side Church, taking charge of the weekly meeting of the Mission Band, and that of the Alma Burdick Junior Auxiliary every two weeks, attending the Women's Guild every second week, and the monthly Auxiliary meeting.

''Eastview is a district which can fully occupy any one deaconess' time, and there is great joy in the work there. The Sunday School, which has been carried on so faithfully for twelve years, is the centre of the work, and from it there go many avenues of service. Some families moved away, but others have come and I am glad to say that our numbers increased during the last four months; and with the increased attendance came increased enthusiasm, not only among the children, but also among the parents. One of our great problems was how to hold the interest of our boys . . . In October we conceived the idea of organizing them into a group to meet during the week under the supervision of the Sunday School, with the hope that they would feel that they had a part to play in the work of the church. Having no building of our own, we rather fearfully asked for a home in which to meet, and one mother, who has three young boys, said, ''They can meet in my home every week'' . . . The boys have met as a Boys' Brigade every week since then and have an average attendance of 22. The behaviour at the meetings is excellent, and there is a noted improvement in Sunday School. The leader is Mr. Bruce Hagan; when he cannot be there one of the other men teachers goes, the deaconess being there as often as possible.

''The Girls' Guild registered as a C.G.I.T. group in the fall, and the number has increased from 8 to 14. They meet in the homes every second Friday evening. During the year they made a layette, and also started making beads for children in hospital. The Mission Band, under the leadership of Mrs. Hagan, has grown rapidly since September. They met in Mrs. Hagan's home and very seldom did we have under 30 children present. They sat on the floor and on every available chair, and how they did love those meetings every second Friday evening! I told the Bible story, and I used the cut-out picture method, having a piece of black cloth fastened to the door and pinning on the pictures to represent the characters in the story. We had some Missionary stories too, and the children made macaroni beads, and sewed text cards, all of which we sent to Peace River. Then the Eastview Women's Guild met on the second Thursday evening of each month and items of missionary interest were brought to the meetings.

''Besides these many regular meetings there were a number of Girls' Work Board and Leaders' Council meetings to attend in connection with C.G.I.T. and sometimes a meeting at First Church, so the days were well filled. My hope is that very soon it will be possible to have a building at Eastview, and I trust that my successor will have the joy of seeing this hope realized, perhaps this year.''

# Meditation

*Your life is hid with Christ in God*—Colossians 3:3

''AS ye have therefore received Christ Jesus the Lord, so walk ye in him . . . In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him.'' In the most practical manner Paul in the Epistle to the Colossians shows us how to live the Christian life, that Christ may in all things have the pre-eminence. Charles Wesley seemed to be expressing something of Paul's thought when he wrote:

Thou, O Christ, art all I want,
More than all in Thee I find.

We are living in a very practical age. People are always up and doing. They seldom sit down and think. Many would probably praise Jesus' deeds, but discount His words; they would emphasize the human in Him, but minimize the Divine. They forget that even Jesus took time to go apart and pray. The world to-day has very little hidden life; we live in a perfect blaze of publicity. We do not take time to cultivate the life of the spirit.

Our outward lives will be poorer if we have no hidden resources. Unless we often betake ourselves to the secret place of the Most High, we will soon lose all vision, that vision without which the people perish. We will miss the touch of God's finger from the common things of life, and glory and beauty will depart from the world.

We read of the early Christians that ''people took knowledge of them, that they had been with Jesus''. And when Moses came down from the Mount where he had been communing with God his face shone. When one ''abides in Him'', the effect is seen in one's whole life.

We are anxious and troubled about many things because we habitually neglect the one thing needful. Nothing can take the place of the worship of God in the silence of our own room, when we search our hearts, read our deepest motives, and come into touch with the Eternal. We need that wonderful peace that fills the soul when we get face to face with God, and the strength that comes to them that wait upon the Lord.

Paul knew what adverse circumstances were. He knew what it was to have something without that would have been enough to discourage and even defeat him forever, if he had not had something within that was his never-failing secret of success. His life was ''hid with Christ in God''.

—*Mrs. W. Ballantyne.*

God keep thee strong as thou art free,
Free in the freedom of His law,
And brave all wrong to overawe
Strong in the strength of unity.

—*Tennyson.*

# Prayer

O ETERNAL God, who hast ever been and ever wilt be: to Thee we bring the wants which none but Thyself can satisfy, and the unquiet hearts which Thou alone canst still. To us belong the courses of continual change; we pass through the darkness and the light of this world, but Thou art ever the same.

O loving Father, who seest all the suffering, injustice, and misery which abound in this world: look mercifully upon the poor, the oppressed, and all who are heavy laden with labour, or sorrow, or ignorance. Fill our hearts with deep compassion for those who suffer, and hasten the coming of Thy Kingdom of justice and truth.

Set free, O God, our souls from all restlessness and anxiety: give us that peace and power which flow from Thee. Keep us in all perplexities and distresses, in all fear and faithlessness; that so, upheld by Thy power and stayed on the rock of Thy faithfulness, we may through storm and stress abide in Thee.

O Father of men, who hast promised that the kingdoms of this world shall become the Kingdom of Thy Son; purge the nations of error and corruption; overthrow the power of sin, and establish the Kingdom of grace in every land. Incline the hearts of all rulers and peoples to the Lord of lords and King of glory, that He may enter into their cities, churches, and homes, to dwell there, and govern all things by His Word and Spirit.

O Lord, who hast called us to be Thy witnesses: have mercy upon us, who have known Thy will but have failed to do our part. Cleanse us from unbelief and sloth, and fill us with hope and zeal; that we may do Thy work and bear Thy Cross, and bide Thy time, and see Thy glory, who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

—From *New Every Morning.*

By mercy, and by martyrdom,
And many ways, God leads us home;
And many darknesses there are.

. . . . .

By darkness and by light He leads,
He gives according to our needs,
And in His darkest is a star.

—*John Masefield.*

# The Beginning of a Church in Kunming

(From a circular letter sent out by Dr. William H. Clark)

HAVE any of you been present at the birth of a church? It is quite a new experience for me. The need for more consecrated, able church leaders in Kunming has long been apparent, and now they have come, it is great to be present and see the beginnings.

The week before we held our first church service, Pastor and Mrs. Chiu and Miss Hsu and I met for three hours of Bible study, prayer and thoughtful sharing of what each felt is God's purpose for the new church. I have never so far in China known quite the same close fellowship in planning the work of the church. Of course there were no organizational problems yet to concern us, rather the desire to know the purposes of God in sending us here for this specific work. It was interesting to see the unanimity with which we felt led to the conviction that we are called here first and foremost to present the Gospel; . . . that ours must be a church fellowship for all sorts of people, one which cuts clean across class distinctions — not merely a student centre or a meeting-place for the intellectual refugees (professional, transportation, business men), but a place where the local people, even the illiterate and poor, shall have an equal part with those of greater opportunities. It is not easy to carry on successful work with people of such different backgrounds. Yunnan has been isolated for centuries; its people have been backward and, partly because of this, are all the more sensitive; whereas the outsiders—vigorous, able, privileged, intolerant—are a problem in their way. But it is our conviction that the Church of Christ brings a oneness which cuts across such barriers. We know this does not happen automatically; but we believe it does happen where men are open to the guidance of the Spirit of God.

Miss Hsu, in her forthright manner, expressed how strongly led she felt to leave the security of America and come back into the far interior of Free China with Christ's message at this time . . . Pastor Chiu, after a few years' ministerial service in Fukien and an important position in one of our church middle schools in Hong Kong, felt definitely he should return to the ministry and church-centric work in Free China. Mrs. Chiu, for ten years Dean of the Baptist Girls' Middle School in Canton, agreed with her husband in feeling the call to leave their lucrative positions and relatively easy lives to come to the area of greater need.

Our first student meeting was attended by 65 from the universities nearby. Not a bad start, and our large living-room was more than taxed to capacity. Church services were sparsely attended at first, but during the opening six weeks the attendance has varied from 10 to 100. At the very start leaders of the Christian unions in two of the universities came asking to become members of our church. While already Christian by conviction, they have heretofore been only members of a college Christian fellowship in the North, not of the church itself. We already have two or three Bible classes, a group for singing, a student reading-room, as well as two Sunday services and a large Saturday night student Christian fellowship. Christian work in Kunming had been lamentably weak in Religious Education; we are planning a Sunday School and an informal group on the Christian Endeavour model. While our beginnings are small, we do have a nucleus of eight or ten young Christians from three universities who are really Christ's. And that is a centre more precious than crowds of mildly interested folk.

After all, the building up of a church congregation does not consist of meetings, but rather the day by day friendship and personal work with the individuals who in increasing numbers are beginning to drop in. And I am forcefully reminded of a remark contained in a recent letter telling of a prayer group in Seattle where they were particularly thinking of and praying for our Kunming work . . . At the end of the meeting one of the ladies came up to say she had been thinking of Christ's promise, "I will build my church . . ." That is what we need, the conviction that this is work of His building and the determination to yield to Him so that the foundations may be laid according to His plans. . . .

We are especially grateful that our North Gate courtyard has been spared, and that during this first critical two months we have not had a single raid and but few alarms. The mid-city property, destroyed by bombing in August, is being repaired by the owner, and we are hopeful we shall be able to rent it and begin more permanent church work there at an early date, keeping the North Gate courtyard as residential quarters and student centre. On any night of the week along the city's main street by our mid-city location thousands are doing their shopping, or just walking up and down, the crowds so great they spill over from the sidewalks into the street. Due to air raid alarms the shops do not open until three or four p.m., and from then until nine or ten we are quite metropolitan. And on this main shopping street there is as yet no church. We feel it is a real challenge, however great the risks of trying to carry on work in the area most frequently bombed.

Most of you know that the Church of Christ in China is a union group made up of fifteen formerly separate church organizations. The denominational background of those in our Yunnan work (either those already here or appointed) may interest you. At present writing there are six Presbyterians, four Baptists, and one each from the Congregational, Methodist, and United Brethren groups. Nationally we shall muster as five Chinese, four Canadians, two Americans, and two Welsh. And we trust soon the Chinese personnel will be far in the lead. Already two other Chinese women evangelists have been invited. It may seem strange to you in our quiet and more rigid American background that we of such diverse groups can really be ''one in Christ Jesus'', and work together without hindrance or misunderstanding. To us this seems perfectly normal . . . Our provincial background in China is also varied. Though all working in Yunnan, those from Manchuria number 4, Shansi 2, Kwangtung 3, Hunan 2, Shantung 1, and Fukien 1. Each of us is gathering a coterie of his own provincial friends about him, and we are becoming quite national in scope (really a commentary on the great trek westwards).

. . . You may be interested in hearing of a new church in a small model village about ten miles from Kunming (at ''Peach Orchard'' railway station—and you should see the thousands of pink canopied trees there in early spring!). The name of the village itself is ''Horse Race Mountain''. In the distance the rice-fields fall away gradually to Kunming Sea and the western hills. The village is composed of fifty or sixty neat mud-walled, thatch-roofed ''huts'', but each has its glass windows and is clean as a pin. About a thousand or more people live in them. Here are the offices and homes of the Chinese National Postal Administration, also the church primary school formerly in Kunming, a Junior Middle School run by the Post Office men, and the homes of certain professional and business men. There are a number of Christians in the group. They have been holding their own services for some months, but finally decided they wanted a union church. So the miracle has happened. Thanks to their insistence, we now have the ''Peach Orchard Christian Chapel'' under the joint control of the Church of Christ in China and the Methodist and Anglican Missions, which share responsibility for the work. An appropriate mud brick building is being erected with somewhat over half of the funds raised by the local Christians. Pastor Chiu goes out for the first joint communion service next Sunday. At the usual church services from 20 to 40 are present.

Meanwhile in South Yunnan at Kokiu, the tin-mining town of our wild west, from 50 to 65 Christians meet for worship on Sunday in our little rented chapel. Not so bad for a starter, with lawless conditions still prevailing and Japanese-controlled French territory not over 70 miles away.

Last week there was held the first meeting of the Yunnan Inter-church Association, composed of about 35 delegates from 13 different churches and other Christian organizations. Nothing like it has been held before in Yunnan, and it has been used of God to draw us all closer together in our Christian fellowship and work. All but five of the delegates were Chinese—pastors, evangelists, teachers, etc. The Rev. Marcus Cheng, editor of *Evangelism,* came from Szechuan for the conference and was greatly used through the two hours' preaching and Bible study which he led daily. He was formerly in the Hunan Bible Institute, Changsha, so it was like old times having him as our guest in Kunming.

Yes, and we, too, talk about the H C L, for prices have risen in a fantastic whirl. We are blockaded much in the same fashion as the Confederacy during the Civil War. Our money is increasingly valueless. What would you think if you had to pay U.S. $1 to $1.20 for an ordinary tin of Carnation milk, a dollar for a pound of sugar, or $2.40 for a pound of coffee? These are the prices locally, and goods often not obtainable.

But Chinese morale seems higher than ever. All were much cheered over the victorious second battle of Changsha. Our old home city is winning its place in Chinese history, but at great cost. Once before it was nearly all burned; in September it was bombed unmercifully, and this was followed by a four days' enemy occupation, with the usual round of looting, burning, raping and killing. But the Japanese army was later driven back 80 miles! Word from Miss Davis speaks of the heartfelt thanksgiving service held in our church, which is still intact. (You may be interested to know that our house was filled with refugees. The books, furniture and all have escaped for the third time: the fire of 1938, the first battle of Changsha in 1939, and the second battle and a short occupation in September of this year.)

## An Indian Girl Enjoyed Camp

*—From Mary Anne Blackbird, one of the girls at the Birtle Indian School, Miss Lang has received the following letter:*

I AM the girl who went to the camp. I enjoyed it so much that I thought I'd write and tell you about it. Also to tell you I enjoyed your visit to the school.

The camp I went to was Camp Wasaga, which is three miles from the Clear Lake town. It's not very far from my own home. There were about 140 at the camp, counting the leaders. I met a lot of nice girls there. I used to take up Bible study and handicraft, physical training, go out hiking, swimming, camp-fires. There were so many things we did at the camp that I'd say it's the best place for a girl to go for her vacation. This camp lasted a week. I thank Mr. and Mrs. Lockhart and the Women's Missionary Society for what they've done for me.

We had a very nice time at our Christmas concert, which was on the 23rd of December. We had our big dinner; for our supper we had ice cream and Christmas cake. After supper we put on our Christmas concert. The chapel was full of visitors. My father and mother were here, too. I got very nice presents from Mrs. Lockhart and some other friends.

On Christmas Day the children got peanuts and candies and presents from their Sunday School teachers. I got a little pin with C.G.I.T. on it, which I'm very proud of, from my C.G.I.T. leader, Miss Gordon. We are having our Christmas holidays just now.

We haven't been out skating yet, that is the girls, because the staff were too busy preparing for the concert. But the boys go out skating and skiing every day.

I teach a Sunday School class, too. There are five little boys in my class. I don't mind teaching a class. I had a class of girls last year.

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Letters from Mrs. Lockhart and Miss Stewart give more news of Birtle Indian School at Christmas time. Mrs. Lockhart writes: ''We got Christmas over splendidly; everybody was so happy, Indians as well as children. The children were delighted with their gifts, dinner, &c., and the concert was excellent. We certainly had a crowd of Indians, also many of the white people from town. . . . We (the staff) had our usual party and exchange of gifts and Christmas Day we spent quietly; had a nice dinner and tea.''

Miss Stewart tells more about the Christmas entertainment. An interesting programme had been prepared—with a Star drill; a Sailor drill by eleven little boys (''This was very nice. They did not make a mistake.''); club swinging, well done by two little girls; a Danish dance by the Junior girls; a pantomime; a solo, by Raymond Johnston; a chorus, by the senior classes; A Santa Claus song and ''Getting Ready for Santa'', by the Junior classes. In the latter number ''twenty-seven children were dressed as packages, paper candy bags, and dolls and tin soldiers. They sang and marched. Once the scenery behind the stage fell on them. I grabbed one end of it and Mr. Swinson rushed up and caught the other end. The children went on as if nothing had happened.'' After the chairman's address the programme ended with a pageant, by the senior classes.

On the last Sunday of December, two daughters of the Baptist minister, one of whom expects to go to India as a missionary nurse next autumn, came out to the Indian School and took part in the evening service, singing, giving the address, telling a story. ''Our children like to hear guest speakers.'' Sometimes members of the Indian School staff are invited to speak at their meetings—Miss Stewart and Miss Mackay were at the December meeting. Miss Stewart took a church service during Mr. Lockhart's absence and Miss Mackay was to go to the Burdette charge about five miles away, but the roads were blocked with snow, so that the service was not held.

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## From the Jhansi Field, India

– *From a letter from the Rev. Joseph Muchan:*

OUR first year in India has passed quickly. As you know, most of our time has been spent in learning to understand and speak the Hindi language. . . . In two weeks we will be starting the second year Hindi course. We have the same pundit (teacher) with us here that we had in the hills all summer. You will be interested to know that he is one of our own boys who was born and educated in our Mission. Alex. Joshua and his elder brother, Manohar, are both language school teachers, and their work has been highly satisfactory. Their father was one of Dr. Wilkie's preachers. It is gratifying to know that we have many who have been educated by our Mission and who, under the spiritual leadership of the Mission, have come to know the Lord Jesus Christ as their personal Saviour and are now letting their light shine for Christ in this dark land . . .

For the first three months in Landour we boarded with a Norwegian missionary, and we enjoyed the fellowship of other missionaries who were also living here. There were no less than five denominations in the house at one time. For the last term at school we had ''oor ain wee hoose'' and Yakub (Jacob), our Christian cook, kept the inner man satisfied while we daily devoured Hindi. . . . The missionaries hold their classes in the different rooms of Kellogg Presbyterian Church. This year we had ninety enrolled, representing ten different nationalities and twenty denominations. . . . There were many meeting places for prayer, and our own missionaries from Jobat and Jhansi met once a week, for our own Mission problems and for the Church at home. . . .

If only we could have taken the coolness of the hills with us to Jhansi! When we left Landour the temperature was sixty-five degrees; here it is one hundred. In the hills there was an abundance of water, which did not have to be boiled; here the water problem is acute. The water in the three wells on our compound is about finished. So we will have to have water carried from other wells outside the compound. When the little water which is in them is finished, we will have to get it elsewhere. Probably there will be no more rain until next June. The normal fall in Jhansi during the rainy season is thirty-four inches. This year only eighteen inches of rain fell. The dry summer has already taken its toll. A cholera epidemic raged during the summer, and in the United Provinces alone about thirteen hundred were dying every week. By the mercy of God none of our people were smitten with this plague. In many parts of the country there is a shortage of food as well as water and one wonders how many of the poor will survive.

Our annual convention was held this year from the 17th October to the 22nd. The attendance was not as large this year, as several conventions were held at the same time. The spirit of love and earnestness was evident. The theme of the convention was very appropriate for these troublesome days—''Peace through the blood of His Cross'' (Colossians 1:20). In the Hindustani meetings Marjorie and I did not feel the ''orphans'' this year that we did during our convention last year. We were able to follow here and there. The English meetings in the evening, chiefly for the missionaries, were most inspiring. We were reminded again of God's way of Peace—through the sacrificial death of the Lord Jesus Christ. . . .

*—From Mrs. Muchan's letter:*

I shall tell you a little about the two children in the picture. I suppose that these two children are what you would call, ''professional beggars'' and yet that seems rather a harsh term to apply to them, for what is left for them to do? The boy on the left is blind and depends upon his little sister to lead him around and be ''eyes'' for him.

We see these two children practically every time we go down to the bazaar to do some shopping, and they always see us! The bright eyes of the little girl dart here and there, and if a white face appears anywhere in the bazaar she will soon spot it and whisper the news to her brother. She, tripping along lightly, and he groping, stumbling, clinging to her hand, quickly approach the place where the white person is doing the purchasing. They never push in upon you (as many others do) and ask for money, but stand aside and wait to be noticed. In this picture we seemed to have caught the boy at a sober moment, but in reality he is almost always smiling, as is his little sister. He takes down from his shoulder his tuneless, home-made mandolin, and on the the two strings tries to thrum out some kind of tune to accompany his singing. They have an uncanny way of picking out missionaries, and try to please them by singing snatches of a Christian *bhajan* (hymn). This blind boy knows no more than a line or two of it, but he makes good use of the line he does know, singing it over and over again, ''Raja Yesu Aya, Raja Yesu Aya (Jesus has come).'' He said he learned this ''song'' at a little mission school that a missionary conducts who lives and works in the bazaar. But what opportunity has a little blind boy and his sister of sitting and learning day after day in school when there is the pressing matter of helping to earn the daily bread, even though it be by begging!

This is the Christmas season and once again we are remembering the coming of our Saviour to earth as a little child. Raja Yesu Aya—ah yes, Jesus has come; yes, but what does His coming mean to countless folk in India who have scarcely heard His name? Our thoughts, especially at this time, are with our loved ones and dear friends in Canada, but as we spend our second Christmas season away from you all, we do praise God for giving us the opportunity of serving Him here, and pray that He may be able to use us as ''channels only'' for His glory, and for the sake of the many yet who, spiritually blind, are unable to behold Him who gave His life a ransom for all.

# News of London and of Work for Africa

. . . So far as we personally are concerned we are more comfortable than last winter, for nights and days have been free of bombing, our ceilings have been put up, and we have glass instead of cardboard in our front windows. It is surprising how quickly one gets used to things. In this third winter of the black-out—though we all hate it—we take it as a matter of course and pay little attention to it so long as it is possible to keep to one's regular beat. Going to strange places after dark and the discomforts of crowded trains and buses as well as the request of the Government to avoid travel keep us at home. I imagine we look shabbier, for clothes are made to last as long as possible . . . We are used to the complications of ration books, coupons and points, and revise menus in the light of one-third of a pint of fresh milk per day per adult, and a half-pint per day for children. A boiled egg is treated with far more respect than it ever was in peacetime, and when our cat broke several eggs the other day he was extremely unpopular! So long as rationing makes for equitable distribution decent people approve of it.

This lull has made possible a lot of tidying up in London . . . One Sunday not long ago I went with a young nephew who was passing through London to a service in the crypt of St. Paul's cathedral. The crypt was full of people. We could hear the sermon—something I have seldom found possible in the cathedral itself! And there was an intimacy about the service which I have never associated with St. Paul's. Afterwards we wandered through the cathedral, saw where some damage had been done, and then went out to seek for Paternoster Row and other familiar streets. Amen Court stands, a small oasis in acres of rubble, and gaunt walls silhouetted against the sky. Over the destruction rises the cathedral in its majesty and beauty. Wren would find this as it should be. When a new London is built may open spaces around St. Paul's be jealously preserved.

Since the news of Japan's attacks on the American and British forces in the Pacific and of serious reverses there, the days have been very anxious, but there is a growing sense of unity and recognition that we have entered on a new stage of the struggle, which is at bottom a struggle between opposing philosophies of life. Two books by American authors, Shirer's *Berlin Diary* and Ambassador Dodd's Diary, are of great value in this connection and both are widely read. It is evident that many are seeking to discover what concept of life underlies the much misused word democracy. One hears people declare that we can never tolerate again widespread unemployment which makes hundreds of people unwanted members of society or a concentration of the world's wealth in the hands of a few at the expense of the many. There is a growing conviction that planning for the future on an international scale is necessary. One example of this thought for the future is that the five economic standards endorsed by Church leaders, to which I referred in previous letters, are being made the subject of study and discussion by local groups of people of different Christian communions.

Planning for the future by the Government on colonial policy may be outstripping educated public opinion here, for ignorance of colonial issues is considerable . . . A certain number of schemes have already been approved. The extension of social services, security of employment and raising of the general standard of living and the development of self-governing institutions are the declared aims for the colonies. It has been pointed out that this involves economic advance in the colonies, including secondary industries and local markets. There have been official pronouncements against discrimination on racial grounds, including plain speaking from the Secretary of State for the Colonies, who has declared that education on this matter is needed in Great Britain as well as in the colonies. The presence in Great Britain of coloured R.A.F. pilots, soldiers, sailors, civil defence workers and factory hands faces people with racial issues. One evening recently, standing in an underground train at a rush hour, I found myself next to a black sailor in the uniform of the Free French. Near him there was another black man in mufti. I exchanged a few words in French with the sailor and, as we were talking, a tall Englishman made his way from the end of the coach, smilingly offered cigarettes to the two Africans, and returned to his place—a significant courtesy.

Work on literature for Africa continues to develop. Last week a daughter of the Emperor of Ethiopia, the only member of the family who has remained in this country, because she has six children in school, came to see me about books on health and welfare needed in Ethiopian languages. It was heartening to be able to tell her that a letter had just come from America offering special funds for the development of literature in the leading languages of the country. There is increased demand for reading matter for African troops and for material for army education schemes.

The circle of those helping with providing talks for local wireless stations in Africa grows. A Canadian sergeant, half Indian half Negro, and two others of African descent are going to record some Negro spirituals. The sergeant is an accomplished pianist, has accompanied Paul Robeson, and has created a concert unit here for the entertainment of the troops, which gives first class performances. Lord Lugard has just recorded a series of talks on the putting down of slavery in Africa, in which he played a leading part. I mentioned these recordings to an African who is a senior air raid warden here, and is also helping with broadcasts for Africa. He exclaimed, ''I was the smallest boy in my school and played the flute in the band when Lord Lugard, then Governor-General of Nigeria, reviewed us in 1913.''

I close this letter with a quotation from a broadcast by this African air raid warden as it shows how an African in London is playing his part in civil defence. ''As the year 1940 was drawing to a close the raids in London were very heavy. Life was a matter of going in and out of shelters. In my own shelter I was faced with all kinds of problems. The shelterers were peoples of many nations and beliefs. Some told others to go back to their own countries and some tried to practise segregation. I felt that this spirit must be stamped out, for if it grew it would lead to riots. I addressed the shelterers and told them that the British Empire is made up of peoples of many races. I said that though I am an air raid warden in London I am still an African. I emphasized that refugees who were not interned were entitled to protection. I said that I would like to see the spirit of friendliness and co-operation prevail and advised those who were against these principles to seek shelter somewhere else. Otherwise I should have to accuse them of being connected with the enemy for by their attitude they were trying to create disunity in the Empire. Few left the shelter. My next move was to create a spirit of understanding and friendliness. We had entertainments in the shelter and when the gas-mains were damaged I borrowed a Primus stove and provided hot tea, etc. The atmosphere of the shelter became that of mirth and friendliness and on Christmas Day 1940 we had a Christmas Party for the 300 shelterers.''

—*Margaret Wrong.*

International Committee on Christian
Literature for Africa,
London, 26th December.

# Literature Department

By Louise A. Reith

THIS month, following that in which the World Day of Prayer has been observed, it seems fitting that we turn our attention to a very beautiful phrase by phrase interpretation of the prayer which Jesus taught His disciples. The familiar phrases, which frequently fall so glibly from our lips, can never be repeated so thoughtlessly after we have considered all they should mean to people living in a world such as ours.

The title **Pater Noster** brings us in reverence to the opening phrase ''Our Father'', which comes with new significance as we realize the meaning the words should convey to those who use them and to those who hear. ''Our Father'', the Father of ''those who have wronged us'', of ''the stricken in our own land'', and also ''the stricken in enemy lands'', the Father of ''All who in every land in diverse tongues offer to Thee the Lord's Prayer''.

Courage comes with the words, ''Which art in Heaven''—''Thou art—whom or what shall we fear?''

Do we often stop to think just how we can hallow our Heavenly Father's Name? Many ways, of which perhaps we have not thought, are suggested here, as,—''In a new understanding that as Thy children all men are brethren''—''In our acceptance of the discipline of suffering''—''In our learning to live as Thy sons''.

Our individual and national responsibility towards our own and other nations comes to us with serious significance as we pray ''Thy Kingdom come—Thy Will be done''. ''How terrifying, O God'', exclaims the writer, ''is Thy gift of freedom, That men may refuse Thy will and through refusal bring suffering on themselves and others.''

As we pray for ''Daily Bread'' we are reminded of our indebtedness to God and to our fellow-men and add to the petition ''Feed us this day with the words of life.''

Acknowledging our human weakness, we pray to be forgiven as we forgive—that we may hate as God hates the wrong in the world. ''Open our eyes to the wonder of Thy forgiveness, let it inspire in us a forgiveness and magnanimity which can undo the evil in the world and make atonement for men's sins.''

Praying for deliverance from evil, in the words of **Pater Noster**, we pray that we may be delivered from ''the fears and faithlessness of our own heart'', assured that ''whatever happens—Thou art God and our Father.''

**Pater Noster** could be used effectively in worship services at Auxiliary meetings or, if a study of the Lord's Prayer was being made in a series of worship services, the thoughts it expresses in connection with each phrase would be a welcome addition.

**Pater Noster**, Reprint of Supplement No. 62 of **The Christian News-Letter**, each .05.

## AUXILIARY PAGE

**Miss L. K. Pelton**

**Towards a New Order** by Cecil Northcott, one of the books chosen for the Four Book Shelf, is a splendid study, easily read. This little pamphlet is filled with information which should prove interesting and helpful to any Auxiliary.

One would suggest that the material could be used for two meetings. Before the meeting it would be well if all, or as many of the members as possible, could have the opportunity of reading the book.

You will find on pages 7 and 8 a number of practical illustrations of the methods of Christian missions—ways in which missions are quietly building a new order. With each of these illustrations in mind read the remainder of the book carefully and then for the first of your two meetings discuss perhaps points 1, 2, 3, and 4. These might be written on separate papers and given, sometime before the meeting, to members of the group who would then be prepared to speak briefly on the subjects given them.

Questions such as the following might be asked:

1. Several members might each be asked to name one missionary who has gone to an overseas field, naming the field and the type of work done, whether medical, evangelistic, or educational.

2. (a) What share has our Women's Missionary Society in the distribution of Christian literature amongst the peoples of other lands? Refer to the *Glad Tidings*—Sept. 1941, p. 311; Nov. 1941, pp. 406 and 409; and February 1942.
   (b) Describe some ways in which the missionaries have helped in this work of Christian literature. Refer to the *Glad Tidings*, Jan. 1942—Estimates, p. 22.

3. (a) What World Missionary Conference was held in 1938?
   (b) Did anyone from the Presbyterian Church in Canada attend? Refer to the *Glad Tidings*, May 1939, p. 194.

4. (a) Who constitute the membership of the International Missionary Council?
   (b) Do we as members of the Presbyterian Church in Canada have a share in any Missionary Council outside Canada? If so, with what Councils?

Miss Frieda Matthews

There are 36 National Councils or Conferences which make up the International Missionary Council; among these is the Foreign Missions Conference of North America. The Foreign Missions Conference of North America is composed of Church Boards and Women's Missionary Society Councils in the United States and Canada.

The same procedure could be followed for the second meeting, dealing with the remaining four points given on pages 7 and 8. The very last method is one of the most important of all—"Through *fellowship* and *prayer* the missionary enterprise maintains the soul of the world Church in its witness for a righteous world settlement."

Let us keep before the members of our societies the necessity of earnest prayer in these times, that though the days may be difficult we may continue to hold high the cross of Jesus Christ.

—*F. Matthews.*

# YOUNG WOMEN

**Mrs. Hugh A. MacMillan,** *Secretary*

## CHRISTIANS IN A WORLD AT WAR

DURING the Christmas vacation one hundred and seventy members of the Student Christian Movement of Canada met in conference at Aurora, Ontario. Almost all the universities and colleges in the Dominion were represented. At the same time at Miami University, Oxford, Ohio, eight hundred delegates from 264 colleges in the United States met for that National Assembly of Student Christian Associations. The situation that confronted both groups was identical. They were a fellowship of Christians in a world at war. Many came with firm convictions regarding the place of a Christian in a world at war. Some were bewildered and torn within. These were serious-minded young men and women, striving for a keener understanding of the issues at stake and for a clearer vision of their task as Christians. Tensions and disagreements arose at several points. These were but evidences of deep inner struggles. This is seen in a report, ''We are united in humility because of our inability to find one answer to the awful dilemma confronting Christians to-day . . . Our very struggle to discover God's will unites us.'' They were ready and anxious to discipline themselves and to make any sacrifice which would contribute to the building of a world of justice, good will and peace.

The Church shares with them in this supreme task. It realizes its responsibility to bring, in God's name, guidance to the perplexed, comfort to the distressed, and inspiration and hope to all.

A statement just issued by the Federal Council of Churches in America with suggestions for Christian conduct in war-time might well be studied by all young women's groups. Here is the closing statement which sums up for us our responsibilities at this time:

> ''We therefore call upon all our fellow Christians to bow in penitence before the judgments of God, who is the Ruler of nations and the Father of mankind; to devote themselves to preserving and strengthening the ideals of freedom and democracy; to withstand any propaganda of hatred or revenge and to refuse it the sanction of religion; to manifest Christian good will towards those among us whose origin was in nations with which our country is now at war; to minister to the deeper needs of men in the nation's service; to pray constantly that our national leaders may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice and peace for all nations; to strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a human purpose; to work actively and persistently for justice and good will among all racial groups both in our own country and throughout the

> world; to maintain unbroken the fellowship of prayer with Christians everywhere; to be steadfastly loyal to the Holy Catholic Church; to pray without ceasing that God's Name may be hallowed and His will be done in earth as it is in heaven; to maintain confident faith in God as the refuge and strength of His people even in the darkest night, and so trust in the triumph of His will.''

O God, who hast appointed a day when the Kingdoms of this world shall become the Kingdom of our Lord and of His Christ: quicken our loyalty to Thee, that we may now and always choose Thy will as our will, Thy way as our way, Thy peace as our peace. So lock our fortunes to Thy purpose that we may be satisfied with nothing less than a world at unity with itself, and, in abiding fellowship, win for mankind that freedom and mutual trust which will enable all nations to bring their glory and honour into Thy Kingdom; through Him who came to set men free, Jesus our King. Amen.—From *Prayers New and Old,*
Protestant Episcopal Church, U.S.A.

## GIRLS and LEADERS

*Dear Leaders and Girls:*

AS you will either have finished your missionary project for the year or be at present working on it, this seems a good time to bring to your attention the matter of affiliation with the Women's Missionary Society. We have two types of girls' groups: first, Girls' Auxiliaries (these are junior missionary groups) and, second, Canadian Girls in Training groups, Girls' Guilds, and Girl Guides. Any of the three latter groups may affiliate with the Women's Missionary Society and in this way have a more definite part in the work. The girls will then be much better prepared to enter a Young Women's Auxiliary when they have outgrown the girls' group.

Any group of its own free will may decide to affiliate with the Women's Missionary Society. It then gets in touch with the Girls' Organizations Secretary of the Presbyterial and secures from her copies of the affiliation service (free), a service of dedication which may take place before, during, or after the missionary project. In order to become affiliated, a group must take up regular mission study, and contribute to the work of the Women's Missionary Society. This year our groups have been asked to contribute at least $1,000 towards the work of Miss Helena Gibbs in China. (See February *Glad Tidings*.) We urge all groups to use the mission study kits prepared for the girls' groups of our Women's Missionary Society. Many groups are already affiliated and are receiving help and inspiration from the local Auxiliary and from the Presbyterial

Girls' Secretary. Learn something about your Presbyterial and get acquainted with your Secretary. She is there to help you.

Miss Margaret Webster, Girls' Work Secretary, has prepared a new affiliation service. We know you will like it and will want to use it in your group to re-dedicate yourselves or to affiliate for the first time with the Women's Missionary Society of the Presbyterian Church. Our motto is ''The World for Christ''. Our work is far-reaching and unlimited. We need every girl to help in this great work. —*Jessie Beath.*

## MISSION BANDS

**Mrs. A. R. Riddell,** *Secretary*

### THE STORY OF DYAL

DYAL lived in a very small village in the United Provinces, India. His mother and father were of the Kaisht caste, that is the farmer caste. He was just a wee boy about a year old when his mother died. His father tried to care for the little baby boy but he knew very little about what babies should eat and, like most of the village people, he did not know that cleanliness was very essential in caring for them. Dyal was allowed to creep all over the dirty floor and put everything he picked up in his mouth.

Just a few weeks after his mother died Dyal became ill; the food did not agree with him, and he began to lose weight and get very cross and irritable. The father loved his little boy but when the baby would cry so hard, probably with pain, he felt he could not stand it and in his ignorance began giving the little fellow medicine that would keep him quiet and put him to sleep. Dyal's father did not realize that this was really very harmful; he only knew that now the baby did not cry so much.

As time went on and Dyal got thinner and thinner every day the father began to realize that he was a very sick boy, and that if something were not done very soon he would not have his baby much longer.

He heard about a missionary who lived about eight miles from his village and might help him by taking the little boy. But when the neighbours heard that he was thinking of giving the child to the missionary they did all they could to dissuade him. They said, ''She will make a Christian of him if you give him to her, better let him die.''

Dyal's father was afraid of what the neighbours might do to him if he did what his heart was telling him to do and so he continued caring for Dyal as before. But the child continued to fail and finally his father could stand it no longer. He walked the eight miles, carrying Dyal to the missionary's bungalow, and pleaded with her to take the boy.

The missionary's heart went out to the little sick boy. What a pitiful sight he did look, so dirty and thin! She took him at once and cared for him tenderly, giving him a bath and bathing all the sores on his body. The father very willingly gave up his little boy, for he knew he would be well cared for and now there was a chance of saving his life, which would have been impossible if he kept him. The missionary told him he could come and see Dyal any time he wished. She cared for Dyal all that day and night and next morning took him in to the babies' home in Jhansi. And there, in the babies' home, Dyal was nursed back to health and strength, although it was a long time before he got quite well.

Dyal is now six years old and such a happy little boy. He is still very small for his age, but he is fat and looks so well that he would not be recognized as the little boy who came to us five years ago. His father came to see him several times and the tears came to his eyes to see his little boy looking so well. But they were tears of joy. Dyal sang to him the little songs he had learned of Jesus and His love. I am sure that God is speaking to this man's heart through his little boy and perhaps some day he, too, will know Jesus as his Saviour.

In the summer time we try to send our little ones from the babies' home to different homes, so that they will get a taste of real home life, where they are one in a little family and not just one of a large group of children. Dyal does not appreciate this change as much as the other children and he is always glad to get home again.

—*L. Simpson.*

## PROVINCIAL NEWS

### ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY Presbyterial.—At the January meeting of the Presbyterial Executive Mrs. R. S. Gibson, who led the devotions, stressed the need for calm and quiet in this time of stress and strain. The treasurer reported that the Presbyterial had gone over its allocation for 1941; in fact, had done better than in the past two years, which is very encouraging when there are so many other demands for money just now.

The Grace Church Young Women's Missionary Society had their annual banquet and the installation of officers on the 5th. The Rev. Dr. E. F. Molnar gave a very interesting talk on his work among the Hungarians in the province. Mrs. Molnar, who is a very gifted musician, played three selections. Mrs. R. L. Gibson installed the new officers. The treasurer's report showed that the society had exceeded its allocation.

**Edmonton Presbyterial.**—Miss Ada Adams discussed problems and suggested new ideas for Mission Bands at a conference in Edmonton on

January 7th. One suggestion, that of a missionary library, has already been acted on and a library started. Speaking at the Presbyterial Executive meeting, Miss Adams stressed the importance of the Auxiliaries keeping in constant touch with the Mission Bands and their activities. In March Miss Adams will spend several weeks in the Calgary and Macleod Presbyterials, holding leadership-training classes in order to renew the interest and benefit the Bands.

**Red Deer Presbyterial.**—The annual meeting of the Presbyterial was well attended with the Young Women's groups well represented. The reports were encouraging and showed that the secretaries had done good work. The Girls' Organizations are down, because of lack of leaders. There were thirty more subscribers to the *Glad Tidings* in 1941 and the Treasurer reported a few dollars above the allocation. The Rev. E. Bray of Willowdale, a missionary returned from Africa, gave an account of his work in that country, explaining the natives' primitive methods of farming and the difficulty of learning an unwritten language from the people. Mr. and Mrs. Bray sang several hymns in the language of the African people among whom they had worked. Dr. Williams installed the new officers and spoke of the need for more consecrated service. The Benalto Ladies' Aid, a newly affiliated society, sent in a splendid report of their activities, including Red Cross donations.

## BRITISH COLUMBIA

### MRS. A. WHITECROSS, KAMLOOPS, PRESS SECRETARY

WESTMINSTER Presbyterial.—The various Auxiliaries and Associate Societies of Chilliwack, Mount Lehman, Murrayville, White Rock, Bradner and Coghlan heard a report of the Council meeting in Toronto when Mrs. Pollock, Presbyterial President, addressed a sectional meeting at Murrayville. In her talk Mrs. Pollock also stressed the fact that each small group working faithfully had its own part to do and was a vital part of the structure of the whole Women's Missionary Society. Reports from the presidents of each group showed that the work of the Church had been bravely upheld. The fine spirit shown and the good derived from coming together gave a new light on the path of duty and a determination to make their work count in the great task of winning the world for Christ.

During the past few months Mount Pleasant Church, Vancouver, has been holding a lantern hour for the boys and girls every Thursday evening. Recently one evening a month has been set aside as a missionary evening.

The Rev. Allan Reoch, one of our pioneer missionaries to Manchuria, gave a lantern talk to the members of the Sunday School and Mission Band of Fairview Church, Vancouver, at a recent gathering. A Bible was presented to one of the boys who has been a member of the Mission Band for six years.

## ONTARIO

Mrs. J. R. Hill, 250 Cooper Street, Ottawa, Press Secretary

THE annual meeting of the Ontario Provincial Society, 1942, will be held in Orillia on May 11, 12, 13, 14. Billeting Secretary—Mrs. A. R. Payne, 28 Coldwater Street East, Orillia. Further particulars will be given in the April number.

Many Presbyterial annual meetings are being held—we report five here. **Algoma** held its 16th annual in Sault Ste. Marie, with Mrs. George Grant presiding. The allocation was exceeded; three Junior certificates were presented in honour of Mrs. C. H. Thorburn, O.B.E., Ottawa. Mrs. John Williams, Provincial President, brought greetings and supervised the promotion of ''Seekers'' and ''King's Daughters'' groups from C.G.I.T. to the Young Women's Department as junior groups. This year the Grace Stone Y.W.A. will graduate to the Senior Auxiliary. Miss M. E. Anderson, returned from work among Koreans in Japan, gave an illustrated talk on her work in that field. Mrs. George Grant was re-elected President.

**Guelph.**—Mrs. H. L. Bennie presided at the 28th annual meeting in Knox's Church, Galt. Miss Laura Pelton commented on the encouraging reports and also brought recommendations from the Council meeting, and installed the officers for 1942. Mrs. Bennie, re-elected, said, ''No one could honestly say she had done all she could, but God is good in giving new opportunities.'' Miss Frieda Matthews was a very welcome guest at the meeting.

**London.**—The 28th annual meeting held in the Elmwood Avenue Church, London, was an outstanding success, with such speakers as Miss Laura Pelton and the Rev. A. A. Lowther. Miss Pelton, in paying tribute to the splendid work of our deaconesses, said, ''They are doing the work that makes all the difference between a godless and a God-directed country.'' She also pointed out that doors were opening for missionary work in South America, and although the doors have been closed in Formosa, Japan and Manchuria, it must be remembered that Christian work had been done there that would not be forgotten. The Rev. A. A. Lowther, speaking of Untouchables in India, said, ''The Christian Church is the only power that has reached and changed them, and ninety per cent. of the 6,000,000 Christians in India are Untouchables, and they are turning to Christianity at the rate of 10,000 a month.'' Mrs. J. A. MacLean, Dutton, was re-elected President.

**Ottawa** Presbyterial's 28th annual meeting, in St. Giles Church, was one of its most successful. With the allocation met and all reports extremely gratifying, the spirit of the gathering was one of thankfulness. The theme, ''God's Power and Glory'' was carried throughout. Miss Pelton, Toronto, clarified the changes decided upon at the last Council meeting, and at the Young Women's special evening session gave a masterly address on ''The Place of the Church in the New Order''. Colonel the Very Rev. Bishop G. A. Wells, Principal Protestant Chaplain of the Canadian Forces, gave a most stirring address on ''The Church in relation to War''. Mrs. Grant's story-a-graphs made a deep impression. Mrs. J. R. Hill presided. Mrs. J. M. Ritchie, Westboro, was elected President. (Editor's Note: From another source we have received the following: ''With deepest regret the Ottawa Presbyterial learned that their capable and faithful President was retiring, after being in the Chair for nine years. . . During her long term as Presbyterial President, I cannot recall a year when every Auxiliary was not visited or offered a visit, and outside Presbyterials were never refused.'')

**Stratford** Presbyterial meeting in Knox Church, Stratford, was largely attended. Mrs. John Williams, Provincial President, was the guest speaker. ''The purpose of Christian people is to make Jesus Christ known to the whole world,'' she said, ''and to do this it is necessary to know Him, and come to Him with complete surrender to His will.'' The Rev. Charles S. Oke, in welcoming the delegates, declared, ''To-day more than at any period in the history of the Church there is need for active, energetic effort that the work of the Kingdom of God be maintained despite the stress and strain of war years.'' An increase of more than $39.00 over last year was reported. Mrs. Williams installed the officers. Every member of Milverton Auxiliary is a life member of the Society. Miss Jessie McGrigor, St. Mary's, was re-elected President for 1942.

**Hamilton.**—The annual Presbyterian Women's ''Call to Prayer'' service was held in St. John's, Hamilton, early in January. Mrs. Donald Munro presided and gave a New Year message. Mrs. H. W. Morris and Miss Grace Watson assisted in the programme. St. Paul's Auxiliary marked their 55th anniversary. Miss Blanche Armstrong, who presided, welcomed members and friends. The story of the years was told by Mrs. H. C. McKellar, Mrs. J. Morton and Miss Grace Watson, and Miss Watson was presented with an Honorary membership. The Rev. Peter Dunn extended congratulations, and pronounced the Benediction.

**Huron.**—That with a determined and concerted effort a given end may be attained was demonstrated by the Senior Auxiliary, Goderich. At the beginning of the year, in order to meet their allocation, each member was asked to add five or ten cents each month to her offering. Many responded and the result was that with little extra effort the allocation was fully met by freewill offerings—and all experienced a sense of real thankfulness. Something attempted, something done.

**North Bay.**—At the annual meeting of the Florence Graham Auxiliary, Knox Church, Sudbury, Mrs. John McAdam was honoured because of long and faithful service.

**Ottawa.**—C.G.I.T. groups of Knox and St. Giles Churches, Ottawa, and the Westboro group met for the purpose of beginning the missionary project and for affiliation. Mrs. J. R. Hill brought Presbyterial greetings. Miss Agnes Roy spoke on the C.G.I.T. movement and the Secretary, Miss Isabel Hill, introduced the study book, *Tales from Free China.*

**Peterborough.**—At a Presbyterial Executive meeting it was decided to ask all Auxiliary secretaries to meet in their various groups for half an hour's discussion at the annual meeting. Mrs. Glen Thompson presided. The allocation was fully met.

**Sarnia.**—The Presbyterial Executive meeting in Strathroy in January decided to have all secretarial reports mimeographed and sent to the Auxiliaries in the Presbyterial for discussion at the next meeting. The treasurer reported a substantial increase over last year.

## QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

MONTREAL Presbyterial.—Another Presbyterial annual meeting has been held and in looking back over the four sessions and the Young Women's rally, the members may indeed be thankful for the inspiration and re-invigorating stimulus they have brought us. The two speakers were Mrs. George W. Mackay of Formosa and Miss Laura Pelton, and as they face the problems of the coming year the members will again and again find themselves strengthened by the remembrance of their messages.

The Young Women held a very successful rally on Monday evening, February 2nd, with the programme based on the theme "The Lord is the strength of my life—of whom shall I be afraid?" The worship service dwelt on the New Jerusalem as pictured in Revelation—and of how much we need God's help, falling so lamentably short of this ideal as we do. Mrs. Mackay spoke of some of her experiences in presenting the Gospel to those who had not heard it before and stressed the necessity for speaking at all times with authority and urgency. Miss Pelton discussed the new order to come after the war, pointing out that we must have a new faith, before we can build a new earth. The need to-day is for a sufficient number of men whose common faith may be a bond of union holding them together in the building of a world peace.

Tuesday morning was devoted to reports. Stress was laid on the fact that we must not be content merely to hold our own but must strive to progress, despite the difficulties of the times.

At the afternoon worship service, Mrs. A. M. Hill exhorted the members to have a joyful courage. In her address Mrs. Mackay spoke of the spread of the Gospel in Formosa to-day. Many evidences of faithfulness among the Formosan Christians have come to her since she left that country. Miss Pelton told of the need of a world Christian brotherhood, not made by man but God-given. For in Christ we may be one even though our nations are at war. We have all a place in this community of Christians and a definite responsibility for extending it through our missionary work.

The theme of the devotional period at the conference in the evening was ''How to make 1942 a year of Grace''. Then followed questions on work in Formosa, work with the French, with the Chinese, and in girls' organizations, and on Women's Missionary Society work as a whole. New light was thrown on many points of which members had been uncertain and much information gained through the replies given. In her review, Mrs. Johnson stressed the need for girls' groups in all churches and asked that special interest be taken in our deaconess work among the non-Anglo-Saxon Canadians.

On Wednesday morning came the election and dedication of officers and the final message from Miss Pelton. We have before us, she said, an open door of opportunity to help find leaders for children and girls, to try to increase the deaconess work, to support the work of Christian Literature and to continue to assist the orphaned missions. With this challenge the 28th annual meeting came to a close.

## SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

REGINA Presbyterial.—The Presbyterial has learned with regret of the removal to Ottawa of Mrs. Joseph Collingwood, who has served Women's Missionary Society interests most faithfully in First Church Auxiliary, Regina, as well as in the wider work of Presbyterial and Provincial Societies. At a gathering in her honour, representative of the various groups of the W.M.S. in the city, Mrs. J. B. Shaw, in making a presentation to Mrs. Collingwood, referred to her invaluable work for choir and Sunday School as well as the Women's Missionary Society.

At First Church Auxiliary's first meeting of the year, the treasurer was able to report that in 1941 for the first time in years the allocation of $400 had been reached; the total receipts, including the travel fund and the supply fund, amounted to over $450. A definite objective both in membership and finance was set for the year 1942. The devotional reading conducted by a new member, Mrs. E. V. Wahn, gave from Revelation: 21 an inspiring message of ''a new heaven and a new earth''. The Rev. H. R. Horne, in a very fine address, surveyed the progress and difficulties of the Church in this province since 1925. A Women's Bible Study class has been organized to meet monthly on the third Friday, thus alternating with the monthly Auxiliary meeting.

# Treasurer's Statement

*December 30th, 1941*

## RECEIPTS:

| | |
|---|---|
| Refund on Lantern Slides | $ 127.66 |
| Refund from Ontario Provincial for Camps..... | 4.93 |
| Refund from Deaconesses on Expenses ......... | 89.45 |
| Transferred from Overseas Trust Fund....... | 1,050.35 |
| Government Grant for Birtle Indian School... | 4,190.92 |
| A. C. Robb Trust Fund, Brantford, "Mission Work in Ontario"..... | 500.00 |
| Miss E. Henderson, "Maternity Ward, Jobat Hospital, India, and Exchange" .......... | 52.00 |
| Mrs. A. J. Hamilton, Listowel, "Work in India" | 64.00 |
| In Memory of Christina Dalrymple, "Biblewomen in India"..... | 50.00 |
| Chinese Young People's Society, Toronto ...... | 2.00 |
| Mrs. Bell, Toronto....... | 10.00 |
| Alberta Provincial, "Orphaned Missions". | 5.86 |
| Saskatchewan Provincial "Supply Fund" ..... | 23.18 |
| Manitoba Provincial "Supply Fund" ..... | 15.15 |
| Sale of Ukrainian Hymn Books ............... | 29.10 |
| PROVINCIAL GIVINGS: | |
| Alberta ............... | 1,549.21 |
| British Columbia ....... | 2,178.00 |
| Manitoba .............. | 2,350.92 |
| Ontario ................ | 39,493.45 |
| Quebec ................ | 4,778.00 |
| Saskatchewan .......... | 1,110.07 |
| | $57,674.25 |

## DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Canora ............... | $ 315.40 |
| Rocky Mountain House.. | 226.75 |
| Weirdale ............ | 150.95 |
| Chinese in Canada........ | 826.60 |
| Cecilia Jeffrey Indian School ................ | 2,188.48 |
| Birtle Indian School...... | 1,563.20 |
| Mistawasis Indian Day School ................ | 45.00 |
| Presbyterian Residences: | |
| Saskatoon ............ | 230.00 |
| Huntingdon ........... | 80.00 |
| India: | |
| Bhil Field ............ | 4,521.00 |
| Jhansi Field .......... | 3,511.77 |
| Overseas ................ | 4,252.13 |
| Japan, Final Settlement for Korean Work ......... | 1,000.00 |
| China, Yunnan Province.. | 250.00 |
| Christian Literature ...... | 150.00 |
| Canadian School of Missions ................. | 125.00 |
| New Missionary ......... | 2.40 |
| Deaconesses ............. | 1,702.20 |
| Miscellaneous ........... | 303.00 |
| Literature .............. | 1,113.56 |
| Student ................ | 10.40 |
| Organization ............ | 698.61 |
| Lantern Slides .......... | 77.82 |
| Deputation ............. | 3.02 |
| Exchange ............... | 38.69 |
| Candidate .............. | 19.75 |
| Administration .......... | 631.31 |
| | $24,037.04 |

## RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Special Fund— | |
| Payment on Prince Albert Residence..................... | $ 33.25 |
| Payment on W.M.S. House, Vegreville.................... | 47.50 |
| Interest ............................................ | 48.25 |

| | |
|---|---|
| Legacy Fund— | |
| Estate of Eliza Ann McTavish, Mount Pleasant Church, Vancouver | 100.00 |
| Estate of Mrs. S. J. Pew, through Drummond Hill Auxiliary, Niagara Falls, Ont. | 100.00 |
| Interest | 43.87 |
| Overseas Fund— | |
| Refund from Chinese Student | 10.00 |
| Transferred from General Fund | 4,000.00 |
| Interest | 66.13 |
| Pension Fund— | |
| Interest transferred from Legacy, Special and Formosa Funds | 793.13 |
| Interest | 24.24 |
| Sustaining Fund— | |
| Interest | 71.61 |
| | $5,337.98 |

### DISBURSEMENTS:

| | |
|---|---|
| Special Fund— | |
| Interest transferred to Pension Fund | $ 109.22 |
| Legacy Fund— | |
| Abey Memorial Children's Nursing Home, India (Interest on Special Legacy) | 25.00 |
| Bhil Field (Interest on Legacy) | 24.00 |
| Miss Whatling's Bungalow, India | 100.00 |
| Saskatoon Residence | 300.00 |
| Interest transferred to Pension Fund | 312.39 |
| Sustaining Fund— | |
| Scholarship for boy in Bhil Field (Interest on Special Bond) | 45.00 |
| Loan to Ukrainian Presbyterian Church, Toronto | 1,390.00 |
| Overseas Fund— | |
| Dr. Sai's Expenses | 1,050.35 |
| Interest transferred to Pension Fund | 371.52 |
| | $3,727.48 |

(Mrs. Daniel) Helen M. Strachan,
*Treasurer.*

We prayed for courage on the threshold of the year,
For fiercely blew the chilling, piercing winds of fear;
We felt a gentle Hand upon our shoulder laid—
A soft Voice whispered, "I am here. Be not afraid.
This shield I leave Thee, 'twill be thy protection sure—
Love conquers Hate, Right will prevail and Truth endure."
The shield was Faith, the sword His Word.
Unvanquished we
Go forth upon the quest for Him and Liberty.

—Amy L. Ratz, in *The Link and Visitor.*

## New Organizations

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**Algoma Presbyterial**—Seekers Junior Young Women's Auxiliary, St. Paul's Church, Sault Ste. Marie; The King's Daughters Junior Young Women's Auxiliary, Westminster Church, Sault Ste. Marie. Both groups graduated from the Girls' Department.

**Bruce and Owen Sound Presbyterial**—Victory Workers Mission Band, Chatsworth.

**Stratford Presbyterial**—The Emily Garden Young Women's Auxiliary, St. Andrew's Church, Stratford.

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**Ontario.**—Mrs. John Booth, 3 Nealon Ave., Toronto.
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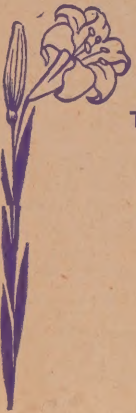
Mrs Leck

Vol. XVIII APRIL 1942 No. 4

# THE GLAD TIDINGS



The Moderator of the Church of Scotland

The Bible Society in War-time

Debt to Christian Missions

Grace Bai

Easter Message

For Easter Services

From British Guiana

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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# The Glad Tidings

Vol. XVIII TORONTO, APRIL 1942 No. 4

## *"Where is He?"*

"SEEK AND YE SHALL FIND!"

Where shall I find him—
Christ, the risen Saviour,
Where must I seek
To find the Lord, to-day?

Not on the hillside
For the tomb is empty.
Gone are the angels
Who rolled the stone away!

Nor in the garden
Where He talked with Mary,
Called her name, softly,
And turned her night to day!

Not in the chamber
Where He showed His wound-prints,
Reasoned with Thomas
And banished doubt—for aye!

Nor on the sea-shore,
Where He followed Peter,
Led him aside
And restored him—tenderly!

But by the wayside,
Or in temple holy,
In humble cot, or mansion fine,
By night-time or by day.

'Where two or three together'
Are met in sweet communion—
There—you will find Him,
—The risen Lord—alway!

—Irene Brock McElheran (By permission).

# Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

# Editorial

FOR some time news from our mission fields in India has been scarce, but some has come to the Secretary recently. The three missionaries who returned to India in the autumn after furlough are settled at their own work again: Miss McConnell as superintendent of nursing at the Jobat Hospital, Miss Sherrick in educational work at Amkhut, and Miss Stringer at the Helen Macdonald School at Jhansi. Miss Beatrice Scott, who went out as a new missionary to the Bhil field, is studying the language at Jhansi where she and Mr. and Mrs. Muchan can work with the same pundit. Under present conditions Miss Williamson's furlough period has had to be postponed.

MRS. DICKSON writes from British Guiana (6th February): We have five flourishing women's meetings, which meet periodically. One group gave a tea and raised thirty dollars. The land on which their church stood was about to be claimed by someone, and they bought the land and saved their church and also paid for repairs on the roof. All are working in various ways, and we hope to have a district meeting in New Amsterdam in May. I have helped numerous Sunday Schools, giving them materials when they had nothing, etc. Our New Amsterdam women's groups gave a Church Christmas supper for the purpose of fellowship. The flock was scattered and did not seem to know one another very well. I am trying to instil that feeling of a "church family" that they must have if they are going to stand together and be established. Three of our churches have become self-supporting entirely. Jim has ten students enrolled in the Theological College and has classes every day. One Biblewoman is taking lectures with them, but we are hoping for more. He managed to get a Lutheran missionary here to give lectures and two others.

---

WE have learned with regret of the death on 25th February, after several months' illness, of Miss Ethel G. Shaw, of St. John, New Brunswick, the editor of *The Presbyterian Message*, of the Women's Missionary Society, Eastern Division. Four years ago Miss Shaw, who had been the assistant Editor, succeeded Mrs. William Macnab as editor. For some months Mrs. Frank Baird has been acting editor of the *Message*.

## The Bible Society in War-time

"THE missionary world has always been the world of the Bible Society, and the missionary world has always recognized that fact," stated the Rev. J. B. M. Armour, General Secretary of the British and Foreign Bible Society in Canada and Newfoundland, when on 24th February he spoke to the Council Executive on the situation to-day as it affects the Bible Society.

The situation in London is grave. The amount of paper allowed is only about thirty-six per cent. of that in pre-war times. The Society is, therefore, concentrating on the essential Scriptures, he said: no fancy editions are being issued—there are no bindings for them. From 1939 till December 1941 the American Bible Society took over a good deal of work for the British Society, and sent over machinery to England for binding to replace some lost when one of their buildings was destroyed by bombs. In spite of all difficulties, however, a considerable amount of publishing is being done in England, and supplies for soldiers are maintained.

For years the American Society depended on the British one for many supplies, especially for editions in Spanish, but it is now trying to carry on the work formerly done in London. Almost all foreign orders are being sent to New York, but not all can be filled.

The Far East slowly closed to their work, Mr. Armour said; many places passed from the Society's control. It was impossible to know what was happening in Shanghai, Hong Kong, or Singapore, and soon the same would be true of Rangoon. In Japan the work has been left in control of a Japanese Bible Society, which was carrying on until 7th December; nothing is known of it now, but it is hoped that some work will still go on. But, although the representatives of the British and Foreign Bible Society withdrew, the Scriptures were left. In India there has been a great development in the Indian Churches and many colporteurs are used, but the Bible Society's colporteurs go into large areas that no missionary visits. In Northern Africa the work suffered a great setback because of war. In 1940 the French authorities still made it possible for the Society to carry on almost normally. In other parts of Africa the work is going on. In Canada and Newfoundland the progress is encouraging; last year 386,000 books were distributed. The American Society issued about 8,000,000 copies of the Scriptures. Both the British and American Societies had a banner year in South America; there is a great deal still to be done, because of illiteracy, but last year there was a definite advance. The work in Brazil is being given over to the American Society. Wherever possible, there is co-operation.

Up to December 7th the work in Australasia went on normally; contributions from Australia and New Zealand were never greater. Now, of course, everything is changed. The Bible Society is cut off from direct communication with its representatives in European countries, except Portugal. Till 7th December it was possible to send to unoccupied France and through Geneva. A letter from Mr. Haig, formerly in Berlin, had brought convincing evidence, however, that colporteurs are carrying on in Norway, Denmark, Holland, Germany, Czecho-Slovakia, Hungary, and Austria—without pay. The Society has, therefore, not only to get money to carry on now but to have a fund to pay these workers after the war for what they are not getting now.

A great work is being done among the armed forces, our own and our allies' and the enemy's. It has been possible to do something in Ethiopia and among Italian prisoners. Between 17,000 and 18,000 copies of the Scriptures have been sent to prison camps and internment camps. From camps have come special requests, as for copies of the Apocrypha, the Vulgate, the Greek and Hebrew Scriptures, which the Society tries to send. There are presentation copies for all in the armed forces. About 20,000 have been sent out to units in training (in their own language for men from other countries), to seamen, soldiers, airmen. More has been spent for this work than in the whole of the first world war, and between $20,000 and $30,000 is required this year to meet the needs of the Canadian forces. The Society carries on the work through the chaplains, who look after the distribution.

Dr. Armour expressed the Bible Society's thanks for the gift of the Women's Missionary Society, which would go to this War Emergency Fund. The Canadian Society has, he said, three objectives: to help the parent Society in every way possible; to maintain the work across Canada, especially in home mission fields; to carry on work among sailors, soldiers, and airmen.

The Word of God can now be read in 1,060 languages, 750 of these issued by the British and Foreign Bible Society. In the last 138 years, 540,000,000 copies of the Scriptures have been sent out. Over 11,000,000 were circulated by the British and Foreign Bible Society last year. Yet there are still over 1,000 languages in which the Scriptures have not been published.

MRS. MCMURRICH has received a letter from Miss Byrne Hope Sanders, Director, Consumer Branch, Wartime Prices and Trade Board, in regard to the part our women are playing and must continue to play in the hard battle against the great evil of inflation. For the information of our members we quote part of this letter:

—Everywhere we go we meet with bewildered criticism on the part of women's leaders commenting on the "mass of material" which has been put on their doorsteps. Moreover, they all report that when they telephone other societies to see about distributing this material, they are told that these societies too, have similar bundles.

The point is that we probably sent out too large a bundle at once, and yet somehow we want to enthuse the women in the various organizations on the part they can play in seeing that this is distributed . . . Distribution of this literature is of vital importance. We know it is not easy. The amount was sent out to cover the membership for each nationally organized group. There will be a certain percentage of overlapping in women who belong to several clubs, but this is really pretty small on the whole.

. . . Owing to the Government printing facilities, and to the fact that we use cheap paper, the five pamphlets altogether only cost 1/5 of a cent? 1/5c for the whole five! So it is a very inexpensive way of getting information out—and a very important one.

Right across Canada I met with the approval of your membership. So many women told me that they felt they were being given direct leadership in this regard from their own leaders.

## Missionary and Deaconess Training School

THE Board of this School will be glad to hear from young women who may wish to serve the Church in the capacity of Deaconesses or as Missionaries in Home and Foreign lands. The need of the Church becomes more pressing day by day, and it is likely to be acute in the post-war period. Any young woman to whom this work makes appeal is asked to write to the Principal of the School, Mrs. G. D. Ralston, B.A., 156 St. George St., Toronto, who will furnish particulars and give advice.

## Given to Hospitality

THE Presbyterian homes in Ottawa are open to the strangers within our gates, and the congregations are anxious to welcome all young women coming to Ottawa for Government work. Would the parents and the congregations from which these young women come send the names and addresses to Miss Katherine Reid, 340 Cooper Street, Ottawa?

# The Moderator of the Church of Scotland

THE Moderator of the General Assembly of the Church of Scotland, the Right Rev. J. Hutchison Cockburn of Dunblane Cathedral, during a brief visit to Canada towards the end of February gave an address at a meeting held under the auspices of the Presbyterian Church in Canada and the United Church of Canada in Convocation Hall, Toronto. Sir Robert Falconer, former President of the University of Toronto, was in the chair. The Lieutenant-Governor of Ontario, the Hon. Albert Matthews, read the Scripture lesson, the Very Rev. Stuart C. Parker, D.D., led in prayer, and the Very Rev. George C. Pidgeon, D.D., pronounced the benediction. Messages from the Moderators of the Presbyterian and United Churches were read by Dr. J. W. MacNamara and Dr. Gordon Sisco. Dr. J. R. P. Sclater introduced the Moderator, who spoke of conditions in Scotland, especially as they affect the Church.

''The spirit of the people is undaunted and unbreakable,'' he declared. As he had been going to and fro through Scotland during his year as Moderator he was glad to find no desire for vengeance, nothing of a boastful spirit, and very little of hate, but ''a grim, dour determination to see this thing through''. The population of Clydebank fell from 37,000 to 10,000 as the result of one night's bombing, but it had got back to 25,000, and was still rising. Where possible, houses had been repaired and the people gradually returned. In many parts of the country there was desolation, he said, but the spirit of the people was beyond all praise.

To him the most amazing thing on this continent, besides the food, was the light—the night before in New York he had seen as much electricity used on Broadway as would keep all Scotland going for six months, and it was not very different in Toronto. Referring to the rationing of food, Dr. Cockburn said that while rations were sometimes skimpy and they could do with more butter, sugar and fruit, they have a balanced diet that does not leave them hungry. It works fair all round, and people do not complain. The health of the country was never better, except for a slight increase of tuberculosis.

Four hundred and twenty-four churches and church halls have been destroyed. With many people having to move to other parts of the country for war work and men and women going into the services, congregations have been much affected—250 soldiers went from his own congregation at Dunblane, and 160 women. ''In spite of everything, however, the Church is in good heart and is facing the situation. The support of the people of the Church has not shown any appreciable sign of falling off, in spite of the terrific taxation. The people are taking the Church more earnestly than ever, and some are coming back to it.''

''It will not be enough to say after the war we shall go back to the old ways,'' Dr. Cockburn declared; ''there will be no old ways to go back to.'' People are learning that they can do without many things they once thought necessary; and for many years after the war they will have to get along as best they can with much less than they used to have. He told of a woman who had been bombed out in London, and again in Bristol, losing everything except her life. She said: ''I never knew what God was until there was nothing between Him and me. Now I know He is with me every minute of my life.'' The British people, he feels, are coming to have a more serious outlook, because of what they have come through, a new sense of community and fellowship. He told of taking six soldiers into his manse. Their reluctance to go because it was the manse was soon overcome and now they make it their home. The same thing has been happening all over the country.

We are, he believes, in the most desperate period the world has ever known. Not only is it a total war in a military sense, it is also total in a spiritual sense, ''a world-wide war but also a soul-deep war''. If we were defeated, we should go into a dark age beside which the so-called dark ages would be a time of light, into a tyranny of the spirit from which we should emerge only after years of suffering. If we are to avoid that, something great and new and vigorous has to take place. There are two elements in the German attack. There is the German military machine, which is terrific; that we shall meet with a greater in due course. But behind that is the spirit of the German people. They are giving blind obedience; they are deluded, but they have a demoniac energy. That too, must be combated. ''In the end'' the Moderator concluded, ''we shall carry the war into the enemy's territory, not only with arms but with the spirit. To win will require that every man and woman take things seriously, and give God His due place in the world. Then we will go forth to conquer.''

The Moderator, for the Church of Scotland Hut and Canteen Committee, accepted gifts of $1,325 from the Young People's Societies of the Presbytery of Toronto and $1,000 from the War Services Committee of the Sons of Scotland. The Church of Scotland, he said, has spent $1,500,000 on work amongst the men of the armed forces, besides the $500,000 lost in equipment at Dunkirk.

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## Correction: Honorary Members

Miss Mary McQuesten—''MacNab Street Presbyterian Church, Hamilton, Ont.'', should read ''Hamilton Presbyterial''.

# What I Owe to Christian Missions

By the Rev. M. G. Garabedian, *North Hill Church, Calgary*

### PART II.*

IN the preparatory stage we are mainly receivers. A glance back upon the years of service forces one to the same conclusion: we have received more than we have given. We are apt to think that we have paid our debts, and others owe us now. But that is a false view. We can have no complete apprehension of our indebtedness here below.

When we stand with Christ in glory,
Looking at life's finished story,
Then, Lord, shall I fully know,
Not till then, how much I owe.

We cannot, therefore, think of ever discharging our full obligations. We must go on to the end, in the consciousness that we owe, and with gratitude that Another has met them for us. With this fact clear before our eyes, we may realize our Lord's intention: Freely ye have received, freely give. There is no ground for glorying, and no prospect of ever finishing.

With this thought as a point of departure, I go on now to jot down a word or two of what I owe to Christian missionary work in which I have participated in this Great West. I can speak of no achievements such as an old professor of mine once wrote to ask me about. I replied that the ''achievement'' of a Christian minister is to lead perishing souls back to the Father of life and light. But we have nothing to boast about; it is all of grace, lest anyone should glory.

I. I owe to Christian missions, then, the unmerited privilege of a *sacred vocation* in life.

After years of training, one must find his life-work. This has not been easy for me. The tradition on my father's side, so strongly espoused by my mother's prayers, favoured the ministry. My brother, being a doctor as I said, pulled in the opposite direction. ''A doctor'', he used to say, ''can always earn his daily living.'' He even promised substantial help, if I stopped in the city of Beyrout and entered the famous Presbyterian medical college there. But I did not stop at Beyrout, when our steamer docked there. What interested me at the moment was not the choice of a profession, but flight from the realm of tyranny in which at that time that fine centre of American Presbyterian learning was located.

Once I had landed in New York, the choice could not be long deferred, however. I cannot describe here the dazed sensations of a poor immigrant at the sight of that big metropolis, where I was to spend six years of sweat and tears in the pursuit of higher education. The immediate need was a job, and this I secured in a boarding-house, where it was my great good fortune to meet a woman of commanding personality, who in earlier years had been a missionary among the negroes in the South and was at that time directing, from her office in New York, the women's work in the American Missionary Association. Her friendship in the maelstrom of a great city was a haven of security and peace to me. In the direction that I now took toward the ministry, her influence was perhaps only second to that of my mother. And that influence now prevailed over any other that has contested for supremacy. Since missions made these women what they were, am I not right in saying that I owe my vocation to Christian missions?

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* Part I of Mr. Garabedian's story was published in the March *Glad Tidings.*

I am not now analysing all the factors that enter into the question: Why did I choose the ministry? I am trying to show that missions must be the ultimate answer, at least in my own case. In this magic word are included, of course, the Lord of the harvest, who raises up the labourers, and the great fields calling for them. But the inspiration of Christ-like persons must not be overlooked, through whom the divine call may come to one. Fortunate, therefore, is one who can claim a mother who prays through the years that her son may become a preacher and a friend in a missionary woman who loves all races, because she loves Christ—the Christ of every road.

II. I owe to Christian missions *the rich fellowship of a great Canadian Church*—the Presbyterian Church in Canada. If I pass rapidly over what I received in a famous Theological Seminary, it is because it belongs to the period of preparation, of which I have already spoken in general. The founders of Union Seminary were Presbyterians of catholic spirit and missionary vision. That spirit has animated it through more than a century of world-wide ministry. Its fame does not lie merely in the realm of high scholarship; among its professors it has always numbered men of active missionary experience. In my time, the head of the department of Philosophy of Religion had been a missionary in Japan, and the head of the institution was the Christ-like Charles Cuthbert Hall, lover of India, ardent admirer of Britain. Looking back upon the curriculum, however, one comes away with the feeling that this Seminary trained men either for city pastorates or for the foreign mission field. I was totally ignorant of home missions, knew nothing about the Great American or Canadian North West when, upon my graduation in 1910, the call came from Dr. Carmichael of Winnipeg for work among the lumberjacks at Mine Centre, west of the Great Lakes.

That was the beginning of my connection with the Presbyterian Church in Canada. When, a year later, I took ordination at the hands of the Presbytery of Yorkton in North-east Saskatchewan, that connection was cemented into an abiding fellowship in a great Church, which has been a source of missionary inspiration, and a training-ground for me in her Sessions, Presbyteries, Synods, and Assemblies, as well as in the active service on various fields. Those were the palmy days of our Church in the West. The air was redolent with the sweet memories of the far-strung superintendency of James Robertson; and we were in the vanguard of home missions everywhere. Worthy men succeeded him—Carmichael, Grant, Young, Cameron, Ferguson—whose direction and fellowship I have enjoyed. Of them, and of other ministers of our Church, I can say this, that I have found them brotherly in spirit, the type that this aristo-democratic Church knows how to produce.

III. I owe to Christian missions ''a large place'', in which my feet were set. That is how I think of Canada and, more particularly, the great Canadian West.

Originally my avowed intention was to return to my native land. But when I was ready, the door did not open; and, when it did, it was to find me just called and settled in an augmented charge in Saskatchewan. The offer was from a mission college in Turkey, and it upset my peace of mind. I went to a neighbour, a veteran in our ministry, and this is what he said: ''I wouldn't exchange the free spaces of this country for any professor's confined class-room.'' Another two years and the Great War No. 1 broke out, which was to end with a Christian race nearly wiped out, all missionary work suspended, and the doors of Turkey barred and bolted against all religious influence.

I was just beginning then to love the open spaces of which my friend had spoken—I went about first on foot, then on horse-back, later with horse-driven vehicles, and finally in a primitive Ford. I came to like the cosmopolitan population of the prairies—first Icelanders and other Scandinavian folk, and later Finns and Americans in Southern Alberta, besides people of Anglo-Celtic stock. My work was principally among the latter, but my foreign origin gave me easy access to the homes of Neo-Canadians, of whom there has always been a good sprinkling in my congregations everywhere.

Yes, ''He set my feet in a large place;'' thus did missions answer the quest of freedom with which I had started from home. I have told you how my heart thrilled at the first sight of the Union Jack in Alexandria. Little did I dream then that one day I should become a British subject, to live and toil in a large place, the guarantee of whose freedom that glorious flag has been. And I thank missions for it all.

IV. Finally, Christian missions gave me a help-meet and a home. The gloomy prediction of my doctor-brother that I would starve in the ministry was not fulfilled. And he did not live long enough to carry out his threat (even if he meant it) that he would curse me if I married outside of my race. After thirteen years of ''batching it'', the destined companion arrived from England. When I told her that she was marrying a poor, wandering missionary, she replied that she would go with him anywhere. That was almost twenty years ago. Our short holiday (or do you call it honeymoon?) ended in a trans-continental trek from North Battleford to the dried-out areas, fifty-five miles south of Medicine Hat, in an old Chevrolet 490, of whose stunts Dr. Cameron can tell some exciting stories.

I may add here that our married life has been somewhat different from that of a Southern darky, who at the end of three weeks of it returned to the minister and asked for a divorce. After reminding him that the granting of such things was beyond his powers, the good man went on, ''You must remember, Sam, that you promised to take Liza for better or for worse.'' ''Yassir, I knows dat, boss,'' rejoined the darky, ''but—but she's wuss dan I took her for.'' Mine has been as good as her word; and I thank missions for this also.

I could lengthen this catalogue of what I owe to Christian missions; but what I have said should be enough to convince anyone of the glory and blessedness of this work. If perchance the eyes of any youthful readers fall upon these lines, let me say this to them: Are you looking for adventure? Here is the greatest. Are you thinking of life investment? Here is the best. ENLIST NOW WITH CHRIST.

# Hast Thou Not Known Me?

By Miss Helen Fairbairn

ONE Sunday morning as I listened to our minister reading the Fourteenth of John and the familiar words and phrases succeeded one another, one sentence detached itself from the context and stood out as if etched in light—''*Have I been so long time with you and yet hast thou not known me, Philip?*'' Over and over again it repeated itself until I began to feel as if the question were addressed to me. Truly the Lord has been a long time with some of us; that is to say, we have for many years walked in the company of His followers, perhaps without realizing the possibilities of this privilege. Occasions on which the Saviour referred to the need of knowledge will come readily to mind. To the woman at the well He said: ''If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.'' Of Jerusalem He said, and wept as He said it: ''If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!'' The instances of irreparable loss through lack of this knowledge are numerous and saddening, but if we can take the question put to Philip as though it were put to ourselves we will gain more than by any study of what others have lost because they did not really know the Lord. For every one who seeks there is a revelation of Himself, so deep and personal that it meets the most hidden need of the individual soul. Paul got that revelation on the Damascus Road. I think Peter found it in Galilee when he met the Risen Redeemer. I believe the Rich Young Ruler might have had it if he had only looked into the compassionate eyes that were seeking his soul, instead of letting his gaze wander away to his great possessions.

Many of us may feel to-day that though He has been long with us—much longer than He had been with Philip—we have not yet sought this deep personal knowledge. It is not found without pain, for it involves a vision of self that brings anguish. But healing will follow the hurt if we keep on looking to Him and learning from Him whom to know is life eternal.

# Moving Forward in British Guiana

THE Mission Council in British Guiana and the Editorial Board are to be congratulated on the special Christmas number of *The Church Record*, the Mission's quarterly magazine, of which Mr. Ben O. Yisu Das, B.A., is editor-in-chief. Attractive in appearance, it contains excellent articles, news of the churches in Demerara, Berbice, and Essequibo, a Women's Page, by Mrs. Dickson, and a Sunday School section, by Miss Martin.

Missionaries and East Indian leaders alike are confident that the time has come to go forward in the work, by a united effort strengthening the Church and extending its service among the East Indian people. To quote from the first editorial, which begins with a reference to the new missionaries welcomed to the Colony last September:

''We have great faith in them; we know they will not fail us; we must not fail them. We are expecting a great forward movement which may entail fundamental and revolutionary changes but we feel confident that guided by the Holy Spirit they will give us the leadership and direction that will result in the evolution of our Mission into a Church. This process has already begun. We have a few legally constituted sessions. The next step is the Presbytery.

''A Presbytery at once raises the question of ordained native ministers. At the present time we have none. We are therefore extremely gratified to learn that steps are being taken for the establishment of a Theological College to meet this need. For this task the Rev. James Dickson is by training and experience eminently fitted, and we commend him and those chosen for our Ministry to the prayers of all our members and adherents. We hope that as soon as the candidates have completed the course of study required congregations will be ready to accept the responsibility of calling them to a charge. The acceptance of complete responsibility for a pastor may seem too great a burden, but it is one which must be faced if we are to make any progress in the development of a Church. . . .

''Early this year the Mission Council inaugurated a scheme of aided charges. Every congregation should adopt this scheme. We will then know what our financial position is. It has been a surprise to some to discover how nearly independent they were. We are expecting four or five congregations to assume financial responsibility early next year. We fervently hope that in a short time this number will be greatly increased. The next step will be to increase our offerings so that congregations may be able to offer the trained native ordained minister a salary more approximate to his needs and responsibilities. Here again we feel that there is room for progress.

The majority of us can and should increase our givings and give regularly. We must face this problem with faith, courage and determination. We must develop in our hearts the spirit of devotion and service. Giving will then become a sacrificial joy.

''A Church, however, can be wealthy and well-organized, but lose its soul and spirit. We are confident, though, that the ministrations of our missionaries, who are being given invaluable assistance by Dr. J. B. Cropper, will always keep us near to God. They will remind us that as Presbyterians we are ''priests to God'' and with this realization we will all strive to grow in faith and grace. We know that every elder, every deacon (muktiyar or manager), every worker, every member will rededicate himself or herself to the task of building God's Kingdom among our people in British Guiana. At no time was the need here for work greater or more encouraging. The foundations have been laid—possibly extended. Let us continue to build.''

In a short article Mr. Dickson, after expressing the new missionaries' appreciation of the warm welcome given them, writes: ''We have high hopes regarding the future of the work of our Church in British Guiana. Even during our very brief residence in the Colony, we have become convinced that we have hardly begun to realize the possibilities which lie before us as a Church, which has as its primary purpose the spiritual and intellectual enlightenment of the East Indian people.

''We have been made aware of the fact that there are many problems and difficulties to be confronted and dealt with, and I hasten to say that we have no magic formulæ for their solution. That masterly statesman, Winston Churchill, rallied the people of the British Empire, and bound them invincibly together in their common purpose by offering them 'blood, sweat, toil and tears'. They had a hard task to perform, and they were ready to face it and see it through. We, likewise, have no easy task before us, but we have confidence in the leaders of the Church in British Guiana (both elders and catechists), that they are not the kind of men who are going to shirk hard tasks and high endeavour, because of difficulties. And they can be assured that we are here to do our share. With a spirit of harmonious co-operation, renewed consecration and hard work, a new day will dawn for the work of our Church in British Guiana.''

We can refer to only a few of the items of ''field news''.

On October 19th the corner-stone of the Palmyra church was laid, and about a week later Mrs. Dickson and Miss Martin visited the district and organized a club among the women of the congregation, the Palmyra Willing Workers. The women of the Ramdeholl Memorial Church, New Amsterdam, under the leadership of Mrs. Dickson, also organized a Society, called the Sunshine Circle. The Albion congregation hoped to have their new church building completed about the end of the year. ''This was only possible now through the magnanimous spirit of Mr. A. C. Ashbee, Manager of the Estate, who has given over to the Congregation all the good materials from the two old school buildings. He has also caused the estate to advance payment for the wages of carpenters, etc., and for the purchase of the additional materials required for the completion of the building. He has been kind enough to allow the congregation two years within which to pay the debt. We are very grateful to Mr. Ashbee for the interest shown in our welfare. May God bless him and his family! Some of the members have assisted a great deal in the transportation of materials to the new site, while the ladies and children along with friends have been engaged in breaking bricks for the pillars of this building.''

From an item about open-air meetings held by catechists through the Upper Corentyne: ''It is very interesting to note that on the evening of the 7th November after an open-air meeting at No. 67 Village a young man from the crowd went up to Catechist Butchey and asked for permission to say something. This was granted and the young man spoke of the great work of the Canadian Mission among the East Indians in this Colony. 'Had it not been for the Canadian Mission', he said, 'the East Indians would have still been at the bottom, but through the Canadian Mission the East Indians are fast rising; therefore the East Indians are greatly indebted to the Canadian Mission.' ''

A note telling of the second anniversary of the Pathfinders Club of Ogle Church, on the East Coast of Demerara, concludes: ''With no vain wish to advertise what very little is being undertaken by Pathfinder members here, but with the fond hope that all followers of the 'Lowly Nazarene' may emulate their feeble example, it is mentioned. Two members are in charge of the Sunday School and Bible Class at Industry. Two members are in charge of the Sunday School and Bible Class at Ogle Front. Two members are in charge of the Sunday School and Bible Class at Ogle proper and two each are to be in charge of two other branches to be opened up early in December and the beginning of January 1942.''

## A Nation on Her Knees

We have trusted in our Army and our Air Force,
    And in our Navy—guardian of the seas:
We trusted in them—but, O heavenly Father,
    Thou hast brought us to our knees.

We trusted in our glorious traditions;
    Our long unbroken line of victories;
Yet Thou hast pierced our pride, O heavenly Father,
    And called us—to our knees.

We trusted in our vast and great resources,
    Upon our Empire's wealth and things like these
We have staked all—and Thou, O heavenly Father,
    Hast drawn us to our knees.

And a nation on her knees in time of trouble;
    Humble and trustful as Thy Spirit sees—
Thou never hast forsaken, heavenly Father,
    A nation on her knees.

—Fay Inchfawn in *The British Weekly.*

# Grace Bai Retires

ALL who know of the work of our Jhansi Mission, especially among women and children, are familiar with the name of Grace Bai, who has for many years cared for the children in the orphanage. Now, after thirty-six years of faithful service, Grace Bai has had to retire on account of ill-health.

Since her husband's death when she was about twenty years old she has been a devoted worker in the Mission. Before coming to Jhansi, she had taken teacher's training as well as a course for Biblewomen in Indore and, besides her work in the Jean Stevenson Memorial Home, until about ten years ago she did the work of a Biblewoman in the city of Jhansi and had a girls' school.

Grace Bai with some of her children.

We are indebted to Miss Simpson for the following account of Grace Bai's work for the children:

—Everything about the Home was so clean and tidy it did not matter when visitors came to visit; we were never afraid to take them unannounced to see the children and the home, as we knew we would find everything in order.

The children had their regular school hours, but also time for play. Few children in India know how to laugh and still fewer of them know what it is to play. If you were to visit the home in the play hour, you would hear their loud peals of laughter as they swing around the giant stride, the gift of Mrs. Forbes of Toronto, and you would see as happy a group of children as you would find at home.

Since 1932 when the work in the orphanage increased so that it was felt to be too much for one worker to care for the children and to do the city work as well, Grace Bai gave up the latter. Those she had been teaching in the city missed her a great deal. They did not forget her or her teaching, however, and visited her frequently at the home; in this way she was able to keep in touch with many of them.

She now gave her whole time to the children. When the older girls were with her they did the mending, etc.; now Grace Bai would do it herself. She was not only the mistress of those who worked for her, such as the cook, the water carrier, and the sweeper, but a real friend, seeking to lead them to the Saviour, if the servant were a Hindu or a Mohammedan. They all loved her and would do anything and everything for her.

She had prayers with all the women servants on the compound every morning. She taught them the Bible stories until they really knew them. She was not satisfied to have about fifteen minutes' prayer and Bible reading and, although she did not keep them much longer, she made sure that they had listened and got something from it.

One could go on and on telling the good qualities of Grace Bai. She was willing to help wherever and whenever she was needed. She did the shopping not only for the Jean Stevenson Home but for the girls' school when the matron there was too busy or ill. When there was to be a wedding and the bride was one of our orphans it was Grace Bai who bought her outfit, even sometimes arranging for the little reception we would have for the bride.

She did not want to leave the Home even for a holiday and it was only after a lot of persuasion that she would go at any time. That was her home, she said; why should she want to leave her home and children? In all her thirty-six years of service she has only taken about four vacations. One year she went back to Indore to visit her relatives, but she has not wanted to return. It pained her to see that they were still living in heathen darkness in spite of all the opportunities they had had of hearing of the Saviour and His love for all the world.

She was once heard to say that she had two desires; she had not thought either one would ever be fulfilled and it was only after she had realized them that she told what they were. One was to go to Kashmir. This dream was realized in 1938 with the help of two of our missionaries. It was a wonderful experience for her. The other desire was to hear and see a ''talkie''; she had heard a great deal about them. The same year when she returned from Kashmir someone came to our missionaries asking permission to show some educational pictures in our school and so Grace Bai had the opportunity of seeing a ''talkie'' show. She felt wonderfully privileged. ''Now'', she said, ''I am quite content, I do not want any more holidays.'' Though we tried to make the holiday season easy for her by placing the children in summer homes, she missed them so much that she was always glad to see them come back again.

She has been a real mother to all these children in the Jean Stevenson Home and those of the orphans who were with her and are married now and have children of their own have taught the children to call her grandmother; and indeed now she is grandmother to them all.

We cannot speak too highly of the devotion, loyalty, and the wise, kindly ways of Grace Bai. She will be greatly missed in the Home and it will be hard to replace her. She has served long and faithfully. We know that, although she is not able to carry on the work in the Home, she will not lose interest in the work of the Mission, and we are sure she will still take her part in Sunday School, church and Women's Missionary Society work as she always has done.

**Note.**—A fuller account of Grace Bai's earlier life and work appeared in the *Glad Tidings* of October 1938.

## *Emmaus, After Easter*

''He was known of them in breaking of bread.''—St. Luke 24: 35.

How burned our hearts along the way
When He had joined our company—
The ''Stranger'' whom our holden eyes
With sorrow failed to recognize!

He cast His light upon the truth;
Its radiance shone afresh, forsooth,
Until the hidden things grew plain,
And dead hopes came to life again.

Then, as the dusk of evening fell,
And He constrained came in to dwell
Beneath our roof, and break the bread,
What glory from His face was shed!

We saw the Christ an instant then,
Ere He had vanished from our ken,
Leaving the memories of that day
He walked with us o'er life's sad way.

Still bids He us to come and dine
On Sacramental Bread and Wine;
Himself the Host, and each the guest
Forgiven most, that love Him best.

—J. F. L. M., in *Globe and Mail.*

# Christian Work In China

IN the missionary survey of the year 1941 which is the main feature of the January issue of the *International Review of Missions* the picture given of China shows the vigorous life of the Church as it has accepted greatly increased burdens and has carried on work in the face of almost overwhelming difficulties. The number of institutions of higher learning have increased from 108 (before the war) to 113, and the student body from 31,000 to over 44,000—in spite of the fact that a large number of colleges had to be moved to West China. Eight thousand students attended the Christian universities during the year. There are more women students at the eleven Christian universities than there were three years ago. Nearly half the students are voluntarily taking regular courses in religious study, instead of a third of the number. Students are interesting themselves in the education of the people, especially in the campaign against illiteracy, in which remarkable progress has been made. One million illiterate children, it is estimated, annually receive some schooling in 20,000 free schools in Szechwan, and in recent years five out of eighteen millions of illiterates between the ages of sixteen and forty-five have learnt to read and write.

The hunger for the Bible and for Christian literature is everywhere noted. No fewer than 4,045,906 Bibles, Testaments or portions are reported to have been sold during the year.

Missions have taken a large share in Chinese medical work. Out of 367 hospitals of more than twenty beds (excluding military hospitals and those maintained for private profit) 274 were Christian (231 Protestant and 43 Roman Catholic). The Chinese government is pushing ahead with extension work, especially in public health, and earnestly desires close co-operation with the missions.

During these war years Christian hospitals have laboured day and night to care for the wounded and the victims of air-raids, and have co-operated with other Christian agencies in helping many hundreds of thousands of refugees and providing food for multitudes of starving people. These services have made a deep impression on the Chinese, as is shown by an expression of appreciation quoted by the *Christian News Letter* from a magazine of Chinese intellectuals which has in the past been hostile to Christian missions:

''One of the things that have come out of the present war has been the realization that, whatever doubts may have existed in the past, the Christian missions in China fully and indispensably justify their existence. How without a moment's hesitation they faced the test and were not found wanting will remain one of the most dramatic and epoch-making pages in the history of Christian missions.''

In the invaded areas mission hospitals have as many patients as ever; both hospitals and schools are welcomed more than usual because other provision of the kind is poor and infrequent. Missionaries have been working ''in the myriad forms of relief activity'' and the burdens are heavy, but as one missionary writes, ''You cannot simply say to a crowd of hungry, ragged people, 'Be ye warmed and fed'.''

''There is quite evidently an increasing recognition of the fact that the missionary, if it is possible for him to stay, can do the Chinese Christian cause in the 'penetrated' areas a service which the Chinese cannot perform for themselves, and while the great opportunities offered by the west and south are not under-rated, there is no case for deserting the other areas at a time when the Church has lost many leaders and needs every help.

''In free China the tasks and opportunities seem to be inexhaustible . . . One of the most obvious difficulties is the difference between the relatively backward condition of the small groups of Christians in the existing churches and the better education of many of the incoming groups. In the field of student evangelism an advance has been made and ten student workers have been placed where they can minister to the students of evacuated government universities . . .

''The Church of Christ in China has completed two years of its new venture in Kweiyang with much success and encouragement. Its new work among the tribesmen of western Szechwan and Sikong, a combination of evangelistic, medical and educational effort, has been highly successful, not least in penetrating among the Lolo tribesmen, but more help is needed on the evangelistic side . . .

''The evangelistic opportunity in free China is immense, and it is felt more and more that the central problem is that of suitably trained workers. Both the financing and the training of an adequate ministry have yet to be more realistically faced.''

As the main objectives for the Christian Forward Movement for the three years 1941-3 the National Christian Council ''chose the following four points: the witness of the Church, with especial emphasis upon the evangelization of youth; the service of the Church; training for membership and leadership in the Church; and closer co-operation between the churches. It will be noticed that the emphasis throughout is upon the Church.''

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God's miracle of Love! That He should build
A Bridge TO us and cross by Christmas-Birth!
Yet, all being said and done, it wears away—
This earth He reach'd—our landslip makeshift earth.
Lo! Love's fruition furthermore fulfilled!
He built a Bridge FROM us on Easter Day.
At Day-Break cross'd He, and for you and me
Safe after-crossing of that Bridge He will'd—
To reach man's mainland and the world to be.

—A. S. Cripps.

# Prayer

OUR Father in Heaven, we desire to thank Thee for Thy great goodness to us at all times. May the coming of spring be to each of Thy children a symbol of the new life which comes to those who put their trust in the risen Christ, and of the life beyond where all is light and love.

O Thou Prince of Peace, we praise Thy name for the message that came to the women by the empty tomb: ''Be not afraid.'' May this message come with new meaning to us at this time when the whole world is in such confusion and agony. Look down in mercy and comfort on all those whose hearts are heavy. May they hear Thy voice saying, ''Come unto me all ye that labour and are heavy laden and I will give you rest.'' Teach them the message of the Cross; open Thou their eyes that they may behold a risen Christ.

O God who hast made of one blood all nations of men, wilt Thou give wisdom and light to those who are seeking the true way of peace and hasten the time when Christ shall reign in all hearts.

We ask that Thou wilt bless our beloved King and Queen, and all members of the Royal Family; may they be kept in safety and see the fulfilment of Thy promise, ''My people shall dwell in a peaceable habitation and in sure dwellings and in quiet resting places.''

We ask Thee to use us as a Society towards this end, that we may have a burning desire to bring into Thy fold all those who know Thee not. We commend to Thy care all those who labour for Thee in the homeland and in regions beyond the sea. Cheer their hearts in time of discouragement and hasten the day when all shall hear Thy voice and bow down and worship Thee. Amen.

When I have learned to think thy radiant thoughts,
To live the truth beyond the power to know it,
To bear my light as thou thy heavy cross,
Nor ever feel a martyr for thy sake,
But an unprofitable servant still, . . .
When I have lost myself in other men,
And found myself in thee—the Father then
Will come with thee, and will abide with me.

—George Macdonald.

ALLELUIA, CHRIST IS RISEN

# Easter Message

By the Rev. J. B. Paulin, D.D.

OUR national year holds many memorial days, but the greatest of these are Christmas and Easter. Christmas belongs to the children. Its spirit comes laden with gifts for little ones. It is a child festival. Easter belongs to the mature, those who have many years behind them and are conscious that the shadows are now lengthening. It is pre-eminently a day for these, but it is also a day of joy and hope for those who are in the morning-time of life. It brings the message of morning. Who has not felt the thrill and joy of sunrise after a night of storm and darkness, when all nature is aglow and the atmosphere is clear and bracing? The resurrection comes as the glorious sunrise after a dark night of storm and defeat.

There were those to whom the death of Jesus meant hopes unfulfilled. Songs had given place to weeping. " 'We had trusted it had been he who should redeem Israel.'—but we were mistaken." They were victims of despair and depression. Then came the challenge, "He is risen." It was a clarion call to faith. It was the challenge of the dawning of a new day.

Easter Day confirms what Christ taught unwearyingly, that man hath a body and a soul; that he is not simply a part of nature, with nature's doom upon him, but a child of God, with a spiritual kinship not of earth or time, which will endure when earth and time have passed. Had Jesus died and been buried, and remained buried in that Syrian garden grave, the faith in a life to come would have been buried for most men in His grave. Many would have contented themselves with the resignation of Huxley when he wrote:

And if there be no meeting past the grave;
    If all is darkness, silence, yet 'tis rest.
Be not afraid, ye waiting hearts that weep,
    For God still giveth his beloved sleep.
And if an endless sleep, He wills so best.

But Jesus rose from the dead. He appeared to Mary, to Peter and John, and to the other men and women who had known Him and loved Him. The exultant cry ran through the whole company—"The Lord is risen." They were overwhelmed and enraptured by the wonder and the glory of the truth. It was not possible, they said, that He should be holden of death, and so they realized that death had been swallowed up in victory, and in immortal chants they sang—''O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ.''

The universe of God is not founded on a lie. Truth is at the heart of all things, and truth is one wherever it is found. He who is on the side of truth shall never fail. When Jesus was crucified His disciples were a company of cowering, timid men; no song on their lips, nor any light in their faces, nor any fire in their voices. But after a few days they became bold as lions, eloquent as archangels, and began to turn the world upside down. The timid Peter became a man of rock. He endured mockings and scourgings, and was crucified for the faith. John, the sensitive, stood before mobs and braved every form of physical pain. The other nine in the same way challenged suffering, and won violent deaths. Now it is plain, something happened to these men, utterly changing their views of death. These terror-stricken, vacillating men, who now challenged death to do its worst, and talked of death as going home, tell us that the secret of it all lies in a single fact—that, after three years of close friendship, they knew Jesus by a hundred little signs, and that there came a day when He emerged from the grave and told them His experiences. They tell us that they were with Him in Galilee, in the old scenes; that they walked in old, familiar paths, and, no matter what other men might say, that which they knew, that which they saw with their own eyes, that which they heard with their own ears, and that which they experienced in those last weeks they now declared unto men.

Yes! these men were filled with the burning conviction that Jesus had risen, and they began to gather men around themselves. In a short time the number was a thousand; then ten thousand; then hundreds of thousands, and to-day millions. This process is going on every day, and perhaps not so very far away all humanity will join in the glad refrain of the Easter message.

Immortality is not altogether a matter of future ages and other worlds. It is a quality of being as well as a measure of existence. ''The proof of immortality is the practice of immortality.'' Fellowship with the risen Christ is the dynamic of the higher spiritual life. Remember it is not the Christ of Nazareth and Galilee, the Christ of Calvary and the open tomb, the Christ of an age long past that we worship to-day, but the living, present Christ; not the Christ who says, ''Hold the fort for I am coming,'' but rather ''Lo! I am with you always'', the living, present Christ. Christ, in you, the power for victory. Christ, in you, the motive of a higher nobler life. Christ, in you, the inspiration for fruitful service. Christ, in you, the hope of eternal glory. Christ, with you, the companion of your daily life.

This is the life eternal, whose beginnings we may discern in our present life, and whose necessary completeness is in that world to come which is made glorious and precious by those who have entered in.

Let us not forget that

Faith has still its Olivet,
And love its Galilee.

## From India

– *From Miss Beatrice Scott's first letter to Mrs. Pae after she arrived in India.*

EACH day we feel more and more thankful for our safe arrival. When we think of the conditions which have existed on the waters since we have arrived we cannot help but praise the One Whose hand has guided us.

Our trip was really uneventful, but was long, owing to the roundabout way of going from Honolulu to Manila and the fact that the boat was mainly a cargo boat and so spent a good deal of time at each port loading and unloading.

Mr. Toombs was at the dock to meet us. He was meeting his daughters also, who were coming home from school for the Christmas holidays. Miss Douglas was in the city also, but was not feeling well enough to come to the boat. Miss McConnell stayed with her a few days before coming home. She is fine again now. Miss Sherrick and I came on and were met by most of the people. We had breakfast with Mr. and Mrs. Lewis of the Irish Mission in Dohad, then had tea at Jobat, and arrived in Amkhut before dark.

For the first two weeks a girl who is training for a nurse at Simla and was visiting her sister here started me on the language. Then one of the teachers came for an hour or two, but she has been away. But it is expected that I shall go to Jhansi and share a pundit with Mr. and Mrs. Muchan until Language School opens. They have a good pundit and it is not possible to get one here, and they would be glad to share the expense of one.

We plan to go to Jobat Tuesday for a Day of Prayer and stay for the Council meeting on Wednesday.

I have been to Mendha, Alirajpur, and Jobat with Miss Douglas when she went to visit the schools, so that I have met all the missionaries, except Mrs. Toombs and their family.

We had a very pleasant Christmas Day. As the Sardi people came here we did not have service until noon. Then we had sports and the food, so that they might start home before dark.

Amkhut, Central India, 26th December, 1941.

*From a letter from Dr. John Buchanan (10th November)—*

I USED to wonder what kind of a concentration camp that place called "Retirement" might be and whether I could ever endure it, and how I could occupy my time. But here I am, retired from "active service", happy as a lord, spending my days among the Jungle Bhils of the Satpura Mountains, having a small farm of 40 acres, a 5-acre fruit and vegetable garden, watered by a personally invented siphon system from the Toran Mal lake, 3,300 feet above sea level. The lake was built by a Gwal Raja (King of the Cows) away back in prehistoric times. We have a few Sindh cattle and two English-Arab mares and a bright sprinkling of white leghorn fowls. We got the start in cows and horses from the Dhar Stud Farm, owing to the kindness and great interest the lately retired Dewan Sahib of Dhar State took for so many years in the practical uplift of poor cultivators, not only in the State for which he was responsible but in the neighbouring districts round about. Such men, wherever they are found, are a Godsend to all about. I am sorry I cannot remember, and have not the means with me to record, the many honours the Dewan Sahib so worthily received from the Government . . . He was, one might say, a British developed official. And there are others.

Toran Mal, Khetia P.O., Central India.

⁂

*From another letter of the same date—*

Even in the "simple life" of the jungle what variations we have, always of course in storms and brilliant sunsets, but even in our moods . . . Yesterday, Sunday, I dwelt on the seraphic visions of St. John in the lonely isle of Patmos. This morning with the class the lesson was that wonderful verse, 1 John 4: 10—"Not that we loved God; but that he loved us, and sent his Son to be the propitiation for our sins."

Then to-day at 11.30 Virijo came along with the eight days' account for the four men from Sardi. They had not done half the work they should have done, and Virijo had not growled at all. I had been out after class and found Motio had been slack . . . Elisha was "cooking the food". The others had made up their minds that all they had to do was to come along and take food from the Sahib. They had got five-eighths of the money allowed them for the month. So I sailed into them . . . They had only cut and bound 700 "pullies" of grass in the eight days. I reminded them of what old Bhartiya, the father of Ebrahim (one of the four workers) had done, cutting and binding 300 "pullies" a day. I told them there were different ways of stealing, &c. and that they would not get a bit of grain or money from me or Virijo till they showed better work.

Now I saw very little result from the loving Gospel of yesterday and this morning. But this afternoon they brought in, from away up on the hill, the good grass that I pointed out, about 500 or 550 ''pullies''. If they go so lazy again, I'll dismiss them. However, I am glad that they showed improvement.

*From Mrs. Knox:*

FROM Mendha, where the Rev. F. C. Knox is stationed, Mrs. Knox writes that they are both enjoying the work among the people of that part of the Bhil field. ''We hope,'' she says, ''that as time goes on we shall be able to understand the Bhil people and their ways. When we get to know them better it will be easier to preach to them of the love of God and show them their need of accepting Christ as their Saviour.'' And she adds: ''To know the Bhils is to love them. In some ways they seem very child-like. Every little quarrel they have they seem to think the missionary is the only one who can settle it for them. Although they have so many children and live so close together, it is surprising how few quarrels they have.''

## The World-Wide Fellowship of Christians

ACCORDING to the financial report sent out from the New York office of the International Missionary Council in January, from September 1939 to December 31, 1941, a total of $1,645,588.73 was given to aid ''Orphaned Missions''—besides much help given by British, Dutch, Swedish, and American missions that sent missionaries to the assistance of neighbouring missions that were deprived of their staff because of the war.

In his statement Dr. A. L. Warnshuis writes:

> Churches, older and younger, in all parts of the world have contributed to this cause . . . The funds have been administered as a whole . . . and no mission in distress has been knowingly neglected.
>
> What this will mean in cementing the bonds of fellowship between Christians in all lands can hardly be described. From many letters statements such as the following could be quoted:
>
> Berlin, Germany, September 6, 1941: ''The help given to the younger churches that have developed from the work of the German Evangelical Mission is not only of great value in a material sense but is also a deed of idealistic value that cannot be estimated too highly. It is a real strengthening of faith in these days when the world everywhere is experiencing such great changes, that the brotherly love of those who have a common faith holds steadfast. Here at home there is great joy because the fellowship which we were recently able to express at Tambaram has until now been unbreakable by anything. Therein lies encouragement for the future. It will be for us in Germany a great pleasure if after the war opportunity can be given to us to help other missions even as we are now being helped. For that we even now wait. God bless your faithful and self-sacrificing work during this anxious time.''
>
> An American secretary has described the meaning of this united

sharing of burdens in these sentences: ''The World Christian Community is a demonstrated fact. Amid uncertainties these facts stand sure. Against the blackness of war this ministry of the Church stands as a great light, pointing the way to the future. Even as the Cross is the eternal symbol of beauty redeeming ugliness, of victory arising out of defeat, so are these broken parts of the Church bringing a revelation of the unity of the body of Christ. The miracle of love is again triumphant.''

The churches in Europe have not abandoned their missions—only governmental restrictions prevent them from transmitting their funds and even under these conditions they have not forsaken their missionary purpose or interrupted their sacrificial giving. On October 10, 1941, the treasurer of the Church Missionary Society in Denmark wrote that the income of the Society was 64,000 Kroner more than in the corresponding period of the previous year. From Germany, Norway, and Holland come similar reports. The Paris Society, in spite of the disruption of church organization and life in France, has resumed the support of the missions in Madagascar, Togoland, and Senegal. The Swiss societies have refused to call for aid. The churches in Great Britain have not only maintained their missions, but have also aided others, as the report shows. The American churches may well be concerned lest they fall short in showing a similar unquenchable missionary purpose in time of war.

It is for the sake of the ''younger churches'', that their candle lights may not be snuffed out, that this aid is being given. It is because these ''younger churches'' are being aided, our German friend testifies, that the bonds of Christian fellowship are strengthened. Of their sustained life, renewed hope, sacrificial devotion and increasing self-support, union and co-operation, more zealous evangelism and the addition to the Church of many who are being saved—of all these great things, this report can say nothing. But those churches, the fruit of the missions of the church, sown through the length and breadth of the world, are the hope of to-morrow.

The recurring theme of thanksgiving in the New Testament is for the little groups of newly won converts. With all their faults and mistakes, their ignorance and weakness, these men and women were committed to the only way of life that held any promise for the world. The little band of Christians who welcomed Paul on his way to Rome were probably slaves, yet when the apostle saw them, he ''thanked God and took courage.'' Not for what they are but for what they stand for—the only hope of the world—we pray and labour that the life of these younger churches to-day may be saved. Let us lift up our eyes to the world's horizon in this dark hour. See! there, and there, and there—are gleams of the fellowship of Christ; men like ourselves labouring under the spell of His Vision. Those groups of Christians that hitherto have been aided by the European Churches must not be abandoned because of this war.

Has there ever been anything like this before in history? Why just before the outbreak of war did God bring representatives of the world-wide Church together at Oxford, Edinburgh, Madras, and Amsterdam? Was it not to forge a fellowship that is standing the strain of war to-day and is functioning across the frontiers and also the barriers of denominations?

This glorious manifestation of our brotherhood in Christ must not end with the war. It must be a permanent feature of the new age.

# Literature Page

MISS LOUISE A. REITH

THIS month instead of the usual book review there are a few things which the Literature Department wishes to bring to the attention of the members of our Auxiliaries.

First of all, we hope that before this copy of the *Glad Tidings* reaches you all who have ordered the two little books, **Towards a New Order** and **New Life in China**, will have received their copies. We regret very much the delay in filling orders for them and we do appreciate the understanding and patience with which you have waited. Owing to the exceptionally great demand and the impossibility of our original supply being supplemented quickly from overseas, the delay seemed unavoidable.

In the Literature Department we are made more conscious each day that there really is a war on. Books such as **Women of the Bible** by H. V. Morton come to Canada in limited quantities, the importers receiving only about one-fifth of the number ordered. This is no doubt due to some extent to the limited supply of paper. It is always possible that orders and shipments may be lost, so that, taking all things into consideration, we realize that the wonder is not that we have difficulty in getting books but that we get as many as we do. The books we get from England are worth waiting for and orders for them will be filled as quickly as possible. Other supplies are affected, too; for example, in war-time we cannot ask that our Mission Band Mite Boxes be made of tin, and so our new supply will be of card-board, not so durable but at least more patriotic.

We would remind you that in addition to the books mentioned on this page there is always a list of books and supplies given on the inside of the back cover of the magazine. This month one leaflet mentioned there is **My Religion** by Madame Chiang Kai-shek. In these days when we are watching China with increasing interest and admiration, this statement from the First Lady of China, affirming her faith in ''Him who is able to do all things, even more than we ask or think'', comes to us with great significance—''Constantly exposed to danger, I am unafraid. I know that nothing can happen either to the General or to me till our work is done.''

Again we would call to your attention the ''Do You Know?'' leaflets, of which we have a good supply. These contain brief but interesting bits of information about some phases of the work of our Society. We are glad to send these, as well as Prayer Cards, free, to any wishing them for distribution among members and others who may become interested in our work when they know some of the work that is being done.

In closing, we should like to say just a word about orders and reports. Many orders come to us through the Presbyterial and Auxiliary Literature Secretaries; these are reported to the Provincial Literature Secretary through the regular channels. Other orders come directly to us from Auxiliary members, which is quite satisfactory to us and saves time and correspondence, especially where distances are great; but the Presbyterial and Provincial Secretaries are anxious to have a record of these ''direct orders'' to include in their reports. Therefore, in order that the Provincial Secretary may be able to give as accurate an account as possible of the amount of sales from her province, we are asking individuals buying books direct from the Literature Department to report the amount of the purchase to their Auxiliary Literature Secretary, who in turn can pass the information on to the Presbyterial Secretary, from whom it will go to the Provincial Secretary.

Once more in misted April,
The world is growing green,
Along the winding river
The plumey willows lean.

In every wooded valley
The buds are breaking through,
As though the heart of all things
No languor ever knew. —Bliss Carman.

The Rev. John A. Patten quotes this story at the close of the Report of the British and Foreign Bible Society. Bishop Golding-Bird was visiting a hospital in Surrey and was talking to a poor woman who had been badly bombed in her home. She had a broken pelvis, with head and other parts of her body cut about. She said to the Bishop, ''Minister, I've lost everything. I've lost my man, I've lost my bits of sticks, I've lost my home—I've lost everything.'' Then after a pause she added, ''Minister, I've told you a lie.'' ''How's that?'' asked the Bishop, and the old woman replied, '' 'Elp me turn over.'' When he had given her a hand she turned over with some groans and pulled out from under her pillow a little faded linen parcel from which she produced a well-thumbed Bible, saying, ''I told you a lie. I've got this to begin my new 'ome with.''

## Provincial Annual Meetings

**Alberta**—Edmonton, April 8, 9.
**Ontario**—Orillia, May 12, 13, 14.
**Quebec**—Knox Crescent Church, Montreal, April 21. (Enlarged Board Meeting).

# AUXILIARY PAGE

Miss L. K. Pelton

## EASTER THANK-OFFERING

**Theme**—That the Church May Witness Effectively.

"This Jesus God has raised to life—a fact to which all of us testify."
Acts 2: 31. (Weymouth)

**Scripture Reading**—St. Matthew 16: 13-19.
Acts 1: 1-11.

**Call to Prayer**

### Thanksgiving

*Let us give thanks*

For the Church which God has planted in this land and for the humble but effective witness of Christ's people. (Silence)

*Let us thank God*

For the love which binds the Church in this land to the Churches overseas. (Silence)

For the help which has been given to Churches and Missions in distress by fellow Christians in this land and in other lands. (Silence)

For the witness and service of all Missions and Christian agencies. (Silence)

### Petition

*Let us pray*

That the Church may grow in grace and deep spiritual experience as well as in numbers. (Silence)

That God will strengthen the Church in every place, especially among scattered groups who, because of war, have been compelled to worship under difficult conditions. (Silence)

For God's blessing upon all new efforts to bring the Gospel to all sorts and conditions of men. (Silence)

For our own Society; for our missionaries in Canada, for our deaconesses and all who serve our Society in this land; for our missionaries in India, and for our missionary in China. (Silence)

That abiding in Christ, as the branches in the vine, we and all the members of His Church may accept His choice and appointment for us and go on and bear fruit that shall abide, bearing witness to Him and praying in His name. (Silence)

(The Call to Prayer is adapted from "A Call to Prayer" issued by the National Christian Council of India, Burma, and Ceylon.)

**Note**—The Call to Prayer might be used in either of two ways: for a season of silent prayer just as it is arranged, or as a series of short prayers by different members.

Silent prayer for a group is not always easy. Many are disposed to two extremes in this type of prayer service. Being somewhat nervous about silences in a meeting, frequently we do not leave sufficient time for each prayer, with the result that we do not pray at all; we only have formal announcements of subjects for prayer. The other extreme is to be found in such prolonged silence that the service becomes truly embarrassing.

In order to avoid either of these extremes we would suggest to any one who undertakes to lead this service that she go through the entire service herself beforehand, timing each period of silence during which she composes a prayer in response to the particular "call" she has just read. In this way one can know the exact time which should be allowed for each silent prayer, and the length of time required for the whole service.

Soft music during the service is usually an effective way of relieving tension and helps to create the desired atmosphere.

# YOUNG WOMEN

**Mrs. Hugh A. MacMillan,** *Secretary*

## EASTER MEDITATION

Though darkness covers all the earth,
And a black cloud shrouds the nations
Yet the Eternal shines out upon you.
—(Moffatt's translation)

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

O Life that makes all things new,
The blooming earth, the thoughts of men!
Our pilgrim feet, wet with thy dew,
In gladness hither turn again.

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death—
The Life that maketh all things new.

O Thou who art the true Sun of the world, ever rising and never setting, who dost at this season of the year nourish and gladden all things, mercifully shine into our hearts that the night of darkness and doubt may pass away and the radiant hope of a Risen Lord may lift us into a newness of life. Enable us to surrender ourselves to Thy will and with boldness to seek only Thy glory and the advancement of Thy Kingdom. Through Jesus Christ, our Lord.

**Scripture Reading**—In the end of the sabbath, as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre . . . And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen.—(Silence.)

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail.—(Silence.)

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together . . . And they told what things were done in the way . . . And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.—(Silence.)

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believeth thou this?—(Silence.)

Once a year there is held in one of the great Christian Communions a service of great symbolic intensity. It occurs at night in a large church. At its commencement a thousand candles blaze in arch and clerestory; hundreds of voices blend in a triumph song of praise. By the middle of the service half the lights are out and half the voices silenced: till a mere quartette hold the notes and but twenty candles flicker. At last all light and sound fade out. There is darkness impenetrable and a silence unbearable. Then it is that out of that tomb comes one voice as if from nowhere, confident, poised, triumphant, singing that God is living and that God is loving and that God is truth.

This is a parable for us. In the unbearable silence and impenetrable darkness of our world to-day, there is one certain voice left—"I am the resurrection; believest thou this?" Do we believe that Jesus can raise our world again from death and destruction? That is the question that challenges us now and we must discipline our lives to answer it every day. Into a pagan world 2,000 years ago Christianity came with that message—into a pagan world Christ comes and speaks to-day. It was "unlearned and ignorant men" who carried that message of light and hope into the waste spaces. We must repent and believe and reset our ways and carry the Gospel into a sad world of warring men.

O Lord, thou hast overcome the world by the power of Thy Cross and of Thy resurrection: We beseech Thee to overcome in each one of us all that prevents us from giving ourselves wholly to Thy service.

Is there some desert or some pathless sea
Where thou, great God of angels, wilt send me?
Some oak for me to rend; some sods,
Some rock for me to break . . . ?
Show me the desert, Father, or the sea.
Is it thine enterprise? Great God, send me.

# GIRLS and LEADERS

## SERVICE OF WORSHIP FOR EASTER

(Prepared by Miss Margaret Webster)

**Quiet Music:** Hymn tune ''Easter Hymn'', Book of Praise, No. 215.

**Call to Worship:** ''Now is Christ risen from the dead, and become the firstfruits of them that slept.''

1. The Message of the angel: ''He is risen.'' Matthew 28: 1-6.
2. The Risen Christ's appearance to Mary. John 20: 11-18.

**Hymn 214:** Christ the Lord is risen to-day.

3. Each spring Nature reminds us of the Resurrection story, a story of life after death. Song of Solomon 2: 11, 12.

In every trembling bud and bloom
That cleaves the earth, a flowery sword,
I see Thee come from out the tomb,
Thou risen Lord. —C. H. Towne

**Hymn 723:** Birds are singing, woods are ringing (verses 1, 2).

4. Every Christian should be a living witness to the fact that Christ is risen. Galatians 2: 20.

My friend would not believe. I had painted for him a picture of the empty tomb, the broken seal, the napkin folded in the corner, to prove to him that Christ had risen from the dead. Still he believed not.

I set before him the written records, the stories of the disciples. No faith arose in him. ''For,'' he said, ''your heart is just like mine; it is selfish, ambitious and proud, resentful, envious and grudging. Your Christ is dead for evermore.''

Then, one day, I became so worried about my friend and his great need that I forgot my proofs and arguments. I remembered only his tremendous loss, the hard bruises of his soul that had had no healing, and I stretched forth my hand to help and comfort him. It was as if Christ was living within me. . . .

It was then that he believed. ''For,'' said he, ''I have seen the living Christ walking in the world, I have felt His touch, I have heard His voice. He is able so to work in and through His followers that He must be alive. I know that He indeed is risen from the dead and become the firstfruits of them that slept. Surely, Christ is alive for evermore. —Adapted.

**Hymn 570:** Lord, speak to me (verses 1-3, 6, 7).

**Prayer:**

> O Thou Christ Immortal, Who by Thy victory over death hast brought life and immortality to light, help us to know the deeper meaning of the Resurrection: help us to remember, as we see the awakening of Nature in the spring, that, even as the buds and flowers break forth after the long sleep of winter, so Christ came forth from the dead to become the firstfruits of them that slept; help us so to give our lives to Thee and so to live each day that others may know that Christ lives for evermore. In Jesus' Name. Amen.

## MISSION BANDS

**Mrs. A. R. Riddell,** *Secretary*

### MRS. SPRINGTIME GIVES A PARTY

ONE day Mrs. Springtime and her helpers came to the apple-orchard. ''This is a nice place to have our party,'' said Mrs. Springtime. It didn't look like a very nice place. The ground was bare and there were no leaves on the apple-tree.

But Mrs. Springtime knew what she was talking about. She put her helpers to work. March Wind came first. He was a noisy worker. He blew and he blew as he went about cleaning things up. He blew away all the dead leaves that were on the ground. He called to the little brown buds on the trees, ''Wake up, wake up.'' ''Mrs. Springtime is here. Wake up and get ready for her party,'' he called loudly to the grasses and flowers asleep in the ground. ''Wake up, wake up,'' he called. ''Get ready for Mrs. Springtime's party.''

But the little brown buds on the trees and the grasses and flowers asleep in the ground paid no attention to March Wind. So Mrs. Springtime sent another helper. This was April Sun, and she was a very gentle helper. She went about kissing every brown bud on the trees and saying softly, ''Wake up, wake up. Mrs. Springtime is here. You must wake up and get dressed for her party.''

Very softly she called to the grasses and the flowers asleep in the ground. ''Wake up, wake up,'' she said, ''Mrs. Springtime is here. You must wake up and get ready for her party.''

The tiny buds on the trees awoke and stretched themselves out of their brown sleeping-clothes. The grasses and flowers down in the ground awoke and peeped through. April Rain, who was another of Mrs. Springtime's helpers, gave them all a bath, and they were ready for their new spring dresses. Mrs. Springtime bought them. There were pink and white and yellow and purple dresses for the crocuses. ''I want white,'' said one. ''I want yellow,'' said another. ''I want purple,'' said still another, and Mrs. Springtime let them all choose the colours they liked best. There were yellow dresses which looked like sunshine for the daffodils.

The ground was covered now with a lovely carpet of green. Birds sang in the trees, and butterflies, yellow and black and blue and brown, flew about among the flowers.

They were having a delightful party when Dorothy and her mother came walking through the apple-orchard. Dorothy looked at the lovely green carpet, and the apple-blossoms in their new dresses of pink and white. She saw the crocuses dressed in yellow and white and purple, and the daffodils in the dresses which looked like sunshine. She heard the birds singing in the trees, and she saw the butterflies, all yellow and black and blue and brown, flying about in the orchard.

''It looks like magic,'' cried Dorothy. ''Everything was dead and now everything is alive again.''

''It is the magic of the love of God, the heavenly Father,'' her mother told her. ''It is He who sends the spring-time to waken the buds and grass and flowers. For they were not dead; they were just asleep.''

—*Caroline Kellogg.*

Chinese Mission Band, Victoria, B.C.

# PROVINCIAL NEWS

## ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY Presbyterial.—Group seven of Grace Church Auxiliary took as their subject, The Significance of Missions. After the subject had been introduced, different members took up Japan, China, India, Africa, and Great Britain; and Mrs. T. L. Allen concluded by stressing the necessity of the Churches at home continuing their support of the younger Churches. The Young Women's Auxiliary of Grace Church had as a quiz, ''The Duties of the Church in the World To-day.'' The members entered into this heartily and an interesting discussion followed. ''Is the Church responsible for the physical or material welfare of its members and all Christians?'' and ''Should Church members take a leading part in community life and politics?'' were two of the questions discussed at length.

**Edmonton Presbyterial.**—To mark the twenty-eighth year of organization, delegates of this Presbyterial met in the lecture hall of First Presbyterian Church, Edmonton, to hear reports and discuss work done and to be done by the secretaries. Mrs. E. Gibbs, the President, thanked the executive for their work during the year and stated that the Edmonton Presbyterial line had not been broken, no work had had to be curtailed. A highlight of the afternoon session was the talk by Mrs. R. Ewarts on ''The Missionary Situation and the Youth Problem of To-day''. If our missionary women are to assume their share of the building for the future, Mrs. Ewart said, they must be ready for two things—responsibility and sacrifice. We build daily and hourly in the Mission Band, the Sunday School, and the home. War conditions have caused complications in our missionary work, but in Canada the mission fields are showing great progress. The evening session was devoted to reports from the Young Women and the Girls' Organizations. The Young Women's Auxiliary of First Church went over their allocation in their givings, which were all free-will offerings.

**Red Deer Presbyterial.**—At Rocky Mountain House Miss Mary Todd is continuing the work of Miss Walker. A new Sunday School is being started southeast of Rocky. At Carstairs a paper on Indian Schools was prepared by Mrs. Wishart, outlining the work and activities of the students at Mistawasis, Sask., at the Cecilia Jeffrey School, Kenora, Ont., and at Birtle, Manitoba. Penhold ladies are each reading from the *Glad Tidings* every month and discussions follow, led by different members. The Birthday Box will be used for missions.

## BRITISH COLUMBIA

MRS. A. WHITECROSS, KAMLOOPS, PRESS SECRETARY

KOOTENAY Presbyterial.—One must consider the distance travelled when Miss Ada Adams recently visited all the Mission Bands of the Presbyterial. At St. Stephen's Church, Creston, the Ellen Dow Mission Band met in the afternoon after school, twenty-eight children attending. The Auxiliary members and the leaders were also present. Miss Adams told stories of Formosa and taught Formosan games to the children. Refreshments were served after the meeting. While in the "interior", Miss Adams also visited the Good-will Mission Band of St. Andrew's Church, Kamloops, in the Kamloops-Okanagan Presbyterial.

**Westminster Presbyterial.**—The 28th annual meeting of the Presbyterial was held in St. Paul's Church, Vancouver, on February 10th. The Rev. J. C. McLean-Bell of St. Paul's, in his address of welcome to the delegates, spoke of the Women's Missionary Society as a queen among the numerous organizations of women. The Moderator, the Rev. J. B. Skene, who brought greetings, stressed the supreme importance of the missionary endeavour. There was a good attendance and reports were gratifying. The President, Mrs. Robert Pollock, thanked the members of the executive for their loyal support and urged all Auxiliary members to strive for the greatest measure of co-operation among the various organizations in their respective churches and, in spite of war, press on the work at home and abroad. Miss Ada Adams, the guest speaker at the afternoon session, told stories of her work among Formosan children. The Presbyterial officers for 1942 were installed by Mrs. W. H. MacInnes. During the supper hour greetings were brought from the Synod, the Presbytery, the Provincial Society, and the Convener of the Sunday School and Young People's committee. At the evening session, the Rev. Allan Reoch gave an address on "The Power of God", illustrating it with stories from his experiences in Manchuria. The St. Paul's C.G.I.T. group and members of the Young Women's Auxiliaries of the Presbyterial took part in the evening programme.

At the January meeting of Mount Pleasant Auxiliary Mr. Reoch gave an illustrated talk on the work in Manchuria. He also spoke at a joint meeting of the Senior and Evening Auxiliaries of Central Church, and showed slides from pictures which he had taken in Manchuria. These pictures showed what a fine type of man the Manchurian Christian is.

When Miss Ada Adams addressed a conference of Mission Band leaders in New Westminster, she spoke on the general principles of Mission Band work, story-telling, and the correlation of handwork with missionary training. Three of the five Mission Bands in New Westminster were visited by Miss Adams. Vancouver leaders are looking forward to hearing her also, and hoping that some scheme for the missionary training of children will emerge from the meeting.

## MANITOBA

Mrs. D. H. Matthews, 190 Brock St. E., Fort William, Ont.,
Press Secretary

BRANDON Presbyterial.—Very encouraging reports were presented at the annual meeting of St. Andrew's Auxiliary, Brandon. Mrs. W. J. Allen was elected President. Miss Mary Anderson, formerly missionary to the Koreans in Japan, addressed the St. Andrew's and First Church Auxiliaries on Formosa, the Island Beautiful. Lantern slides were shown, making her address most interesting and instructive.

The Church, the nation, and missions were special subjects for prayer at a meeting of First Church Auxiliary, Brandon. Reports showed that all departments were doing excellent work.

**Superior Presbyterial.**—The 28th annual meeting of Superior Presbyterial was held in First Church, Port Arthur, with delegates present from Kenora, Fort Frances, Fort William, and Port Arthur. Miss Hazel Macdonald, deaconess-at-large in Manitoba, was the special speaker at the afternoon session, and the Rev. John Murdock of St. Andrew's Church, Geraldton, gave an address in the evening. Reports were complete and most encouraging; the allocation was exceeded by quite a substantial amount.

Mrs. C. LeCocq, who was re-elected president for the third year, presided at all sessions. In her address she said in part, "Never has there been a time when more courage was needed, and the will to carry on. Let us become interested in some good cause. The Master has called for workers and so, as we go into another year, let us labour together for the extension of God's Kingdom." Miss Macdonald referred to the refresher course she had taken in New York, which had been very valuable to her in her work. She touched on work carried on in various outlying districts and on the Indian reserves, making special mention of the need that is filled by the bales of clothing, etc. The scarcity of workers is very great. If we would remember it is God's work and ask Him for leaders for the out-of-the-way places, we would find them. Miss Macdonald installed the officers. Mrs. D. S. Pitts of the Cecilia Jeffrey School at Kenora was present and answered questions about the work she and Mr. Pitts are carrying on so successfully and efficiently. Representatives of the Young Women's Auxiliaries of Port Arthur and Fort William conducted the devotions in the evening. Mr. Murdock chose for his text, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Hitler and his youth will put us to shame, he said, unless we instil into our youth a faith that we can put over to counter-balance the impression made upon the youth of Germany. The people who do things to-day are the people who believe things can be done. If we think it cannot be done, the battle is lost before it is begun. Because the universe and the Church are grounded upon eternal truth we cannot conceive of the Church failing, or of the Axis forces winning the war. The Church is in desperate need of personal work and we should be continuously endeavouring to spread its influence in our communities. Let us pray for the day, he urged, when not to go to church will be a thing to be frowned upon.

**Winnipeg Presbyterial.**—Miss A. Burdick and Miss M. Anderson, returned missionaries, took part in the Presbyterian Women's Day of Prayer service in First Church; Mrs. J. P. Duffin presided. Prayers were taken by women from the Auxiliaries throughout the Presbyterial. Addressing a Presbyterial meeting when he was on his way back from the West, the Rev. W. A. Cameron, D.D., told of the money subscribed for the orphaned missions; even in war time every call for help had been answered.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

THE annual meeting of the Ontario Provincial Society 1942—Date, May 12, 13, 14—Place, Orillia—Request for billets must be sent by 18th April to the Secretary of the Billeting Committee, Mrs. A. R. Payne, 28 Coldwater Street, Orillia, Ontario. Going tickets and certificates are good from 7th to 15th May inclusive, and validated certificates for return will be honoured up to 18th May. Those wishing tickets sent in advance will please get in touch with Mrs. Joseph Hill, 52 Queen Mary Drive, Toronto, by 1st May.

''The whole Easter story moves in an atmosphere of joy.'' May we remember this as we bring our Easter offering.

Presbyterial annual meetings continue.

**Chatham.**—Mrs. W. E. Stauth was re-elected President at the 28th annual Presbyterial meeting in January. Mrs. Strachan and Miss Pelton, guest speakers, thrilled the audiences and gave great moral support. To cut down expenses this year, three executive meetings will be held instead of four. Mrs. D. Strachan installed the officers.

**Hamilton** held its 28th annual meeting in Central Church, Hamilton. In her presidential address, Mrs. Donald Munro stressed ''The Father's Business'', mentioning that the phrase ''The Kingdom of God'' appears 100 times in the Gospels, indicating how close it lies to the heart of our Lord. ''God has used an army of ordinary people,'' she said, ''to sow the seeds of His Gospel.'' The Rev. G. W. Mackay spoke on his work in Formosa. ''There will be need for all Mission Boards to face problems together,'' said Mrs. A. R. McMurrich, Council President, referring to difficulties facing the Christian Church in the foreign field. ''We must remember that our Saviour is the Saviour of the world.'' Mrs. McMurrich also dwelt upon the present and future of the Women's Missionary Society, giving special credit to the splendid work of our deaconesses. She introduced Miss Frieda Matthews, Field Secretary. Miss Laura Pelton led in a discussion hour. A Mission Band pageant was presented. Mrs. Munro was re-elected President.

**Huron** Presbyterial met in Clinton. Delegates were present from Blyth, Clinton, Exeter, Goderich, Hensall, and Seaforth. Mrs. H. Jack presided. ''It might be a good thing,'' Mrs. Jack said, ''for each member to look back and ask herself, 'What made me begin to take an interest in missions?' It may have been a talk by a missionary, or the influence of a mother with a living faith in God that inspired us to carry on.'' Mrs. Williams' New Year message was read and other messages passed to the various secretaries. When the cars were leaving Seaforth in the morning, one faithful lady could not get away so early, but, nothing daunted, when free she started off to ''hitch-hike'', and arrived in time for the afternoon meeting. Contributions for 1941 exceeded those of 1940 by some $200.00.

**Lanark and Renfrew.**—Miss Bertha McEwen was re-elected President at the annual Presbyterial meeting in January.

**Lindsay** Presbyterial assembled in St. Andrew's Church, Lindsay, Miss Grace Kennedy in the chair. Delegates were welcomed by Mrs. G. A. Lucas, a former President, and greetings from Presbytery were conveyed by the Rev. Mr. Williams. The picture of Dr. Jessie MacBean was presented to the Beaverton Mission Band for the highest standing in the Presbyterial. Miss Laura Pelton stimulated the gathering as she presented helpful recommendations from the Council. Mrs. A. W. Pae, the special speaker, stressed the need of deaconesses, and the need to maintain them.

**Toronto** Presbyterial met in Cooke's Church, Toronto. The President, Mrs. W. M. Hall, emphasized the fact that missionary work must find its power in distinct and direct acknowledgment of God's guidance. We must come back to daily reading of our Bibles. Other gleanings: The Rev. James Milroy—''Women served Jesus in His life-time. Can we do less? The Church will ask help from women as long as there is a soul needing the saving power of Christ, or a needy body to be ministered to.'' Mrs. D. Strachan said there were more opportunities than ever for mission work. She could see more hope of success in this war if our churches were filled with Christian people asking for God's guidance. Miss Laura Pelton: ''Unless work in Canada is balanced by work beyond Canada our work in our own country will fall short. Faithful building up of Christian communities is the real job of our Women's Missionary Society.'' Miss Bessie MacMurchy brought greetings from the Council Executive, the Rev. B. Simpson Black, Presbytery's good wishes, and Mrs. K. B. Schroeder, Provincial greetings. Mrs. John Williams installed the officers. Fifty-four Auxiliaries exceeded their allocations. Mrs. W. M. Hall was made an Honorary member.

Canadian Girls in Training throughout the Province were intensely interested in C.G.I.T. week. From London comes word of a special service in St. George's Church, with Shirley Goddart and Arlene Hunter in charge. An inspirational address was given by Mrs. J. R. Waldie. A service for all groups in the city on February 15th terminated the week's programme. On the World Day of Prayer the specially prepared worship service for youth was used. In Ottawa meetings were held in Westminster Church, with Mrs. J. M. Ritchie as leader, and in Knox, with Miss Isabel Hill in charge. To the Lily Macarthur group meeting in Goderich, Huron Presbyterial, each girl brought a copy of the February *Glad Tidings;* thus everyone was able to take part.

**Barrie.**—The reading of a letter from Mrs. James Dickson, describing the trip down to their new mission field in British Guiana, was a highlight of the Orillia Auxiliary meeting. Special prayers were offered for the Christian Church, the community and Christian fellowship, and for young people, in keeping with the subject ''Peace and Good Fellowship''.

**Chatham.**—The Rev. Mr. Sutherland installed the officers of the Isabel McConnell Young Women's Auxiliary at Leamington, with a candle-lighting ceremony, the officers receiving the light from their president-elect, Miss Mabel Ives.

Miss Sarah McLaren, one of the five surviving charter members, told the story of the years at the Golden Jubilee celebration of Duart Auxiliary. Mrs. P. A. McKellar presided, and Mrs. W. E. Stauth delivered the address. Mrs. Watson, the oldest member and treasurer for thirty-five years, was given flowers. Candles were lighted, representing the seventy-eight years of the Women's Missionary Society, the 50th anniversary, members who have gone to rest, present members, and future members.

**Temiskaming.**—The memory of Mrs. Charles Powell, a charter member and to the end a faithful member of this Northern Auxiliary, was specially honoured at a recent meeting of St. Paul's Auxiliary, Englehart.

## QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

MONTREAL Presbyterial.—The Girls' Department held a splendid rally on Saturday, February 7th, in MacVicar Memorial Church, Montreal, when they had the pleasure of meeting Miss Margaret Webster for the first time. The programme opened with games. When energy began to flag, all sat down, girls and visitors, to a sing-song, with Miss Webster to lead and introduce some new rounds. Mrs. Charles Johnson then constituted the meeting and told the girls how much they were being counted on to come forward in a few years and take their places in the missionary Auxiliaries. The roll call showed that the Chinese girls had again won the attendance cup, thus making it theirs to keep. *Tales from Free China,* the girls' study book, was reviewed in such an appealing manner that everyone was eager to learn more about it. Mrs. T. B. Hughes of the Girls' Work Board then told of girls' work in other parts of the country. The Verdun C.G.I.T. group was responsible for the worship service, which was led by three of its members. Miss Webster then spoke of ''Jesus, the Light of the World'', and the girls' attention was a very real testimony to her sincerity and her ability to hold her audience.

Mrs. Ballantyne, the wife of the Rev. R. L. Ballantyne, D.D., of St. Andrew's East, died on February 6th, 1942.

During the forty-five years of Dr. Ballantyne's ministry, in Tamworth, St. Andrew's East, Riverfield and Howick, and Maisonneuve, and again in Riverfield and Howick, and St. Andrew's East, Mrs. Ballantyne devoted herself to the church and the community. Her church work covered a wide range of activities and all departments of the Women's Missionary Society were strengthened by her interest and guidance. She was truly a builder; she had well-prepared plans, selected her material carefully, and used it wisely. In Montreal she started one of the first Canadian Girls in Training groups. This was a most successful group, carried on for years; married women with teen-age girls of their own now speak of the happiness of their membership in it and of its influence in their lives. Through church and home she formed friendships that have enriched countless lives.

Our sympathy goes to Dr. Ballantyne, to her son, Mr. Melville M. Ballantyne, and to her daughter, Mrs. W. Harold Brown.

## SASKATCHEWAN

Mrs. G. J. MacDonald, Assiniboia, Press Secretary

MOOSE JAW Presbyterial.—The annual meeting was held on January 29 and 30 in Knox Church, Moose Jaw. Mrs. D. M. Craig presided at all sessions. The Rev. R. A. Davidson gave an address of welcome. A comprehensive report of the year's work was given by the Corresponding Secretary, Miss M. E. Brown. Miss Mary Anderson outlined the work which had been done by our Church among the Koreans in Japan during the past fourteen years. A pastor, she said, must be a medical adviser, a builder of churches, a collector of church funds, an interpreter of the language, a general help to the people. His opportunities were many and the field large. "He should be endowed with the wisdom of Solomon," said Miss Anderson, "have the gentleness of a dove, the love of God, and a mind and heart well balanced in the knowledge of the Word of God." The difficulties through which the Church in Japan was passing might serve, she said, to garner the souls true to Him and would open new fields for church work. Mrs. J. A. Sinclair of Regina, Provincial President, brought a message of encouragement for the new year. Miss Mary E. Anderson, in her closing address, urged that the work of the Church be not set aside in war-time, and referred to the fact that an additional £13,000 had been raised for church work in England during 1940. She felt the need, too, for Christian workers to set aside a time daily for prayer. Mrs. H. A. Staveley of Weyburn was elected president. On Friday the members of Knox and St. Paul's Auxiliaries were hostesses at an enjoyable luncheon.

**Prince Albert Presbyterial.**—The following Auxiliaries belong to the Presbyterial—Clouston, Meath Park, Melfort, Prince Albert, Tisdale, Weirdale, with the Associate Societies, Howard Creek, Carragana, Crescent Hill, and Mistawasis.

St. Andrew's congregation, Tisdale, enjoyed having with them on several occasions Mr. and Mrs. Cheshire of the Jhansi field, India. Mrs. Cheshire's home town was Tisdale, and they were home on furlough. They also visited the Nisbet Auxiliary, Prince Albert, where Mr. Cheshire spoke of the evangelistic work in Jhansi. They spoke, too, to the Auxiliary of St. James Church, Melfort, stressing the need of more workers in that vast field, India.

The Rev. J. W. McKeown, Melfort, was the guest speaker at the Auxiliary's Thank-offering service. He emphasized the importance of the work of this branch of the Church, and spoke of the great work the Women's Missionary Society has done and is doing in helping to spread the Gospel throughout the world.

**Saskatoon Presbyterial.**—In January Mrs. C. P. Young, Superintendent of the Presbyterian Residence, spoke on the religions of India, four of which were, she said, native to India: Hinduism, Buddhism, Jainism and Sikhism. While admitting that there is a certain measure of truth in all so-called heathen religions, the speaker deplored the polytheism and pantheism of Hinduism and the atheistic tendencies of Buddhism. Christianity is making a decided impact on India; whole families, villages, and sometimes groups of villages being converted; and this in spite of societies organized to fight the spread of Christianity. Among the educated classes East is East and West is West, but the two can meet ''in fellowship complete'', but it is for the masses who cannot read that missionaries must be sent; for ''how can they believe in Him of whom they have not heard?''

---

Oh, I have slipped the surly bonds of earth,
And danced the skies on laughter-silvered wings;
Sunward I've climbed and joined the tumbling mirth
Of sun-split clouds—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sunlit silence. Hov'ring there,
I've chased the shouting wind along and flung
My eager craft through footless halls of air.
Up, up the long delirious, burning blue
I've topped the wind-swept heights with easy grace,
Where never lark, or even eagle, flew;
And, while with silent, lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand, and touched the face of God.

—John Gillespie Magee, in *The New York Herald Tribune.*

(The author of this sonnet, a 19-year old American flier, was killed in action with the Royal Canadian Air Force on December 11th.)

# Treasurer's Statement

*January and February 1942*

## RECEIPTS:

| | |
|---|---|
| Montreal Presbyterial, "Miss Pelton's Expenses" | $ 15.00 |
| A Friend, "Ukrainian Paper and Speakers' Bulletin" | 20.00 |
| Refunds from workers | 74.03 |
| Refund on Lantern Slides | .60 |
| Hugh Waddell Memorial Hospital, for Nurses' Salaries | 1,500.00 |
| National Defence Tax deducted from salaries of workers | 635.46 |
| Cecilia Jeffrey Indian School, Government Grant | 5,416.12 |
| Birtle Indian School, Government Grant | 4,219.40 |
| PROVINCIAL GIVINGS: | |
| Ontario | 3,000.00 |
| Quebec | 485.00 |
| | $15,365.61 |

## DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Canora | $ 430.00 |
| Rocky Mountain House | 420.00 |
| Weirdale | 370.01 |
| Chinese in Canada | 1,455.66 |
| Cecilia Jeffrey Indian School | 718.32 |
| Cecilia Jeffrey Indian School, Government Grant | 4,330.96 |
| Birtle Indian School | 520.82 |
| Birtle Indian School, Government Grant | 3,328.06 |
| Mistawasis Indian Day School | 90.00 |
| Presbyterian Residences: | |
| Saskatoon | 150.00 |
| Huntingdon | 150.00 |
| India: | |
| Bhil Field | 115.00 |
| Jhansi Field | 216.66 |
| Overseas | 2,033.32 |
| Christian Literature | 260.00 |
| Pension, transferred to Pension Fund on order of Council | 2,000.00 |
| Deaconesses | 3,342.08 |
| French Work | 120.00 |
| Miscellaneous | 3.80 |
| Literature Department | 1,240.48 |
| Organization | 1,993.61 |
| Lantern Slides | 3.32 |
| Deputation | 174.95 |
| Exchange | 33.66 |
| Life Membership | 126.37 |
| Insurance | 294.63 |
| Supplies | 8.49 |
| National Defence Tax | 323.44 |
| Grants: | |
| Canadian School of Missions, Orphaned Missions, Bombed Churches in England, Ireland, and Scotland, and British and Foreign Bible Society in Canada and Newfoundland | 2,005.86 |
| Administration | 997.02 |
| | $27,256.52 |

## RESERVE FUNDS:

| | |
|---|---|
| Special Fund— | |
| Payment on McCrea House | $ 47.50 |
| Payment on Prince Albert Residence | 66.50 |
| Refund from Chinese Student | 20.00 |
| Interest | 17.50 |
| Pension Fund— | |
| Interest | 85.44 |

| | |
|---|---|
| Sustaining Fund— | |
| Interest | 162.50 |
| Legacy Fund— | |
| Interest | 14.58 |
| Overseas Fund— | |
| Interest | 60.00 |
| Transferred from General Fund | 1,750.00 |
| | $2,224.02 |

(MRS. DANIEL) HELEN M. STRACHAN,
*Treasurer.*

## Our Women's Meeting

BY MRS. OPHELIA ANNO-KWAKYE

Presbyterian Church, Akropong, Gold Coast

OUR women's meeting is composed of the Christian women in our church. During its infancy, the ladies of the Scottish Mission supervised it. When they found it had fully grown they left it in our hands.

One woman, whose duty is to prepare the programme for the meeting and to supervise it, is chosen to be the leader. The meeting is held in our church every Wednesday evening at 7 p.m. We learn how to read the Bible, sing some hymns, and have talks on food, and on healthy babies.

When all members have taken their seats, and the room is lighted with good lamps, the president calls the members to sing a hymn and then says a prayer. When this is done, each member goes to her section.

We have four sections, with section leaders. These leaders, who have a well prepared lesson chosen either from the Bible or a child welfare book, give the lesson to their own group. When the lesson is completed the section leaders ask questions to test their groups, to see if they have grasped what has been taught. When the teaching period is over, the members go back to their places. The president then calls a hymn, preaches on a text selected by her from the Bible, and then says a prayer.

The collection is then taken. I am glad to write that during the past years our collections have been so good that we were able to buy a Bible, a hymnbook, a pulpit and an altar cover for our new church, which was dedicated in October, 1938. Prayer and benediction bring the meeting to a close.

It has been the practice of our members to visit the bereaved and the sick.

I have a strong hope that this meeting will achieve its purpose, which is the raising of our souls to heavenly things.

—From *Listen,* International Committee on
Christian Literature for Africa, London.

## New Organizations

### Manitoba

**Superior Presbyterial**—Grad. group, First Church, Port Arthur.

### Ontario

**Toronto Presbyterial**—Young Women's Auxiliary (Re-organized), Wychwood Church, Toronto.

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## PROVINCIAL LANTERN SLIDE SECRETARIES

**Alberta.**—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.
**British Columbia.**—Mrs. James Harley, 157 West 14th Ave., Vancouver.
**Manitoba.**—Mrs. D. Duncan, 830 6th St., Brandon, Man.
**Ontario.**—Mrs. John Booth, 3 Nealon Ave., Toronto.
**Quebec.**—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.
**Saskatchewan.**—Miss M. M. Steenson, 916 Spadina Cres., Saskatoon.

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## *Books To Read*

| | |
|---|---|
| FOR THE HEALING OF THE NATIONS. By Dr. Henry P. Van Dusen | $ .65 |
| LAMPS IN THE WIND. By Eleanor McDougall. A story of Indian College women | .75 |
| UNDER FIRE. By A. M. Chirgwin. The Christian Church in a Hostile World | 1.65 |
| THE SEED AND THE SOIL. By Richard Terrill Baker | .60 |
| LIFE HAS NO CEILING. By Frank T. Cartwright. A Romance of Changing China | .60 |
| PRACTICAL BOOK ON CHINA. Containing suggestions for handwork and helpful information for leaders of Mission Bands and Girls' Groups | .40 |
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## RENEW THE "GLAD TIDINGS"

Renewals and new subscriptions for 1942 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings*. Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 2, Ont.

## Form of Bequest

*I give and bequeath to the* WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of ........................................... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XVIII MAY 1942 No. 5

# THE GLAD TIDINGS

The Board of Missions

Training School Closing

Miss Kennedy and Village Women

In the M. G. Abey Home

Miss Gibbs in Kunming

A War-time Task

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

# Women's Missionary Society, W.D.

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# The Glad Tidings

Vol. XVIII TORONTO, MAY 1942 No. 5

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

### New Executive Members

TWO new members have recently been elected to the Council Executive—Mrs. H. Keefer, formerly Mission Band Secretary of Toronto Presbyterial, and Mrs. C. N. Johnston, who has been active in the Young Women's work of the Presbyterial—she is a former President of the Toronto Young Women's Leaders' Fellowship. Mrs. Keefer and Mrs. Johnston both belong to Beaches Presbyterian Church, Toronto.

### Deaconesses in Edmonton and Prince Albert

WHEN Miss Matthews came to Toronto at the beginning of the year to take over the work of Field Secretary, Edmonton was left without a deaconess. To fill this vacancy Miss Mabel Booth has been transferred from Prince Albert to Edmonton, while Miss Athalie Read, who has completed her second year at the Missionary and Deaconess Training

School, will carry on work under the Presbytery of Prince Albert until September.

## For Work at Home and Overseas

FOR long the work in the Eastview district of Regina has been seriously hampered by the lack of a suitable building and when this need was brought before the Council last September it was decided that financial help would be given when it was needed. When therefore a building was available, the Council Executive agreed to give $250 towards the cost of purchasing and fitting it up.

As part of its war work our Women's Missionary Society has given $500 to the Chaplaincy Committee, in response to the Convener's request for help in providing copies of the booklet, ''The Armour of God'' for men and women in the services. Dr. MacNamara, in acknowledging the Treasurer's letter, expressed the Committee's ''sincere appreciation of the generous contribution and of the fine spirit of co-operation shown.'' A grant of $500 has also been made to the Chinese Relief Fund.

From the amount estimated for Christian Literature $100 is being given to the National Christian Council of China, to be used for *The Christian Farmer;* and to Mrs. Dickson for Christian literature needed in her work among East Indian women and children in British Guiana a grant of $30 a quarter is being made. It has been possible to make these extra grants for Christian literature because of fewer other opportunities to give help on overseas fields.

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MR. AND MRS. ANGUS MACKAY of the Jhansi field, India, have returned to Canada on furlough, with their two children. Mrs. MacKay described their seven weeks' voyage as ''uneventful''.

## Conference on Missionary Education

AN Inter-Church Conference on Missionary Education will be held June 22nd to 26th at Alma College, St. Thomas, Ontario. A series of five lectures will be given by the Rev. Henry P. Van Dusen, Ph.D., of the Presbyterian Church, U.S.A., Professor of Systematic Theology at Union Seminary, New York. Dr. Van Dusen is known to many of our members as the author of *For the Healing of the Nations.* Each day, too, Miss Hazel Orton, Secretary of Promotion for the Missionary Education Movement of the United States and Canada, will speak on ''Missionary Literature—Its Use and Abuse.''

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**WANTED**—Principal for Manitoba Indian Residential School, married man, wife to act as Supervisor—salaries $1,350 and $500 respectively, with residence and living provided—duty to begin July 1. Application and references to be sent to Candidates Secretary, Presbyterian Women's Missionary Society, 100 Adelaide Street West, Toronto.

## From British Churches

IN a letter to the Treasurer acknowledging the Society's further gift of $300 for churches that have suffered war damage, the Secretary of the War Damage Committee of the Church of Scotland writes: ''These very generous contributions from the Women's Missionary Society of the Presbyterian Church in Canada are greatly appreciated not only for the material assistance they will give but also as an expression of sympathy and goodwill in these difficult times through which our Churches are passing.''

Church of Scotland properties damaged up to that time (March 13th): 9 churches, 7 halls, and 6 manses totally destroyed; 29 churches, 21 halls and 18 manses seriously damaged; and 141 churches, 100 halls, 69 manses, and 28 other properties where the damage was ''mostly superficial''. In all, 428 of their church properties had been damaged.

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From the Rev. W. T. Elmslie, General Secretary, Presbyterian Church of England, the following letter was received:

– I have just received your letter of February 16th, with its most generous additional contribution from the Women's Missionary Society of the Presbyterian Church in Canada ''to the Presbyterian Churches of England who have suffered through war damage''. We are particularly grateful for your permission to use it as our Committee decides may be best; for in these days it is difficult to forecast with any accuracy where the ''shoe is likely to pinch'' most severely in coming days.

I can assure you that your splendid gift will be used to the fullest advantage to maintain the witness of our congregations and the support of their ministers, in the raided areas. Without forestalling the decision of the Committee I can give you examples of the kind of need that we come across continually:—

A country district without any kind of Church suddenly filled with evacuated children and adults, many of them (as it so happened) from one of our Presbyterian Churches on the South Coast. We hired a hall (which has now been requisitioned for other purposes, so that we are looking for other accommodation), sent a minister there, and commenced work amongst them which was highly appreciated.

A town congregation, hardly hit by evacuation, whose student pastor has been called up for the merchant navy. Great financial difficulty, enhanced by lack of a pastor. We must send someone to carry on, whatever the cost.

On Sunday I conducted a service in a Liverpool Church, the windows of which were *all* blown out last year. Fortunately the two halls are all right, but one of them has been commandeered for a Communal Feeding Centre. The congregation has been scattered to the winds. A neighbouring Church was utterly destroyed, halls and all. The remnants of both congregations are now worshipping in the one remaining small hall, and there was a fine loyal company present on Sunday afternoon.

A minister whose congregation can no longer afford to pay his full stipend has been set free for two or three days a week, and for part of Sunday, to start services in a new area, whither evacuated people, some of them from his own congregation, have settled. We are making up the stipend with grants from our Emergency Fund, thus maintaining the reduced work at the old place, and at the same time starting new work—an example of making the fullest use of our ministerial man-power.

I could add many such examples, of different kinds, both the need and the opportunity of helping being very great. I can therefore fully assure you that your most warm-hearted gift is appreciated by us all to the utmost, both for its own intrinsic value, and for the token that it brings of your goodwill and sympathy.

Our own very best wishes and prayers go out to our fellow-Presbyterians in your great country.

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THE Right Rev. W. A. Watson, D.D., Moderator of Assembly, has written to the Treasurer to acknowledge the Society's gift of $100 to the Presbyterian Church in Ireland:

''The sum mentioned is forwarded, I note, as a token of friendship and interest in our Churches which suffered through enemy action.

''Allow me to assure you, and through you the members of your Society from British Columbia to Quebec, that your kind gift and gracious sympathy are much appreciated. I will take means to let our people know what you have done.

''We have Canadian troops in Northern Ireland. We are pleased to welcome them when they visit our City at the Canteen and at the Sabbath Evening Entertainment in the Church House, Fisherwick Place, Belfast. We shall be glad if you can give publicity to what has been stated above.''

Miss Lavery has also written from the Church House, Belfast, (the headquarters of the Presbyterian Church in Ireland), enclosing information about what the Church is doing for the men and women of the Services. ''All troops are of course welcome at Church House'', she writes, ''but a very special welcome awaits the members of our Church in Canada. We hope they will not fail to contact the Presbyterian Headquarters when in this city . . . We are very convenient to the city centre.'' She adds, as a postcript: ''Wouldn't it be nice if at our 8 p.m. on Sunday evenings when ''Absent Friends'' are remembered in our Assembly Hall Canada also remembered her ''Absent Friends''?

At the Church House, Minor Hall was equipped as a canteen soon after war broke out and about 4,000 on an average make use of it each week. Sleeping accommodation has been added for men passing through Belfast. Large, quiet writing rooms, with a free supply of paper and envelopes, are at the disposal of all men and women of the Services who wish to make use of them; and the reading rooms of the Central Presbyterian Association and the Presbyterian Women's Union are available. ''During the winter months the large Assembly Hall (seating capacity 2,500) has been a happy gathering place each Sunday evening for members of H. M. Forces and their friends. From 7 till 10 o'clock a musical programme is provided, to which many of the finest artistes in Belfast contribute. The B.B.C. news is broadcast and light refreshments served free. A break is made at 8 for the remembrance of *Absent Friends,* and the evening closes with an Epilogue.''

All service women in uniform are invited to use the Presbyterian Women's Union Rooms, Assembly Buildings, for reading, writing and relaxation, and are welcomed at the Cookery and Sewing and Handcraft Classes, and at the Sunday afternoon Bible Class.

IT will be remembered that when the Moderator of the Church of Scotland, the Right Rev. J. Hutchison Cockburn, was in Toronto in February he received from the Young People of the Presbytery of Toronto the sum of $1,325 for the Church's Hut and Canteen Work. Later Dr. Cockburn sent a letter to the President of the Young People's Council of the Presbytery in which he wrote:

''I was deeply touched by the gift which you handed over in the name of the Young People's Society to the canteen work of the Church of Scotland. This was most welcome and it was entirely unexpected and it made my visit to Toronto memorable indeed.

''Will you please convey to the Society and to every member who subscribed to this gift the warmest appreciation of the Moderator of the Church and the assurance that it will be used for the purposes indicated and will help the Church of Scotland to fulfil its many obligations and privileges to the soldiers, sailors and the air men who fight our battles.''

MUCH appreciated was the gift of the Maisonneuve Sunday School, Montreal—the Christmas collection amounting to $100 was given to the Huts and Canteens of the Church of Scotland. To Mrs. J. C. Tweedale the Moderator sent the following letter:

''I am most interested to hear from Mr. Ferguson of the generosity of your Sunday School towards the work of the Church of Scotland among the armed forces of Scotland.

''I know the money has already been sent but its generosity demands that hearty acknowledgment be made of it by the Moderator and this I do most gladly. Will you please express to all the boys and girls my sense of appreciation and assure them of the great use to which their money will be put and greet them right heartily from me.''

No fewer than 138 ministers out of 156 in the Edinburgh Presbytery of the Church of Scotland have accepted, voluntarily, various forms of war service. —*Weekly Scotsman,* March 7th, 1942.

# The Training School Closing

THE closing exercises of the Missionary and Deaconess Training School were held in Knox College Chapel on Thursday evening 9th April. The Rev. J. Wasson, Chairman of the Board, was in the chair and the Rev. W. A. Cameron, D.D., conducted the devotional service.

This year's class was small, but, the Chairman explained, that was to be expected in the first year after the entrance requirements had been raised and the course lengthened from two to three years. The higher standard was still believed to be in the best interests of the School and of the Church at large. The Board was very much indebted to the Women's Missionary Society for help in the past and especially for that given this year. As there will be an ever greater demand for deaconesses it was arranged that the Principal go to the West and the East, to interview young women who might be thinking of entering the service of the Church and would come to the School for training. Anyone who knew of young women who would make deaconesses of the right calibre was asked to let the Board know of them. On behalf of the Board Mr. Wasson thanked the members of the teaching staff.

Mrs Hughenna Ralston B.A.
Principal
Miss Margaret E. Park A.O.C.A.
Mrs E.G.B. Foote
PRESBYTERIAN
MISSIONARY AND DEACONESS
TRAINING HOME
GRADUATING CLASS AND SPECIAL STUDENTS
1941-1942
Miss Lily Simpson, R.N.
Miss Clara C Gloster R.N.

To five students Dr. Bryden presented certificates—three who had completed their first year—Miss Orra Hunt of Neville, Sask., Miss Dolly G. Matthew of Summerside, P.E.I., and Miss Jean Shaw of Swift Current—and two who took a special one-year course, Mrs. E. G. B. Foote of Oxford, Nova Scotia, and Miss Clara C. Gloster, Reg.N., of Jackson's Point, Ontario. To Miss Athalie Read of Brockville the Rev. E. Foreman presented a second-year certificate and to Miss Margaret E. Park of

Swift Current a graduation diploma. For work in Religious Education all the students received Teacher Training certificates from the Rev. E. A. Thomson, Secretary of the Board of Sabbath Schools and Young People's Societies. Prizes were presented by Mrs. Ralston to Mrs. Foote and Miss Gloster, Miss Matthew, who stood first in the class, winning the first-year scholarship. As Miss Park and Miss Read had equal standing, each received a $25 scholarship.

On behalf of the Training School Board Mrs. Strachan presented the gold deaconess pins given in recognition of twenty-five years' service to Miss Annie Noble, who has served this long term in Queen Street East Church, Toronto, and, *in absentia,* to Miss Susan Sylvester of New Glasgow, Nova Scotia, Mrs. Dunbar, a classmate of Miss Sylvester, receiving the pin on her behalf.

In his address on ''The Road Ahead'' Dr. S. K. Jaffray, Director of the School of Social Work, University of Toronto, spoke of some of the things he had seen in Britain when with Dr. Hincks and Dr. Blatz he was asked to study the child evacuation scheme and advise about the training of the workers urgently needed there. They agreed that the need was great, that Canadian workers could be of use, and that Canada could and would provide them. Workers here are eager to go and nearly enough have been secured.

In Britain they saw not only evacuated children, but other things as well. Of great significance, Dr. Jaffray believes, is the work for Industrial Welfare, with attention to the conditions surrounding the worker, his health, and the importance of recreation. With a million and a half children evacuated, war workers recruited in one part and transferred to places where they are needed, and forces billeted, family and community life has been very much affected. Very many families are living in new places. One town of 10,000 has now a population of 38,000. One of the most urgent problems is to ensure that the people have provided for them what is necessary for fitness and maximum health. The housing problem is extremely difficult—to make sure that the available housing is used to the maximum, whether castle or cottage; and the problem of health—with many doctors called up and the others heavily burdened; the distribution of food—women working too early and late to shop or to be at home to get meals for their children, so that arrangements have to be made to provide what is needed and get the children's meals. To meet such problems and make sure the people have the fundamental necessities many workers are needed.

But there is also planning for post-war reconstruction, planning for better towns, with better housing, individual houses with more light and air, more worthy of human habitation. In Britain to-day more attention than ever before is being paid to the quality of human life. Many temporal values have been destroyed and material possessions wiped out, the things that money can buy and the quantity of money have become unimportant, dividing lines have disappeared—the *quality* of human life has become important, especially the *child.*

What is going on in Britain indicates what can be done in Canada. Here, too, the quality of human life is important. Our environment is in part good, in part very poor indeed. He deplored the drabness of the surroundings in which so many live—the succession of unpainted houses and barns through the country. ''How well we could do with more cheerful houses!'' Some day, he hoped, we could plan our towns, not just let cities grow. And we have yet to think of planning for life. There is a strong movement in Britain for the organization of health services—''Equality of health opportunity''; for education for adults as well as children. We have in the warp and woof of our Canadian life so much that can make for the richness of life, he said. It is a thrilling thing to be developing that, and to be going about to help others to a better life. Morale is needed in peace time, too. There was a negative morale during the depression because people thought they couldn't afford the necessities of human life. The words ''can't afford'' will not have much meaning from now on. We know now there are certain things we cannot afford *not* to have.

Wherever deaconesses may go, Dr. Jaffray said in conclusion, there will be new frontiers, new opportunities to help promote those things that are essential to the best life, for the individual and the community. Christ said: ''I am come that they might have life, and that they might have it more abundantly.''

## The Psalm of Sharing

The Lord is my Shepherd, I shall not want.
He also is the Shepherd of those Other Sheep!
He would make them to lie down in green pastures;
He would lead them beside still waters;
He would restore their souls.
He would lead them in the paths of righteousness for His name's sake.
Yea, though they walk through the valley of the shadow of death,
They need fear no evil, for Thou art with them;
Thy rod and Thy staff *could* comfort *them.*
Lord, Thou preparest a table before me
In the presence of those Other Sheep!
Thou anointest my head with oil, my cup runneth over,—
Yea, even enough for them, too!
Surely goodness and mercy shall follow me
All the days of my life.
Yet I would that *they,* too,
May dwell in the house of the Lord forever.

—Amy Welcher, in *Women and Missions.*

# The Board of Missions

ON Tuesday evening March 17th and the four following days the Board of Missions met in Toronto, with the Rev. A. M. Hill, D.D., in the chair.

After welcoming the Moderator to the meeting, the Chairman spoke to the Board of some matters of import to all missionary work. He had been impressed at the meeting of the Foreign Missions Conference of North America by the emphasis on China, its great need, and the great opportunity it offered for Christian work; the need for reform in mission strategy, for greater attention to the selection and training of missionaries and for study of the type of missionary required "as the younger churches pass from infancy to adolescence"; and the new co-operation between the different Christian groups, as in the Church of Christ in China. Dr. Hill referred, too, to the action of the Norwegian Government in exile in London in voting £50,000 for Norwegian missionaries and missions in Africa, China, and India; and to General de Gaulle's statement, in regard to the Cameroon and Gabon Missions, that there was no obstacle to the activity of the evangelical missions in their territory and he had instructed the local authorities "to facilitate as far as possible the work of the missionary of any confession". To the famous missionary, Dr. Albert Schweitzer, who was continuing work in his hospital in Gabon, General de Gaulle sent this message: "I know your merits and your reputation; I thank you for giving your services as you do to aid us." Referring to the service the Government was asking of missionaries in war-time, Dr. Hill told of the appeal made to missionaries in Kenya to translate messages for the Government and broadcast them in the native languages and the request that missionaries should help in making provision for the recreation and other needs of young Africans in the forces when off duty. From Cairo came a report of missionary activity in the Middle East. In conclusion, Dr. Hill quoted the words of the Emperor Haile Selassie on his return to his country: "It is with a deep sense of thankfulness to Almighty God that I stand to-day in my palace. I shall establish in Ethiopia Christian ethics in government, liberty of conscience, and democratic institutions. Let us rejoice to-day in the spirit of Jesus Christ."

Mrs. McMurrich spoke briefly of the Foreign Missions Conference. Two representatives of China, she said, told a moving story of the terrible experiences through which that country was passing and Mrs. New made an impassioned plea that the Mission Boards of North America should help to re-establish normal living conditions in China after the war. The great need of South America was presented by Dr. Mott and Dr. John Mackay, who emphasized the opportunities it offered for co-operative Christian work at a time when so many other countries are closed; evangelistic workers were especially needed, particularly for work among students.

In his address the Moderator told the members of some things that impressed him as he was going about the country. The Church, he felt, was somewhat in the position of the United Nations at the time, not getting on so well as it might, but the cause was not lost and not going to be lost. Without the cause of the Church, he said, the cause of the United Nations does not exist. People are a little too complacent, however, and this will be reflected in the life of the Church. The whole Church is a missionary enterprise or it is not a Christian Church at all. If we had been more aggressive in regard to missions in the last forty years, he declared, we might not be at war now; and if civilization is to go on, it will have to be by the same spirit that maintains missions. Stating that while the *motive* is always spiritual—to promote the Kingdom of God—the *methods* of Church work need not always be the same, he made a plea for more modern methods, referring to the very effective use that could be made of the radio and of publicity in general, and appealing to the Board not to economize in the work of the Church. ''Faith in our cause,'' he concluded, ''is stronger than ever. There is only one place to turn for peace and comfort to-day.''

### Missionary Education

One of the most important questions before the Board was that of missionary education, the need of it and the best way to promote it in the Church; and it was decided to set apart the Rev. E. H. Johnson, who is on furlough, to direct the work under the Committee. Referring to the suggestion that closer contact with the field would result in larger missionary givings, an organization, for instance, undertaking a definite piece of work and receiving reports of it, Dr. Cameron told of Sunday Schools that have undertaken to support workers—one supporting a worker on the Bhil field in India, another a worker in British Guiana, and two others student missionaries in Northern Ontario.

## WORK IN CANADA

In general the reports of the Synod Conveners and Synodical missionaries were encouraging; in spite of difficulties due to war and the scarcity of men, work was being maintained, and in many places definite progress made. All told of the good work done by students on the fields. The smaller grants being asked for in many cases and the larger grants in others because of growing work and opportunities for extension are encouraging signs. The Maritimes again reported an increase in the membership of the Church. There as in other parts of the country when so many ministers are serving as chaplains, laymen are undertaking to keep the work going in some places—Mr. Mackay, Synodical missionary for Northern Ontario and Manitoba, told of a number of young business and professional men who have pledged support where needed.

At Timmins, where Mr. Mackay took charge when the Rev. K. House left in October, the work is promising. The congregation, which has been worshipping in a rented hall, carrying on under difficult conditions but doing well, has bought a site and plans to build a church in the summer. The Women's Missionary Society's gift of $1,000 was gratefully acknowledged. At Geraldton the number of members has doubled, under the Rev. John Murdoch's leadership, and the church has had to be enlarged; for this $800 was subscribed locally and a grant of $750 made by our Society. Progress was reported, too, at other Northern Ontario points. Manitoba reports showed a deeper interest on the part of the people, increased attendance at services, and larger budget givings. The help given by the Women's Missionary Society through the two deaconesses is greatly appreciated.

It was a good year in Saskatchewan: all four Presbyteries increased their givings to the budget and smaller grants are required. For the increased interest in missions Mr. Roskamp gave several reasons: the greater emphasis ministers have laid on missionary work—if the Church is to exist, Christ's command must be accepted by Christians; the inspiration of the Old Land—''People there increased their givings, why not here?''; the greater circulation of money because of the war; Dr. Cameron's visit gave guidance and inspiration; the unnecessary difference between what was being received and what was going out from them has been stressed; people have been encouraged by the type of student sent out—one with a message and a real reason for being in the ministry; and they have had the support of the deaconesses. The greatest problem in Alberta and Saskatchewan, Mr. Walker and Mr. Horne both emphasized, was the scarcity of men for the mission fields. A number of fields had to be closed this last winter; and when work is left it is not likely to remain as it was. They, too, commended the work of the deaconesses in both provinces.

In British Columbia a new Presbytery was formed last year, that of Kamloops. A new church was opened at Salmon Arm, and this year one is to be built at Vernon. Eighteen congregations reached or exceeded their allocations and grants have been reduced. In Victoria Miss Isabel Scott has been doing a fine work, making contacts with Presbyterians and linking them up with the Church; the Jordan River area, where she made a survey, is now connected with the congregation at Sooke.

The Women's Missionary Society, Eastern Division, has one missionary (Miss Martin) in British Guiana and two East Indian deaconesses. To Mr. Dickson $250 was given for a library, and the annual grant to the Training School at Santo in the New Hebrides was continued. The outlook for Home Mission work is promising, Mrs. Tucker said. Miss Ethel MacDonald, formerly of the Mission to the Koreans in Japan, has been giving good service at home, and seven deaconesses are serving in different parts of the Maritimes. For many years assistance has been given to six students. The Board passed a vote of thanks for the Eastern Division's gift of $1,000 for Church work in the Maritimes and the $1,200 given last year by the Western Division for Church Extension.

### Ukrainian Work

In the two Ukrainian congregations in Toronto and Oshawa work of a very high order is being done, Dr. Cameron told the Board. The church in Oshawa was appropriated by the Highway Commission and a new one built on a new site was opened early this year. In Toronto the Rev. M. Fesenko is doing splendid work, under very difficult circumstances. As a result of the help given by the Church and Manse Board, the Board of Missions, and the Women's Missionary Society, a church is being built.

Results of the work begun in 1929 are now being seen, Mr. Fesenko said. His congregation has been paying something toward his salary besides raising about $800 for their church building. The people are loyal and appreciate the privileges they enjoy here. The loyalty of the Ukrainian people in Canada is largely due, he feels, to the missionary work of the Churches. He is reaching about 500 families with his paper, *Evangelical Truth*, which is welcomed both by the young people, who know English better than Ukrainian, and by the older ones, of whom the opposite is true. With their new church good work could be done in the district.

### Among Hungarians

Our Church has work among the Hungarians in Toronto, Hamilton, Windsor, Calgary, and Bekevar (the mother church), with an ordained man in charge of each of these centres. The Rev. C. Steinmetz spoke briefly of the work in Toronto. Their church was opened three years ago, and half of the loan has been paid. Dr. Cameron expressed the Board's appreciation of the way this Hungarian congregation has met its financial obligations.

### Chinese Work

Reporting on the Chinese work in Canada, the Rev. D. A. Smith spoke of the effect of the fall of Hong Kong on the Chinese here, and on the Chinese Mission work. So many of our Chinese have relatives and friends in that area of whose fate they know nothing. During the year there were a few changes in the staff. Victoria was fortunate to have Miss Heighton take Miss Gertrude Scott's place; in Montreal Miss Helen Chan followed Miss Elsie Lee as Miss Dickson's assistant. The Rev. Mr. Ma's death was a serious loss to the Chinese community in Toronto. For more than thirty years he had devoted himself to the preaching of the Gospel to his people—through his open-air service he reached a great many who would not go to a mission or church. Mr. Paul Chan, the Chinese minister in Montreal, who was ordained in October, was able to broadcast each week in Chinatown, referring to the Church and its work as well as giving items of news. In May the fiftieth anniversary of the founding of our first Chinese mission in Canada is being celebrated in Victoria and for this occasion the Chinese people collected $2,000 to renovate their church. Work among the children is still very important; through them the most valuable contacts are made with non-Christian homes. In kindergartens and primary departments in Vancouver and Toronto attendance has increased, and Victoria has a Mission

Band of forty children. The young people's work is encouraging. Most of those joining the church are young people, as are most of the twenty-eight Chinese Sunday School teachers. Recently two groups of young married women have taken an important part in the mission work. Ten former members of Mr. Ma's congregation who returned to China were last year taking an active part in building a Chinese Church in Kowlung. Larger givings indicate progress, too. All missions contributed to the Budget and to the Women's Missionary Society last year, Vancouver and Victoria both exceeding their allocations; altogether $804 was given, which shows the results of their being trained to accept financial responsibility.

### French and Italian Work

Progress was made during the year in the French congregation of St. Luc in Montreal, of which the Rev. J. A. Smith is minister. Improvements were made in the church building. Twenty-two new members were received. Miss Ippersiel, who was appointed to help in the work among the children, teaching those who could not attend school, has been doing excellent work. In Fontenelle a school is needed. The French people themselves are making a fine contribution to the work, Dr. Hill said, urging support for this part of our Church's mission work.

Dr. Reid reported on the Italian work in Montreal, the oldest Italian Protestant mission on this continent. Begun by Waldensians in Montreal about 1875, it has continued and developed well, especially since Mr. De Pierro came in 1912. After 1925 they were without a church building until their new church was opened in May of last year, Beckwith Memorial Church. The congregation has 250 members, and there is a very fine Sunday School. In the new church the work is growing more rapidly than before.

## OVERSEAS WORK

Of the **British Guiana** mission Dr. Cameron was able to give a very encouraging report. For the first time in years there is a field missionary in each of the three counties: in Demerara, the Rev. John Elder, living at Georgetown; in Berbice, the Rev. James Dickson, at present principal of the High School at New Amsterdam, as the Government insists on a full-time Principal; and in Essequibo, the Rev. Edward Bragg, living in the Suddie manse. Miss Thelma Martin, a missionary under the Women's Missionary Society, Eastern Division, is also at New Amsterdam. As there are no ordained ministers, although our Church has had work in British Guiana for forty-five years, Mr. Dickson, who was Principal of the Theological College in Formosa, at once began to plan for the training of young men for the ministry, and at the beginning of January Bethel Theological College was opened, with Mr. Dickson as Principal and two assistants. In the first class are ten young men, six of them catechists who go back to their fields for the week-ends, with two young women training as deaconesses. Men have to complete a three-year course before being ordained, and there must be self-supporting congregations ready to call them.

Since Mr. Dickson's arrival, three Berbice congregations had become self-supporting. The twenty-fifth anniversary of the founding of the Berbice High School was being celebrated in March; the Governor of British Guiana was to be present, and Dr. Scrimgeour of Trinidad, a former Principal of the school. In view of the other work for which he was responsible, Mr. Dickson did not wish to continue as Principal of the High School, and the Board appointed the Rev. George W. Mackay to work in British Guiana, as Principal of the Berbice High School and director of other educational work in connection with the Mission. The Board approved the plan of having a Board of Governors for the Berbice High School, and decided that the Corentyne High School, which is entirely under the Mission, should also have a Board of Governors.

**India,** with a population of 388,000,000—an increase of 50,000,000 in ten years—has been giving a good deal of attention to the question of literacy. That over twelve per cent. are literate, as compared with seven per cent. in 1931, was due partly, Dr. Cameron said, to the literacy campaign carried on under the leadership of Dr. Laubach. But the fact that there is an illiterate Christian community of two and a half millions constitutes a serious problem in missionary work. Christian people cannot enter into the full Christian heritage if they cannot read the Word of God, and the Church can be strong only as it is a Bible-reading and a Bible-studying Church.

In accordance with a recommendation of the Foreign Missions Conference the Board agreed that missionaries in India should be urged as far as possible to postpone their furloughs during the war, but to extend their holidays there. Dr. Cameron reminded the members that, while at present it is not expected that missionaries can be sent to India or brought home, the need for more missionaries there must be kept in mind. More men are needed on the Jhansi field. Evangelists are especially needed for district work, which will mean educational work in the villages. Another missionary is needed on the Bhil field, too.

The military training course taken by the Rev. A. E. Toombs and the Rev. C. L. Wood of the Bhil field gave them, the former wrote, an opportunity for doing missionary work that ordinarily they could not have had. For five months they were the companions of many of the leading princes or members of their families, people whose very position makes them so difficult to reach, yet whose attitude has a tremendous influence on our mission work. In Barwani the Dewan employed more Christians in State service and in November, before leaving for another State, gave more land to the church, stating publicly that the Christians were ''the backbone of the reforms in Barwani State''. The Board agreed that the missionaries might give some money to aid orphaned missions if it could be saved out of the estimate. Mr. D. E. McDonald told the members that except for what the Women's Missionary Society gave through Miss Williamson some Swedish missionaries would have had nothing. Although Dr. Buchanan had retired, he had not ceased work. Half of the year he spends at Alirajpur and half at Toran Mal. To the latter place Dr. Quinn sends up incipient T.B. cases, and children from the Abey Home and others go there in the hot weather.

Caste is a difficult factor in the work, even among Christians. Not long ago a well qualified young man, whose father was a sweeper, was taken into the dispensary. When he began, the Christians showed their disapproval, and some refused to take water from the well. Even among members of the staff there was some difficulty, but they remained loyal. The Mission Council reaffirmed the following resolution of the Bhil Presbytery in regard to caste: ''That this Presbytery, following the mind of the Church from the day when Christ as He ascended up into Heaven said, 'Go ye into all the world and preach the Gospel to every creature', to this day of grace and enlightenment still continue to teach this parting command of our Lord. Be it therefore resolved that we as a Presbytery will not in any way accept or teach, by word or action as individual members or as a body, that certain peoples are of a low caste or origin, but, on the other hand, we shall strive to encourage all who come to Christ to see and realize the great freedom there is in Him where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all, and in all.''

Mr. Wilfred Smith, who was appointed to the work among the Moslems in India undertaken jointly by the four Canadian Churches and was last year continuing his work at Lahore, is now on the staff of the Henry Martyn School of Islamic Studies at Aligarh. His salary is paid by the Presbyterian Church; for other expenses the other Boards and the four Women's Missionary Societies are responsible. Already, Dr. Cameron reported, he has won recognition among the Moslems—a group of Moslems invited him to give a lecture on Jesus Christ. Mrs. Smith is taking a medical course at Lahore. As Mr. Smith has taken three years' work in theology—two in Westminster College, Cambridge, and one in Lahore—the Board agreed to petition the General Assembly to take steps to have him ordained by the Bhil Presbytery.

### For Orphaned Missions

According to the financial statement of aid given to Orphaned Missions Canadian contributions amounted to $32,000, almost a quarter of that amount coming from the Presbyterian Church. The Foreign Mission Secretaries of the Canadian Churches urged the importance of continuing their aid and asked that the need of Orphaned Missions be presented to every congregation and a collection taken. The Board expressed its approval of this being done in our Church, and **Sunday May 17th** has been set as the date for this cause to be presented to the Presbyterian congregations. Mrs. McMurrich told the members of the Women's Missionary Society's estimate of $4,000 for Orphaned Missions.

**Inter-Church Conferences**

So successful were the Inter-Church Conferences on Missions in the West last autumn, with Dr. John R. Mott and the Secretaries of the Mission Boards, that it is hoped similar work can be done in the Maritimes this fall. Dr. Mott has consented to come from October 21st to November 1st. The Board agreed to co-operate with the Boards of the other Churches in such an arrangement.

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Announcement was made of the Christian World Mission Convocation to be held in Cleveland in December, at which it is hoped to have 6,000 people. Our Church, including the Women's Missionary Society, may have twelve delegates. The Board agreed to endorse this gathering, names of delegates to be suggested by a committee.

In regard to missionaries who have returned from overseas fields it was announced that Mr. Reoch is working under the Canadian Government on the Pacific Coast; that Mr. Davis went from Manchuria to the Philippines to work among the Chinese there, and it is impossible to send him money now; Dr. L. L. Young has a church at Oxford, in the Maritimes; Mr. Dickson is in British Guiana; Mr. MacMillan is General and Missionary Education Secretary of the Student Christian Movement, the Board contributing $1,000 towards his salary; Mr. J. L. Cheshire who is at home on furlough from Jhansi, would soon be available for work, till he can return to India; Mr. D. E. McDonald, who came from India last year because of ill-health, cannot undertake work for three months. Mrs. Pae told the Board that Miss Simpson, whose furlough would end in the autumn was studying and doing deputation work.

The Christian Literature Society of China moved from Shanghai to Free China and is carrying on its work there. Our Church has been paying Mr. Zia's salary, and will continue to make that contribution to the Society's work.

## Nyasaland Gifts

During the W.F.M. Centenary year the story came home of how the women at Ekwendeni strove to send a thank-offering for the gift they had received in the Gospel. ''I am going out into the forest to cut thick firewood,'' said one. ''We shall arise at daybreak and go with you,'' said the schoolgirls. The not unusual African collection was the result—fowls, pigeons, eggs, beans, nuts, bundles of grass, and even baskets of manure. The Missionary spoke of it as a ''gladsome morning,'' remembering the verse, II Corinthians 8: 2. ''The abundance of their joy and deep poverty abounded unto the riches of their liberality.''

—*Life and Work* (Church of Scotland).

# Among the Village Women

*Miss Margaret Kennedy tells of her first year's work:*

IF you were to come up on to the roof of our bungalow, you would see nothing but bushes and trees for miles around and you would wonder what kind of creatures were the inhabitants of the country. That was about all I knew of the countryside when I wrote my last year's report, but now let me introduce you to what might be going on beneath those trees and between those bushes. The motor car will take you through the river and over a very bumpy road for six miles, then you will suddenly see a speck of white in the distance. You come closer and there are five tents sheltering beneath the mighty arms of a banyan tree. You will find Miss Lily Simpson and myself in the first tent, Miss Simpson being with me before her return to Jhansi after Mr. McDonald's illness. As this is my first experience of camp-life, everything is most interesting to me, and two Biblewomen and I set off joyfully next morning to visit some of the Bhil homes around. We come to a small hedged-in square, like an old-time stockade, and after chasing away the inevitable barking dog, we enter and take a look around. Two or three oxen and the odd goat are tethered to poles, and beyond is a raised mud platform enclosed on three sides with mud walls and sheltered by a tiled roof. The woman of the house will probably be turning her mill-stones round and round to grind the corn for her bread, while the man, if not in the fields, will be sitting smoking his hookah, meditating no doubt on matters too deep for expression! The baby will be in the mother's lap, while two or three little ones are playing around, chasing birds away, practising their bows and arrows. We ask them if they would like to hear us sing. Yes, yes, why not, they will say. So we sing a Gospel song, then the Biblewoman will explain the meaning of it in Bhili. I might then produce a picture—some very nice ones have been sent to me from Canada—and tell them the story connected with it. Now comes the difficult part—how to link up what we have been saying with their lives, how to get them to see that this makes any difference to them. God made them and loves them—they will agree to that; He sent His Son down to die for them—they will be a little surprised at that, but fail to see what it really has to do with them. How they can best propitiate the evil spirits is the main thing, so we start with that, something they know about. I am learning that the quick, masterly ways of the West are no asset here; my

Miss Margaret Kennedy

daily walk among these people must be slow and patient if I would arrive anywhere.

To come back to my year's work. After having that camping experience in January, I started in February and March to take Biblewomen out to districts around Jobat. Most of the work I have done while on the plains—I was in Language School from April to the end of August—has been done in a small village, called Dehadla, a mile or two from the compound. At one time our people were chased away from homes there, but now the people will listen very readily. I was very much encouraged by their friendliness and decided to plan definite teaching for them, that they might really know about Jesus Christ and the meaning of the Gospel. This they have had, but unfortunately no fruit has shown forth yet, though we have not given up hoping or praying for them.

Let me tell you about Lal Bai. Lal Bai is a witch doctor and she is more intelligent than most Bhil women, intelligent enough to be able to put things over her clientèle. She has a stone shrine outside her ''stockade'' and another one in the house, in both of which a few smooth stones stand, smeared with oil and red colouring. These came from the Narbada river; they are therefore sacred, and I gather the spirit in them must be consulted about important matters. When I first went I asked her to show them to me, and she drew the grass curtain aside and in front of the stones were offerings of rice and money. I took everything out, tried to show her how powerless her spirits were, and told her what the Ephesians had done when they heard the Truth, then we prayed with her. I have been to see her many times now and she knows the Gospel message, but I'm afraid she is still in the control of her spirits. Once when I went quite a number of people were gathered there and I did not recognize Lal Bai at all. She was sitting on the floor, swaying sideways, propped up at the back by two men, and in front of her a little flame was burning in a brass dish, in which were also offerings of rice and money. I found out afterwards that one of the young men had come for advice about his marriage and she was in a trance consulting the spirits about it. She certainly looked queer; her eyes were glazed and she seemed unaware of my presence, would not speak to me, anyway. However, we sat down and began to sing. Halfway through, she joined in at the words she knew, making terrific noises at the end of the verse. Knowing by now that she could hear, I told her I was going and hoped next time I came she wouldn't be like this. She got up, staggered after me and pulled me down beside her, trying to stroke my face. The men stopped her and I came away, thanking God in my heart that His strength was sufficient for all my needs. I asked Lal Bai not long ago if she was not ready to accept Christ and lead her people in bringing them to Him. She assured me she believed on Him but she was afraid—the last time she had not given her allegiance to these spirits Mata, the spirit of smallpox, had come upon her and she had been unconscious for two days! Whether she believes in her own sayings or not I do not know, but I do know that witch-doctoring is very profitable; the people pay more to her than they ever do to the hospital for medicine.

Most of the visiting I have done has not been as spectacular as this, but all of it has been enjoyable and in the telling about our Saviour the reality of His nearness becomes very precious to one. I sometimes wish for more experiences like the one I had in the fall. A young Hindu girl of the sweeper caste was brought here as the bride of one of our Christian sweepers. She wanted to become a Christian, she said; and it was a great joy to see her eagerly trying to understand the Gospel message week by week. The Biblewomen and I are also teaching her to read and write Hindi—she only knows Bhili—and she is remarkably quick to learn. I think the Laubach method for teaching adults works very well, by the way. In November Jumni Bai, this young girl, professed herself ready for baptism, and she was received as a member of the Church—though as yet the Christian people do not really accept these outcastes into their community. Would that many more were ready and wanting to accept the Gospel!

An account of day-to-day happenings is not always very interesting, so I have only mentioned one or two highlights of the year 1941, but I hope you have gained the impression that the trying out of one's wings—or rather tongue—in the villages is a very happy as well as interesting experience. I only pray and trust that God will bless the work that the Biblewomen and I are trying to do and that through His Spirit many souls may be brought out of darkness into His glorious light.

Jobat, Central India.

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## Caring for the Little Ones

*Miss Williamson writes of the babies in the Abey Home:*

OUR hostel families remain about the same in number. During the year two girls were sent to High School at Khandwa and one was sent to the Girls' School at Ratlam. One boy went on to High School and one to Rasalpura Industrial School. Two of our former pupils are enrolled in a Mechanics' class at Rasalpura. They will eventually serve in the army; in fact, the class is part of the army, and they get their training in the Rasalpura shop. One of our boys is already somewhere overseas.

We made our usual trip to Toranmal in the hot weather, with orphans, babies, small children and a couple of sick girls and five of the lady teachers. It was a very happy time for all and the days went quickly. We were nine Europeans there, so had many good times together. One we will remember was the occasion of Mr. Toombs' birthday. We had dined well and were sitting comfortably admiring a huge bonfire on the beach. Suddenly a swarm of wasps, disturbed by the same lovely fire, swept down on the party, bringing games and songs to an abrupt close. It is necessary to leave Toranmal before the rains break, because we have jungle road at both ends of the trip, also a big river, without a bridge, in between; but even if we do have to suffer a bit of heat there are always things to be done to be ready when the rains do come.

As we cultivate a few fields in the compound, there is practice for the boys and girls in actual farm work. This year we did not have much garden on account of the difficulty of watering it.

In July Ashawanti, the oldest child in the Home, started to attend school. She does not speak very well and is very hard to understand, but she seems to be learning and does her best to impart her knowledge to the others who have not yet started to school.

In September we added a delicate baby to our care. He was almost two months old and weighed six pounds and five ounces. His digestive organs were not functioning properly. His mother came along with him and with regular feeding and care he has now developed into a promising boy, weighing thirteen and a half pounds, short of what he ought to be, but in our eyes very wonderful. The mother has learned something, I am sure, that will help her when she has other children. They will go home any day now. One night when the baby was crying an owl was hooting in a tree near by. She said to me, ''The owl will take its voice.'' For a minute I did not get her meaning, but I tried to assure her that she need not have any fear of an owl. Later I learned that among the Bhils there is a superstition that when a baby is sick it is an evil omen if an owl remains near the house. Eventually it will die, and so they do their best to keep the baby quiet, so that the owl cannot hear it. Truly we fight against the powers of darkness.

In October we took another baby boy. His mother died in the Jobat hospital. He was cared for there for about two and a half months and was doing well when he came to us, although I believe he weighed about four and a half pounds at birth and had some ups and down. Now at five months he also weighs thirteen and a half pounds. His father will take him home ''when he can eat''.

I feel quite proud of my three babies. You get very much attached to each in turn and wonder how you can part from that one but, when another comes along needing care, the bigger ones can do with a bit less personal attention.

Recently two babies were born in the Home, both girls. Our pastor's wife, who is a trained nurse and compounder, attends many of the maternity cases. She is glad when they come into the Home where things are convenient to work with. We are glad also, because the mothers get a much needed rest.

One of our former helpers who has spent a year and four months in the Jobat hospital came home for Christmas. At times there was very little hope for her recovery, but I promised her that if it were possible she could come for Christmas. The change has done her so much good that

I am letting her stay in the meantime. She is very happy to be in the Home that has been her home for a number of years and perhaps some day she may take up her duties there again.

Many things upset our plans for Christmas celebrations, so for school closing we had a sports day. It was a successful affair and ended up in the approved manner with a feast of rice and goat. On Christmas Day we had a service in the church, after which gifts and sweets were distributed. As the days are very short and often cold at this time of year, after a few contests with bows and arrows food was served to young and old. Food is scarce and dear this year, so that perhaps this was a very welcome part of the day's entertainment.

Some of our big girls and the women teachers and a few others are knitting for the Red Cross. That is our only ''war work'' so far, but while the war has affected our life and work very little up to the present time, now that it has come closer to our shores we do not know what the future may have in store. However, we go forward into the New Year thankful for all the blessings of the past year and praying that He who has sustained us will go with us all the way.

Amkhut, Central India.

## Holiness and Health

Life-giving energy and Power,
Make my life full and free;
Let nerve and sinew, brain and heart,
Be dedicate to Thee.

Thy hero saints in days of old,
Wrought patiently and long,
Nor weariness nor weakness knew,
Till closed life's glorious song.

Thou wast the might of their right arm,
Their holiness and health;
Thy spirit quickened all their dreams,
Whose poverty was wealth.

Grant to us in these latter days
Of tragedy and tears
Their faith from which alone can spring
Deliverance from our fears.

Eternal energy and Power,
Teach us from heaven above
The healing balm of holiness,
The virtue of Thy love.

—Cecil H. S. Willson, in *The British Weekly.*

# Prayer

ALMIGHTY God our Heavenly Father, whose love is unfathomable and whose ways are past finding out, we thank Thee that through all the changing scenes of life Thou art ever the same wise, just, and all-powerful God, and that from all the turmoil and stress of life we can turn to Thee and in Thy presence find courage and calm.

We thank Thee for the many manifestations of Thy love toward us: for Thy bounty that hath sustained us all our days; for Thy fatherly discipline that hath chastened and corrected us; and for Thy patience that hath borne with us in all our disobedience. We cannot understand the mystery of Thy great love, but we pray that by its power we may be constrained more and more to die unto sin and live unto righteousness.

O Righteous Father, we confess before Thee our sins and shortcomings. We are unworthy even to approach Thee whose pure eye seest the secret sins of every heart. But we come, our Father, believing that Thou art the hearer and answerer of prayer and that Thou alone canst supply our needs and satisfy the desire of every earnest, seeking soul. Forgive us, we pray Thee. Cleanse us by the inspiration of Thy Spirit and enable us to live to the honour of Thy great Name. Whatever task Thou dost ask us to do, or whatever experience of life Thou dost call us to pass through, give us grace to trust Thee always, remembering that Thou wilt never fail those who put their trust in Thee.

We pray for Thy Church universal. Purify her of all that weakens her Christian witness in the world and lead her on to greater conquests for Thee. Remember in Thy mercy those who are kindling the light of faith in all lands. Protect them in times of danger. Uphold them by Thy power; and grant that Thy Word—preached, taught or exemplified in Christian service—may be richly blessed in the bringing in of Thy kingdom.

Hear us, Almighty God, on behalf of our Empire. God save the King. Grant the guidance of Thy Spirit to all leaders upon whom rests grave responsibility. Look with favour, we beseech Thee, upon our Army, Navy, Air Force, and all who are endangering their lives in defence of righteousness and freedom. Make us, like them, willing to serve and sacrifice in order that Thy cause may be maintained, and speed the day, we pray Thee, when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ. In His Name we ask it. Amen.

# Our Precarious Life

(From an article by the Rev. James Reid, D.D., in the *British Weekly.*)

''If a man walk in the day he stumbleth not.''—John xi. 9.

LIFE is always more or less an uncertain gift. We have no security of tenure at the best of times. These are the terms on which God gives us our lease of life. A wise man will realize it. ''Here we have no abiding city.'' But the uncertainty of life is vastly increased in these days. We are going forward into a world of risk and danger.

The temptation is to save ourselves and those we love as best we can, to hold on to life with both hands, even in the face of urgent duty. It is to thousands no more than a temptation. We are constantly rebuked, if we are tempted, by a host of men and women who think only of service and not at all of their own safety. That is what we all feel we would like to do. It will help us to do it if we look at the whole situation from Christ's point of view.

There was a point in His life where he had just escaped from a hostile crowd. He was never foolhardy. He intended to give His life, not to throw it away. There are times when self-preservation is a duty. But immediately afterwards a call for help came from a suffering home and He set out for Bethany. It meant going back into the danger zone and His disciples protested. ''Master'', they said, ''the Jews of late sought to stone Thee, and goest Thou thither again?'' His reply was immediate and clear. If we are on God's business our life is in His keeping, and, whatever may happen to us, all will be well. ''If a man walk in the day he stumbleth not.''

This is the only sound outlook for precarious days. It does not mean that our lives will be protected. They may not be. War involves risk of death, and if it is right to end aggression the risk must be accepted and, if need be, the price paid without bitterness or demur. But it does mean that we shall not be making a needless sacrifice or offering our lives on an ineffective altar. It does mean that all that makes life valuable will be preserved and will be built into the foundations of an abiding Kingdom. . . . The one thing we need be concerned about is that we are walking in God's daylight and not following some false flame of passion or self-will.

There is great comfort and steadfastness for ourselves in this point of view. It keeps the heart calm amid precarious days. There is comfort in it also as we think of what is harder to bear—the sacrifice of others. As war levies its toll, the grey pall of sorrow covers the land more widely. It is so easy to let the darkness invade our hearts, like a fog choking the lungs. We cannot avoid the suffering, the regrets, the longings. There is one light on which to fix our eyes. They saw it and walked in it, though it might only be a glimmer. That is all that matters. . . . The light of His will is always clear to those who look for it and care for nothing else.

The convictions that Christ lived by and died to establish must be our light. Nothing else can give life a clear and satisfying meaning. All else is darkness. . . . To love Christ and trust Him, to believe in His Kingdom and seek His rule in our lives is to step into the daylight. "If a man walk in the day, he stumbleth not."

This then must be our one prayer as we face the future. It is for this that we are brought face to face with life's uncertainty. If men will not seek God because His love and glory draw them, they will produce a world where trouble will force them to their knees. That is the very meaning of the word "precarious". It means a situation where there is nothing for it but to pray.

What shall we pray for? First, for the power to believe that life can be guided and the faith that one day we shall see all its broken threads taking their place in a Divine pattern. We can see signs of it even now if we look back, provided we try to see the past in God's light and look for the things which Christ makes precious.

But most of all we must pray for the power to seek God's Kingdom. We naturally long for a peace that will end aggression and all its horrors. Our prayers also will centre round those who are dear to us. We cannot escape the anxieties of love. But the final secret of strength is in the heart that seeks God's rule. The strength of fanaticism can only be overcome by the power that comes of faith and the single mind that seeks to do His will. Whatever lights go out, God's light will never fail for eyes that seek it. However confusing the way, the path of righteousness will always reveal itself. That is the only road that leads to peace and joy. "In Him was life and His life was the light of men." So wrote St. John as he sat thinking amid the after-glow of Jesus. That is the one message for a world which has missed the way and has found itself in the shadow of death. If we seek to follow Him we shall not stumble. We shall find the way that leads to life.

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For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails;
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm;

Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

—From Tennyson's *Locksley Hall.*

# At Kunming

*–From a letter Miss Helena Gibbs wrote to her parents (December 25-January 6).*

NO letters have come through yet, but it is very unsettled out our way. (She received a cable from home on Christmas Eve.) Boats must be very few and far between these days and air mail irregular, too. It has to go by Australia now and must take a long time. It doesn't seem like Christmas to-day. The weather is like our September weather and just lately we have been out almost every day to the country from early morning till late afternoon. It is very difficult to carry on regular work. . . .

(Later). We were able to get a very nice Christmas tree from the Bible Society man and with Dr. Clark's decorations it looks very nice. We even had lights on it and wreaths on the door and at the windows. There were nine of us for Christmas dinner, two Chinese boys and two English Methodist missionaries, besides ourselves—Pastor and Mrs. Chiu, Miss Hsu, Dr. Clark, and myself. We had chicken and I made three pies for dessert . . . . The whole world seems to be in a tumult and only the Prince of Peace Himself can keep our hearts and minds at peace. How wonderful to know Him and trust Him. The first few raids or alarms here rather frightened and upset me, but I feel much better about it all now for I know that I am in His keeping and nothing can harm me unless it is His will.

We had a lovely Christmas celebration for the students the Saturday night before Christmas. About seventy joined with us. We had our service in the chapel, singing carols and reading the Christmas story. Then we went to the vacant courtyard behind our living quarters and had more singing and games and fruit and cookies. After this we all gathered in the living-room, which is quite large, and gifts were given out. Each one brought a gift and they were all exchanged. It was really a lovely evening. Nearly all the students speak English quite well and, of course, they like to practise it. I find it so different here from our work in the north where no one knew any English, and here most of our work is among University students and graduates and up there it was among the people who did not have much education . . . .

(January 6th). I find it very difficult to get enough time to finish a letter the day I start it. We just have to take the time when we can. It is certainly living moment by moment trusting in Him. Our family here has grown since I began this letter. Mr. and Mrs. Jasper arrived this week from North China. I met them in Peking when we were there, and it is nice to see them again. They are going to work with us. I met some Bible College friends a week or so ago, C. I. M. people, and to-day I am to be bridesmaid at their wedding. The brother of the bridegroom is to best man. They graduated after I did and have just been out here two years. Their home is near Lake Simcoe and near Mr. Reoch's home. They know him, too. It is so wonderful to find someone from home.

–*From a later letter (begun on January 22).*

. . . . These are busy days for us. We are doing our own cooking and cleaning and washing, as we have no cook. We are using a charcoal stove made of bricks. I didn't think I could ever get used to it, and the way the meat is cut and so many things that are different and new. We have been having to substitute for things we can't get. We can get lovely fresh vegetables all year. Just now new peas are in and green beans, celery, cabbage and spinach. The prices are certainly staggering, though, and we have to watch our pennies . . . .

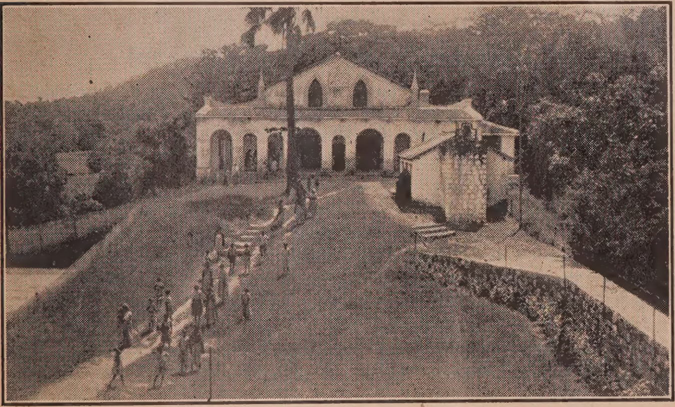
(February 1st). We have a cook now, and so have more time . . . I still haven't had even one letter from you. I am wondering where they could have gone; but everything is very unsettled. I find it difficult even when I get letters done to get them mailed because of air alarms. One day last week Miss Hsu and I were doing some shopping and were just in the centre of the city when the alarm went. People ran in all directions and we just followed along. We couldn't run because of the crowd, but just walked along as best we could till we reached one of the city gates and started off across the fields. It was almost six when we got out of the city. We met some friends and as we were near the lake we hired a boat, a sampan, and went down the canal a short distance to get away from the crowd. People poured out of the city gates and into the fields by the thousands. We were out about an hour and then the all-clear sounded. No raiders came that time. It was dark when we came in through the gate. As we hadn't finished our shopping, we stopped at one of the markets inside the gate to get some eggs. Such a busy place! People pouring back into the city, cars and trucks and carts! There is quite an up-to-date fire engine here and it went whirling by, too. Everybody and everything movable goes out when the alarm comes. It was almost eight o'clock when we had supper that night. We have been out at noon, too, and almost missed our lunch several times. I must tell you that we have seven or eight rats on the premises and it is practically impossible to get rid of them. One night they carried off a cake of soap from my room. The roofs of Chinese houses all join, so it is impossible to keep them away from one courtyard. We often hear them scampering on the roof. The night of the alarm Mrs. Jasper was just making a pie crust when the siren went. She left it on the board and got her coat and ran. When she came back the rats had walked off with it. We need the Pied Piper here, don't you think? Dr. Clark is leaving for the States to-morrow, and he is going to write to tell you how we are. He has been so good to all of us . . . . I have kept very well, just had one cold since coming here. Don't worry at all about me. The Lord is my keeper. We all love Kunming in spite of alarms, rats, &c.

No. 2 Hsi Wen Hong,
Tsing Yun Kai,
Kunming, Yunnan.

## In the Bhil Schools

*– From Amkhut, where there are about 150 pupils and 9 teachers in the school, Miss Ellen Douglas writes of the school work last year—*

WE began in July with a sixth class of twelve pupils, three fairly promising boys and nine big girls. All of these girls are over fifteen, some near eighteen, and as the average age for marriage among girls here is sixteen, these big ones are a problem . . . At the close of the year we decided to send three girls to Jhansi, although Jhansi is a two days' journey from here, and a foreign country to our Bhil folk . . . As we feel that these big girls who are capable of going on would be better in a girls' school than in one where there is co-education, we are making the experiment this year.



School's Out, Amkhut

The work in the junior classes has gone very well. It is encouraging to see the children getting on faster with their work, so that they are younger when they reach middle school. A great joy to all of us teachers was the addition of three school rooms this spring. Behind the church-school there was an old brick house that had not been used for several years. Looking at it and feeling the need for more classroom space gave us the idea, and soon it was being worked out. Men carried stone from the jungle, boys and girls carried earth and stones after school, and everybody helped. Miss Williamson spent many hours standing over the workmen, and rewarding the children for their efforts by giving them a candy or two for every load they brought. Old bricks and doors were gathered together, and with practically no expense for new materials the rooms were completed and ready for use in July. Now only two classes use the church verandahs, but they disturb neither each other nor any other class. It is so satisfying to have good teachers from among our own people, and good accommodation, and to see these interesting young lives growing in ''wisdom and stature and in favour with God and man''.

There have been no changes among the teachers in the four primary schools. The number of pupils in Jobat is increasing and this year there have been forty-two pupils on the roll. The other schools are much smaller, and their attendance has remained about as usual.

## In Hospital and Training School

*– Miss Bessie M. MacMurchy writes of the work of hospital and nurses' training classes at Jobat, where 700 in-patients were cared for during 1941, about 30 fewer than the year before—*

WE are not sure why there is a decrease, but feel it may be due to the question of acceptance of people from the sweeper caste into our midst. For the first part of the year we were very busy, busier than we have ever been, but from September, when the question arose, there has been a noticeable difference . . . In the early days of the hospital there was some trouble in the same way, which is now but a memory. That which confronts us now will one day also be but a memory.

The Outdoor Department had busy days and not-busy days. For some weeks the daily average has not been high. This, too, we presume to be due to the sweeper question. The total number of new patients for the year (in the Outdoor) was 3,209, with 3,044 who had come before, and 2,109 at outside clinics. Of the new Outdoor patients, 1,429 were Bhils, 578 Hindus, 341 Mohammedans, 861 Christians. The clinics in Kuksi and Bhabra have been held weekly, but it was deemed wise to discontinue those in nearby places for a few months. Dr. Quinn hopes to establish others in the near future. We seem to get a better reception in Kuksi than formerly, and one man there has become a Christian.

The Maternity Ward has not been unoccupied at any time during the year, a new record. We had 55 patients: 9 Bhils, 20 Hindus, 7 Mohammedans, 19 Christians. It will be seen from these figures that there were nearly twice as many non-Christians as Christians. As we have been hoping to see the number of non-Christian patients increase, this ratio gives us satisfaction, and we are particularly happy that as many as nine Bhil women came to us. They were abnormal cases, but if they will come when they are in difficulty perhaps we may soon see the day when they will call us for normal cases, too. One Sunday we were called to a Bhil home six miles away. It was a case of twins, with the first baby born. The woman was brought to hospital, and the husband and relatives were amazed and delighted that both the babies and the mother lived. One Hindu woman died and the relatives prevailed upon us to keep the baby for a time, saying they had no one to care for such a small, weak baby (4 pounds). We agreed to have the nurse care for it for two months, when it was taken to Amkhut. There it has grown and developed into a very lovely baby. As opportunity has afforded we have visited some of the homes of the women who have been patients in the Maternity Ward, and we always find such visits welcomed.

One patient has become a Christian. Several others have professed their belief in Christ but have not been willing to be baptized. As we were going on rounds one day a woman said quite spontaneously, ''I know I am very ill, but it doesn't matter what happens to me. I know I have a home in Heaven because of Jesus Christ.'' We feel that she really believed and that she found a ''new life'' here. When asked about becoming a Christian, she said she couldn't do so without the approval of her family.

This year we took a larger number of students for training than was actually necessary at the time, but we hoped that in the near future it would be possible to bring into operation the long-felt desire to have nurses on night duty. Some of the new girls give promise of becoming quite good nurses . . . We still find that the students experience difficulty in absorbing the theoretical knowledge necessary for passing examinations. As we have pointed out before, their background is often quite a handicap. For instance, one day Dr. Quinn was taking a clinic on tuberculosis. In pointing out the causes he referred to the possible sources of infection and said one source might be cows. One of the most promising students, Bhartiya, said, ''But we have to keep the cattle in our houses; otherwise they'll be stolen.'' The question is how to meet this practical difficulty? My suggestion that a number of families might put their cattle together in some enclosure, with different persons watching them at night, was not thought workable because thieves might come in groups and are sometimes quite desperate. However, we trust that the time will arrive when knowledge will bring a desire to solve some of these problems in regard to improving living conditions. Ruth Singh, our only graduate nurse, continues to be dependable and helpful in every way. One of the compounders, Herbert, passed his final examination in compounding under the King Edward Hospital, Indore.

# Deaconess Work in Victoria

*–From a letter from Miss Isabel D. Scott, who has been doing deaconess work in Victoria for a year:*

I AM sure you will be interested to hear about the "Happy Homemakers", a newly organized group in St. Andrew's. The group was organized the end of January and is especially planned for young married women, particularly strangers in the city, who are unable to attend a Sunday service because of household duties or small children. They meet twice a month on Thursday afternoons and bring their children along. There is a short worship period, conducted by the minister, handcraft, and a friendly time at the close with a cup of tea. The attendance as yet has not been large but it is steadily increasing and I am hoping that the interest will deepen and gradually grow into a lasting Christian fellowship.

Miss Isabel Scott

Mr. Muir, who has served the Church faithfully for over twenty years by superintending and teaching a class at Hollywood Sunday School, took ill a month ago and has been unable to continue this work which he loved. In the meantime I have been carrying it on and probably will do so until a suitable person can be found to take it over. Last Sunday there were thirty-six children present so I feel that it is a very worth-while work.

It was an inspiration and pleasure to see and hear Miss Anderson. Her message brought so clearly to us the situation in Japan and was a challenge to serve on the home fields more faithfully and earnestly.

Last Wednesday at the Provincial meeting in Vancouver I gave a report of the work in Victoria Presbytery. I was glad of the opportunity of meeting so many of the workers of British Columbia.

There has been a great deal of sickness in the city during the past three months, which has increased the number of hospital visits and home visits. There are, too, always many new families to look after. Time will not permit me to visit as many of the families of the men of the Forces as I should like to. This is a great work in itself. During February I assisted at the Erskine Sunday School and visited a number of families in that district. A teacher has now been secured for the Primary Department and the work is progressing favourably.

In another month I shall have been in Victoria a year. In some ways the time has gone very quickly. I have enjoyed it immensely and am feeling quite at home.

Victoria, B.C., March 31st.

## Australian Missions under War Conditions

As we are now in the third year of the War the Executive of the International Missionary Council asked its members for a review of the effect of war conditions upon their work:

1. **Support by the Home Churches in Australia.**—It is gratifying to record that the growing wealth of Australia is reflected in the missionary gifts of the Churches in spite of the many claims for patriotic purposes. All the larger societies report increases in income ranging up to 20 per cent. in the case of the L.M.S. and A.B.M. and to 45 per cent. with the Bible Society. Some reports speak of record incomes in 1940, overdrafts wiped out and substantial help sent to parent or kindred British Societies as well as contributions for the support of ''orphaned'' Continental Missions. The C.M.S. (N.S.W. Branch) reports that for the first time in eleven years the Branch is completely out of debt. The deficit, which at one time amounted to £11,000 has been removed and £406 raised for ''orphaned'' missions in the East Indies. A few of the smaller societies have not had an appreciable difference in support, while in other cases a distinct improvement in income has been offset by increased costs of operation.

2. **Effect on the Work of Missionaries in the Field.**—Vacancies have occurred in many fields where missionaries have enlisted. In some cases, however, missionaries were advised by British officials that they could serve best by remaining at their posts. The Methodist Mission reports that it looks as if they may have to evacuate missionary women and children from some of their districts. Most societies are having great difficulty in obtaining passages and shipping space and the increased costs are a serious burden particularly in those fields such as Melanesia and Polynesia where work was partly supported from Great Britain. Under present conditions some British missionaries from India and China are taking their furloughs in Australia and Australian missionaries in Tanganyika have taken furlough in South Africa. One of the larger societies reports a probable shortage of staff as fewer suitable candidates are offering due to the enlistment of men and the engagement of nurses and others in war work. . . .

In several of the Pacific Island fields the failure of the Copra market has seriously affected the sources of revenue available for the support of teachers and native churches. In two fields in which Australian missions were particularly concerned special difficulties have arisen.

**Korea.**—The Victorian Presbyterian Mission reports that for some time before the war began in September 1939 our Missionaries with many others were facing great problems because of the insistence of the Japanese Authorities that schools, church leaders, and others should attend ceremonies at Shinto Shrines. As a result primary and secondary schools passed from our control. —*The Presbyterian Outlook,*
Queensland (December 1941).

# Literature Department

Miss Louise A. Reith

"HOW vague and empty in the minds of most people who glibly use it is the term 'Latin America'! The time has come to breathe as much living content into our use of the term Peruvians, Mexicans, Argentinians, and Brazilians as we do when we speak of Frenchmen, Germans, Scandinavians, Scotsmen and Russians, for an increasing process of differentiation is going on between national types."

As we read the opening pages of Dr. John A. Mackay's book **That Other America**, we are confronted with the above words and we cannot deny their truth. What do we think of, or is any very definite impression conveyed, when we see or hear the words "Latin America"?

In these days when we are becoming more and more conscious of the relative position of the islands and continents of the world it is surely wise for those of us who live in North America to learn all we can about "that other America". Dr. Mackay's book, written, as he says, around the text, "There is another America; there are other Americans", gives us the desired information. The author speaks with authority; having gone first to South America in 1916 as a missionary under the Church of Scotland, he later became a Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. with special responsibility for the work carried on in Latin America.

Dr. Mackay states his position in the Foreword—"My standard of judgment is an idea to which I am thralled, that Jesus Christ is the key to life's mystery and the solvent of its problem . . . This America and the other must become one in Christ or look forward to being one in sorrow." He then proceeds to give us a picture of the relationship of Latin America to the other countries of the world, of the races, all tending to the Mexican or the Argentinian type, which make up its population, and calls our attention to the difference in type between the founders of North America and Latin America, whom he compares to Robinson Crusoe and Don Quixote respectively. The changes taking place in the Latin American countries are clearly shown and the relation of those changes to the evangelical Christian enterprise.

The question placed before us is, then, "What kind of relations are going to exist between this Anglo-Saxon America and that Indo-Latin America?" The writer feels it unnecessary that the move between the Americas should be an official one, but it is essential for the good of both that a feeling of community and fellowship should come into being between them, and he believes that "only as they listen to God and do His will together are they fitted in the highest degree for fellowship".

In the past anti-religious feeling has been evident but in the chapter "The Dawning Vision of God", we are encouraged to believe that in late years Christianity is making its own appeal to the people. "The sense of God is breaking over the continent like streaming rays of dawn,'' and as one Latin American youth earnestly said to Dr. Mackay, ''I need a faith.'' The importance of the work of the British and Foreign Bible Society in helping to give that needed ''faith'' is shown in the words, ''Did Evangelical Christianity do no more than give the Bible to Latin America, religion and culture on this continent would be its debtor forever.''

The situation in Latin America is, indeed, as the title of the closing chapter indicates, ''A Challenge to Christian Action''. The approach, the author says, must be ''unequivocally religious'', by missionaries who have steeped themselves in the historic spirit and tradition of the land; the ''reality of the Risen Christ'' must be emphasized, and the new Christians must be educated and equipped for service. Ways in which we can assist are suggested to us: by means of Christian literature, by seeing that business and diplomatic contacts between the Americas are Christian, and most of all by facing ourselves the full implications of being Christian, which means ''allowing ourselves to be conscripted utterly—body, mind, and spirit, time, wealth and honour—by the Christ who, in Pascal's immortal saying, 'continues to agonize in the soul of His followers for the world's redemption'.''

# Senior and Young Women's Auxiliaries

## OUR WAR-TIME TASK

AS the year-end reports have come in from the different Presbyterials across the country, it is evident that the war with all its problems has invaded our ranks. Reports of groups disbanding as their members leave for centres of war industry and training, the prospects of other groups facing a similar fate, the difficulty of carrying on a missionary programme in the face of urgent demands for increased war effort are the disturbing features at this time in the Young Women's Department.

This perhaps is to be expected, for no group of people is bearing a heavier share of the burden than our young people. For many of them it has meant real upheaval. They have been cut off from their families and friends to whom they owed certain responsibilities and have joined new communities to which they owe nothing. For many there is a sense of freedom in this new experience and they feel no obligation to link up with the church. This is shown clearly in large centres where hundreds of young women have come into centres of government or war industry, yet comparatively few have joined the organized groups in the church.

The problem that faces us as a Young Women's Department and as a Society as a whole is obvious and urgent. What can we do about it?

To each and every group we would say: Take stock of yourself. How has this situation affected you? Are your ranks diminishing? Is your group work curtailed because of war work? Are there any newcomers in your community? Have they been welcomed and invited into the fellowship of the church? Do you live in or near a centre where there is a training camp or a war industry plant? Are you familiar with the conditions under which these men and women work and live? Are the facilities of the community adequate for their recreation and entertainment? Does the church count in their lives? These are the questions we must answer.

And here are the immediate tasks that we can and must do:

1. We must be aware of the movement of young women to and from our midst. Report the names of all such young women to the Welcome and Welfare Secretary of the group.
   She in turn should report any departures to the Welcome and Welfare secretary of the Presbyterial to which they go.
2. As the problem concerns the whole church, enlist others to help you. Consult the Welcome and Welfare Secretary of the Senior Auxiliary as well as the secretary of the Young People's Society.
3. Consult your minister as to the ways in which you may help to meet the social and spiritual needs of these young people.
4. If there is an inter-church committee in the community dealing with this situation, link up with it. This is a task bigger than any one church can handle.
5. In conference with other organizations in the community study the conditions in your particular district and plan for action.
6. Be always mindful of our central purpose in this work,—to present Christ to the world. Whether they realize it or not, young people need the understanding and fellowship that a Christian group or individual can give. The church can and must count in their lives.

*—(Mrs. Hugh A.) Donalda MacMillan.*

## New Organizations

### Alberta

**Calgary Presbyterial**—Mission Band, St. Andrew's, Calgary.

### Manitoba

**Brandon Presbyterial**—Home Helpers Band, Waskada.

### Ontario

**Toronto Presbyterial**—Auxiliary, St. James Church, Dawes Road, Toronto.

### Quebec

**Montreal Presbyterial**—Mission Band, Outremont.

### Saskatchewan

**Moose Jaw Presbyterial**—Young Women's group, Assiniboia; Friendship Circle (Young Women's group), Knox Church, Moose Jaw; Mission Band, The Walker Sunbeams, Pambrun.

**Regina Presbyterial**—Young Women's Auxiliary, Dunleath; Ruby Walker Young Women's Auxiliary, Moosomin; Mission Band, Colfax.

# GIRLS and LEADERS

## MISSIONARY QUIZ

WHO is the Field Secretary of our Women's Missionary Society? What had she been doing before? (Page 177).

What deaconess is now in Edmonton? Where was she working before? Who is the deaconess in Victoria? How long has she been there? (Pages 177, 206).

Where do our deaconesses receive their training? What two deaconesses this year received gold pins for twenty-five years' service? (Pages 182, 183 and back-cover).

Name four Canadian cities where our Church carries on work among the Chinese. Where was our first Chinese mission? (Page 188).

Who is our Ukrainian minister in Toronto? How much did the congregation raise for their church building? What is the name of the Ukrainian paper? (Page 188).

Who is the minister of the Hungarian Presbyterian Church in Toronto? When was the church opened? (Page 188).

What missionaries has our Church in British Guiana? Where is each stationed? What new missionary has been appointed recently to that field and for what work? What school was founded twenty-five years ago? What new college was opened this year; who is the Principal? (Page 189, 190).

On what two fields does our Church carry on missionary work in India? Name three missionaries from India who are now in Canada on furlough. (Pages 190, 192).

Where is the Abey Memorial Children's Home? Who is in charge of it now? Where do the children go in the hot weather? (Pages 195-7).

Where have we a mission hospital in India? Who is the doctor there? Name one missionary nurse. How many Outdoor patients last year were Christians? Who is Jumni Bai? (Pages 204, 195).

Where in India is Mr. Wilfred Smith working? (Page 191).

What percentage of the population of India is literate? (Page 190).

How did some of the Chinese students in Kunming celebrate Christmas? Whose letter tells of this? (Page 201).

What special service has the Government asked of missionaries in Africa in war-time? (Page 185).

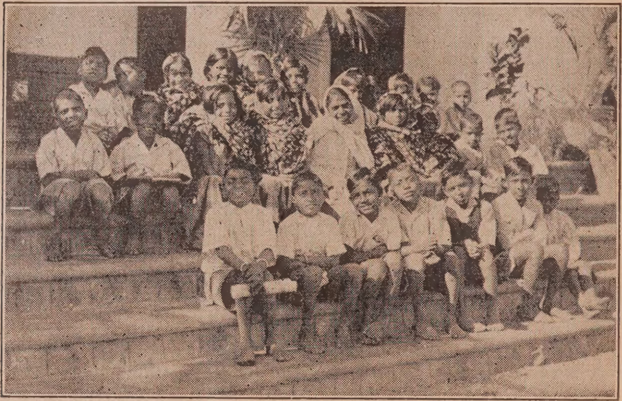
What grant was made by our Society to the church at Geraldton? To what other church in Northern Ontario has a grant been made? (Pages 187, 220).

# MISSION BANDS

**Mrs. A. R. Riddell,** *Secretary*

WE haven't been out of Amkhut or seen any of our missionary friends for about three weeks now (it seems longer). In a week or so, however, the river will go down and we will be able to get out when necessary, and our friends will be able to come and see us occasionally.

Although the Amkhut river quite successfully cuts us off from the rest of the world in the heavy rain of the monsoon season, it is a real blessing for which we are very thankful. In some mission schools the washing of the children's clothes, as well as the children themselves, is quite a problem. Here our boys and girls all go to the river, and there is no problem at all. And how they love the river! These days it is grand for swimming. A little later when the water is lower, the boys will go fishing when their school duties are done, and catch fish and crabs to supplement their evening meal of curry and *chapattis*. I have just looked out and can see the boys, clad only in loin cloths, jumping from rocks into the stream. They are splashing and yelling and having a grand time.



Group of School Children, Bhil Field, India

You might wonder just how we entertain ourselves during these monsoon days when we are shut in here, but life in the centre of a boarding school with about one hundred and fifty live boys and girls can never be dull. . . .

Then, too, we have our pets, the fish and the deer. At the front of the bungalow there is a huge pond with quite a number of gold fish. These were not producing many offspring, so someone brought a fish from the river, quite an elegant black gentleman, with what Miss Williamson calls horns, but what I think look more like antennæ. Now we have ever so many little ones, some red, some black, some red with black trimmings, and some all black with three-cornered tails like their fat red mamma. It really is most interesting watching them dart in and out among the water plants, trying to count them, and seeing just how many varieties there are.

The deer are interesting, too, and they live in the big backyard which is all closed in and shaded with fruit trees—oranges, lemons, *sitaphuls*, papayas, and guavas. Quite a good orchard, don't you think? And we have Miss Robson and her faithful Bhil friends to thank for most of it. The deer are a small kind, about the size of goats, with white and tan coats. They are very pretty and quite friendly. Our favourite is Mamma; she has been with us the longest. She had children once, but they died. Just at that time someone brought three other little ones along, so she mothered them, with the help of an old nanny goat. One of the little ones turned out to be a buck; it now has two horns and is getting two more. We thought we had lost him some time ago. A *cheta* came in the night and tried to kill a goat from a house near the backyard. Nano got frightened, jumped the fence, and ran away. He was away for several days in the jungle and we were sure he would be eaten up, but he returned safely. The two little sisters are shy and not so friendly as Mamma and Nano. These two love to come into the house. Just the other day I went out to the pantry and found Mamma cleaning up the waste-paper basket. She was busy eating the wax paper wrapping off several cakes of Lifebuoy soap that had recently been given to the children! I told her she would probably have a pain; but she didn't stop until I gave her a piece of cake. She seems to be always hungry, and is very fond of banana skins.

—*Ellen Douglas.*

Amkhut, Central India.

NOTE—Mission Bands will be interested in what Miss Williamson says of the M. G. Abey Children's Home, page 195.

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Spring goeth all in white,
Crowned with milk-white may;
In fleecy flocks of light
O'er heaven the white clouds stray.

White butterflies in the air,
White daisies prank the ground;
The cherry and the hoary pear
Scatter their snow around.

—*Robert Bridges.*

# PROVINCIAL NEWS

## ALBERTA

Mrs. A. B. McGorman, Penhold, Press Secretary

CALGARY Presbyterial.—The annual meeting of the Calgary Presbyterial was preceded by a prayer service in Knox Church on the evening of February 24th. Over fifty attended the Presbyterial meeting the next day to listen to the splendid reports given by the secretaries. The allocation had been more than met and there was an increase of 16 in the *Glad Tidings* subscriptions; supplies had been sent to the Rocky Mountain House Hospital and the Indian School at Birtle, Manitoba. In bringing greetings from the Provincial, Mrs. R. S. Gibson pointed out the need for the Women's Missionary Society to take its share in the work of looking after missions and missionaries cut from their home churches in Nazi-occupied countries. Miss Ada E. Adams from North Formosa spoke of her work with the children of the kindergartens there, and of the fear instilled into them by their heathen belief. (Following the Presbyterial, Miss Adams directed classes for Mission Band leaders.) The evening meeting was conducted by the Young Women's Missionary Society; a quiz on missionary work, led by Miss Isabel Gibson, was followed by an address by the Rev. M. G. Garabedian, who urged the women to lay a foundation for post-war work, for the task will be greater in the future and will call for sacrifice. ''It is total war now,'' he said, ''but after the war it will be total missions.''

The March Presbyterial Executive meeting opened with the reading of the 14th chapter of St. John and an article from the *Glad Tidings*, ''The Lord is My Peace''. It was decided to start a Mission Band Library to help the leaders, each Auxiliary to be asked for a book.

At the North Hill Auxiliary meeting a choir from the Hungarian Presbyterian Mission, in national costume, gave an enjoyable programme of music, and a young violinist played several Hungarian airs, Madame Rose de Molnar assisting.

**Macleod Presbyterial.**—St. John's Auxiliary, Medicine Hat, held a special meeting in February to hear Miss Anderson, formerly of the Mission to the Koreans in Japan. Miss Anderson told of her life in Japan and spoke highly of the Korean people and their eagerness to grasp Christianity when approached. They had twenty-four Christian churches and the same number of Christian ministers, and eighteen young Biblewomen who go out to teach among their own people after a course at a Bible School.

**Edmonton Presbyterial.**—At the February Auxiliary meeting of First Church, Edmonton, Mrs. H. O. T. Burkwall had charge of the programme. She had prepared six short papers summing up the work in Formosa, Manchuria, Japan, India, China, and British Guiana, telling how each has been affected by the war, and these were read by six members. Mrs. H. E. Walker for the "Watch Tower" stressed the fact that many of the allied leaders are strong Christians; notable among these are General Chiang Kai Shek and Sir W. T. Dobbie, acting Governor and Commander-in-chief at Malta. At the Easter Thank-offering meeting, Mrs. Sykes spoke to the members on Christ's life during the week preceding His Resurrection and the forty days following.

## BRITISH COLUMBIA

MRS. A. WHITECROSS, KAMLOOPS, PRESS SECRETARY

KAMLOOPS-OKANAGAN Presbyterial.—Miss Mary E. Anderson addressed the congregation of St. Andrew's Church, Kamloops, at the evening service on February 22nd. She also spoke at the World Day of Prayer service held in this church on February 20th, when members of the Women's Missionary Societies of the various city churches took part in the programme.

**Kootenay Presbyterial.**—Kootenay Presbyterial was fortunate in having visits from two of our returned missionaries during the winter. Early in February Miss Ada Adams visited the Mission Bands of the Presbyterial. Miss Mary E. Anderson, returned missionary from Japan, spoke at the morning service in Cranbrook and at the evening service in Kimberley on February 8th; the next day she addressed the Cranbrook Auxiliary, giving a very interesting account of her work among the Koreans in Japan. From St. Stephen's Church Auxiliary, Creston, comes the news that at their February meeting, to which the Home Helpers were invited, Miss Anderson gave a very helpful and instructive talk on conditions in Japan at the time of her leaving there and on her work in this field: she also told of her great desire for more prayer and consecrated work in this country. The work of St. Stephen's Auxiliary moves along quietly and faithfully. Programmes are planned six months ahead and are taken care of by Auxiliary members.

**Victoria Presbyterial.**—The opening session of the annual meeting of Victoria Presbyterial was held in St. Paul's Church, Victoria, on the evening of February 25th, Miss Rita Rodger presiding. An address on the theme of the Service of Worship for Youth, "I am the Way", was given by Miss Isabel Scott. Reports from the Young Women's Auxiliaries were encouraging. On the 26th business and other sessions were held in St. Andrew's Church. Reports from all departments were received. The Treasurer, Mrs. J. C. Scott, announced that $1,382 was sent to the Provincial Treasurer in 1941. An increase in *Glad Tidings* subscriptions was shown. Miss Ruth Heighton reported that the Chinese Auxiliary had met their allocation and had sent over $100 to China. The Rev. Allan Reoch was the speaker at the closing session, when a large audience enjoyed his lantern lecture.

## MANITOBA

Mrs. D. H. Matthews, 190 Brock St. E., Fort William, Ont.,
Press Secretary

SUPERIOR Presbyterial.—The first Grad group in Superior Presbyterial was organized in First Church, Port Arthur. Mrs. C. LeCocq, Presbyterial President, and Mrs. George Blake, Presbyterial Young Women's Secretary, were present and gave valuable information and suggestions helpful to the new group about work pertaining to the Women's Missionary Society. Mrs. R. Wallace, Provincial Young Women's Secretary, and Mrs. J. W. Frazer are sponsoring the group. Plans were made to hold two meetings monthly, a study meeting and a work meeting to do Red Cross work. A Young Women's Guild in connection with Knox Church, Fort Frances, has recently been organized and become affiliated with the Women's Missionary Society. This is a new venture in the church life of Knox and we look forward, prayerfully, to much good work by this new group.

**Winnipeg Presbyterial.**—Delegates from Winnipeg and outside points attended the two days' sessions of the Presbyterial annual meeting in Norwood Church. In her address Mrs. Duffin, who presided at all sessions, stressed the great need for more prayer and abiding faith in these days of peril. Within us lies a great power to bring these times to an end, she said. Reports showed increases in membership and givings, all Auxiliaries meeting their allocations. Basing her remarks on Isaiah 46:10, Miss Alma Burdick, returned missionary from Formosa, gave a vivid picture of the disciples and the times in which they lived. She pleaded for more prayer, that the Church should have prayer services, as that is the Power House. The Rev. D. T. Evans gave a very inspiring address, taking as his text Luke 23:34. He said, ''Jesus came to save us from sin, and the note that rang clear and loud from Calvary above all others, above sacrifice, heroism, suffering, was forgiveness.'' Miss Flora Henderson gave a fine address on ''The Onward March of Christ''. The Norwood Mission Band sang appropriate choruses. On the second day Miss Burdick spoke on ''Christianity after the War''. Because of doubt and unbelief, caused in some instances by events of the war, missionaries will need, she said, to have a deeper faith in their own beliefs. A paper prepared by Mrs. Cowan of Roland, stressing the need for Christians facing realities and re-considering their duties, was read by the Corresponding Secretary.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

> "There is no darkness powerful enough to extinguish the light of one small candle."

The annual meeting of the Ontario Provincial Society, 1942. Place, Orillia—Dates, May 11th to 14th. The billeting secretary is Mrs. A. R. Payne, 28 Coldwater St. E., Orillia. Going tickets and certificates are good from 7th to 15th May inclusive, and validated certificates for return will be honoured up to May 18th. Those wishing tickets sent in advance will please get in touch with Mrs. Joseph Hill, 52 Queen Mary Drive, Toronto, by May 1st.

**Barrie.**—Mrs. H. A. MacMillan, Toronto, recently from Formosa, who was the speaker at the annual supper meeting of Orillia Auxiliary, took as her subject "The Church's Responsibility to Interpret the Times". Coming from the Orient, the speaker noted a certain complacency on the part of the people in Canada because they are living in a Christian country. She felt it was a religious responsibility to face this situation. People knew how to interpret the things of earth, but it was the Church's responsibility to interpret the times for the people. We need, she said, more Christian prophets in our pulpits. The trend of the times shows that people have forgotten God. Man has become so clever with his inventions that he no longer feels the need of God. The resources of earth have been exploited by man; and there is a lack of sense of community. Wireless and cable have brought the world very close together, but it is a fact that people still do not know how to live with their neighbours. It is the duty of the Church and such groups as the Women's Missionary Society to be concerned with its community. Church people have to interpret the Church's message and times to the people. Mrs. George Murray presided. Mrs. J. A. McNabb and Mrs. J. H. Eaton led in devotions. The Auxiliary accepted its allocation of $900.00 for the year.

Fifty-two years ago Mrs. Flora Currie was made the first President of Sunnidale Auxiliary. Recently Mrs. Currie's daughter, Mrs. C. M. Wilson of Duluth, in loving memory of her mother, presented the Auxiliary with the sum of twenty-five dollars.

**Glengarry.**—Miss Harriet Christie, Ontario Girls' Work Secretary, addressed a large gathering of C.G.I.T. members in St. John's Church, Cornwall, stressing the importance of the proper training of youth within the church. Miss Gretta Hermiston, Girls' Organizations Secretary, presided. Gravel Hill and Monkland and the Maxville Young Women's Auxiliary are featuring discussions on the *Glad Tidings* at their regular meetings. Mrs. George Rupert of Finch, Presbyterial Young Women's Secretary, was the speaker at a meeting of St. John's Young Women's Auxiliary, Cornwall.

**Hamilton.**—St. Andrew's Auxiliary, Hamilton, celebrated its 50th anniversary, combining with this Jubilee meeting the annual Home

Helpers tea. Guests were welcomed by Mrs. William Laing, Home Helpers Secretary. The President, Mrs. P. A. Thomson, was assisted in the worship service by Mrs. C. L. Cowan and Mrs. John Cumberland. Three members were honoured, Mrs. Edward Whitelaw (by the Ladies Aid), Mrs. N. C. Westcott, for twenty-two years a faithful treasurer and pianist, and Mrs. J. A. Moat of the Supply Department. Greetings were brought from the Presbyterial, the Historian, former members and friends, all sister churches, and from the Session by the Rev. C. L. Cowan. Mrs. H. C. McKellar spoke on ''God's Measuring Rod'', bringing a challenge for greater service to ''win the world for Christ''.

**Huron.**—The C.G.I.T. group at Goderich held a most interesting affiliation service, the programme including slides on our work among the Bhils, the repeating of Scripture verses, and a candle-lighting ceremony. Mrs. D. J. Lane welcomed the group, and offered the closing prayer. The girls warmly welcomed a number of Auxiliary members. Mrs. A. Taylor, the Leader, presided.

**Paris** Presbyterial's 58th annual meeting, held in Knox Church, Woodstock, on January 15th, was well attended, Mrs. George Gibbs presiding. Miss Laura Pelton spoke at the morning session, urging the need for a greater knowledge of our work, and of members. She also introduced our new Field Secretary, Miss Frieda Matthews. Mrs. V. A. Smith of the Provincial Board brought greetings at the afternoon session, leaving a challenge for 1942—''Every woman a missionary!'' Greetings were also extended by the Rev. E. G. Thompson of Knox Church and the Rev. G. Peddie, Moderator of Paris Presbytery. The allocation for 1941 was exceeded by $89.52. Mrs. Smith installed the officers.

**Sarnia.**—The 28th annual Presbyterial meeting was held in St. Andrew's Church, Wyoming, with Mrs. G. Van Valkenburg in the chair. The splendid reports of activities in all departments, with the allocation exceeded, were enthusiastically received. Mrs. V. A. Smith, Toronto, brought two fine messages, her subjects, ''This is the Day of Glad Tidings'' and ''The Moslem World''. Miss Laura Pelton took as her subject, ''The Women's Missionary Society Family Complete''. The members welcomed the Honorary Vice-President, Mrs. S. Stokes of Petrolia, who has rarely missed a Presbyterial meeting during all the years. The memory of Mrs. D. Ross, ''who held the record for attendance at Presbyterials'', was honoured. An Honorary membership certificate was presented to Mrs. Donald McDonald. The members of the Boys' Mission Band, Strathroy, were thrilled when their leader, Mr. Lorne Mitchell, received special recognition. Mrs. M. C. McClenaghan of Sarnia was elected President, and the officers were installed by Mrs. V. A. Smith.

## SASKATCHEWAN

Mrs. G. J. MacDonald, Assiniboia, Press Secretary

MOOSE JAW Presbyterial.—On the evening of March 12th, in St. Andrew's Church, Swift Current, the Women's Missionary Society Auxiliary was addressed by Squadron Leader Rev. W. Scott Morton, a missionary of the Church of Scotland to Manchuria, who is in Canada serving as Padre to the R.A.F. at Swift Current. Mr. Morton gave a very interesting talk. He presented his message in the form of a ''quiz'' on the three religions of China and pointed out that while each had some very good material help in it they lacked a spiritual outlook and held nothing of hope for the future. The Rev. Mr. Younger-Lewis concluded the devotional service. A good audience filled the church.

**Saskatoon Presbyterial.**—The March meeting of the St. Andrew's Auxiliary, Saskatoon, was opened by the President with a message from the Right Rev. James B. Skene, Moderator of the General Assembly, calling all people to repentance, prayer and self-denial, to a more diligent attendance at public worship and the observance of the Holy Sacraments, to a renewed study and practice of the Word of God, and to a more faithful observance of religion in the home. Devotions were taken by Mrs. M. A. McLean and Mrs. A. G. Sinclair. Mrs. C. P. Young gave a most interesting review of *Climbing*, by Mrs. Goforth. The book is full of incidents in Mrs. Goforth's life as a missionary in China; throughout runs her firm belief in the presence of God at all times, and her conviction that prayer is always answered.

### *My Country*

I vow to thee, my country — all earthly things above —
Entire and whole and perfect, the service of my love.
The love that asks no questions; the love that stands the test,
That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.

And there's another country, I've heard of long ago —
Most dear to them that love her, most great to them that know —
We may not count her armies; we may not see her King;
Her fortress is a faithful heart, her pride is suffering —
And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness, and all her paths are peace.

—*Cecil Arthur Spring-Rice.*

# Treasurer's Statement

*March 31st, 1942*

## RECEIPTS

| | |
|---|---|
| A Friend, "Ukrainian Church" | $ 100.00 |
| "Christian Literature for British Guiana" | 100.00 |
| "Orphaned Missions" | 25.00 |
| Refund from workers on expenses | 35.69 |
| Refund from Board of Missions | 112.50 |
| Government Grant for Birtle Indian School | 1,025.06 |
| Government Grant for Cecilia Jeffrey Indian School | 1,331.30 |
| National Defence Tax | 332.15 |
| PROVINCIAL GIVINGS: | |
| Ontario | 3,850.00 |
| Quebec | 500.00 |
| | $7,411.70 |

## DISBURSEMENTS

| | |
|---|---|
| Hospitals: | |
| Canora | $ 339.90 |
| Rocky Mountain House | 210.00 |
| Weirdale | 148.33 |
| Chinese in Canada | 815.77 |
| Cecilia Jeffrey Indian School | 374.96 |
| Cecilia Jeffrey Indian School, Government Grant | 2,410.37 |
| Birtle Indian School | 219.16 |
| Birtle Indian School, Government Grant | 1,693.02 |
| Mistawasis | 45.00 |
| Presbyterian Residences: | |
| Saskatoon | 75.00 |
| Huntingdon | 75.00 |
| Overseas | 83.33 |
| India: | |
| Bhil | 4,971.00 |
| Jhansi | 3,765.58 |
| Church of Christ in China, Yunnan Province | 517.59 |
| Grants | 760.00 |
| Christian Literature | 180.00 |
| Deaconesses | 1,603.94 |
| French Work | 60.00 |
| Literature Department | 669.98 |
| Organization | 558.33 |
| Candidates, amount returned to Ewart Trust Fund | 104.25 |
| Student | 550.00 |
| Exchange | 62.76 |
| Life Membership | 7.90 |
| Pensions | 500.00 |
| Deputation | 237.50 |
| National Defence Tax | 312.02 |
| Administration | 487.86 |
| | $21,838.55 |

## TRUST FUNDS

### RECEIPTS:

| | |
|---|---|
| Legacy Fund— | |
| Estate of Mrs. Helen Leslie, St. Andrew's Auxiliary, Kingston | $ 500.00 |
| Interest | 13.50 |
| Special Fund— | |
| Payment on Prince Albert Residence | 33.25 |
| Rent of House at East Selkirk | 10.00 |
| Pensions— | |
| Annuity Rates received from workers | 532.29 |
| | $1,089.04 |

### DISBURSEMENTS:

| | |
|---|---|
| Legacy Fund— | |
| Church at Geraldton | $ 750.00 |
| Sustaining Fund— | |
| Church at Geraldton | 250.00 |
| | $1,000.00 |

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

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The way in which *Glad Tidings* subscriptions for 1942 have been coming in is most encouraging, a tribute to the faithful work of *Glad Tidings* Secretaries. Some Presbyterials are already ahead of last year's total, with subscriptions still to come in. How does yours stand? With a little greater effort we can *all* go "over the top".

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*I give and bequeath to the* WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of ........................................ dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Miss Rees 5 9

Vol. XVIII JUNE 1942 No. 6

# THE GLAD TIDINGS

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**Dr. Ida Scudder**

**For Women and Children in British Guiana**

**From Deaconesses in Four Provinces**

**Missionaries and Deaconess on Tour**

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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# The Glad Tidings

Vol. XVIII TORONTO, JUNE 1942 No. 6

# Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

# Editorial

TO the Rev. George W. Mackay and Mrs. Mackay, formerly of Formosa, our Women's Missionary Society extends sincere sympathy in the death on active service overseas of their eldest son, Flying Officer William Leslie Mackay of the R.C.A.F. Born in Tamsui, Formosa, where seventy years ago his grandfather, George Leslie Mackay, opened up mission work for our Church, Leslie Mackay came to Canada at the age of sixteen to continue his education. At St. Andrew's College and at the University of Toronto, he proved himself a brilliant student and an outstanding athlete. After graduating with first-class honours, he was taking postgraduate work in Toronto when war broke out.

## Change in Saskatoon

MISS CHRISSIE DIFFIN, who has been doing deaconess work under the Presbytery of Saskatoon for the past year, has been granted leave of absence on account of ill-health. That the work there might not be interrupted unduly Miss Mary E. Anderson, who since her return from the Korean Mission in Japan has been doing very valuable work for the missionary cause by addressing gatherings in many parts of the country, has been asked to undertake the work in the Saskatoon district for a time.

## Help for Melrose Park

IN response to an appeal for further assistance in the Melrose Park congregation in North Toronto, Miss Dolly G. Matthew, a student deaconess, was appointed to work there under the Presbytery of Toronto for five months, beginning May 1st. To help in building up that new congregation Miss Fay McTavish spent some months there about four years ago and then for a time Mrs. Gillespie gave part-time service in the congregation before she was appointed hospital visitor.

## For South America

THE claims of South America as a field for missionary service have been receiving more and more attention in recent years, particularly since some other fields have been closed. Those who have studied the situation have emphasized especially the great need of the young Churches there for the help that can be given through Christian literature. Our readers will, therefore, be glad to know that the Women's Missionary Society has given $500 to the Committee on Co-operation in Latin America (of the Foreign Missions Conference of North America) for Christian literature.

## Grateful for Gift

IN acknowledging the Treasurer's letter with a cheque for the $500 given by the Women's Missionary Society for Chinese War Relief, the Secretary writes that the gift ''is the more especially appreciated in view of the many and varied demands of these troubled days and it will certainly render great aid to our gallant Ally.'' The Chairman of the Executive Committee, Chong Ying, also wrote to thank the Society. We quote the translation which was given with the Chinese letter: ''Our Friends: The people of China thank you for your gift in this hour of our need. My people suffer much but not counting the cost will fight beside you through to victory.''

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IT has been suggested that ''Issues Facing Christian Missions'' (page 225) be used as material for study at Senior and Young Women's Auxiliary meetings. We regret that these notes on Dr. Paton's lectures were not ready for our May number.

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*Glad Tidings* Secretaries are reminded that with our July-August issue the reduced subscription rate comes into effect: twenty-five cents, if the magazine is mailed separately; twenty cents, if several are sent in a parcel to one address. This reduced rate does not entitle a subscriber to the back numbers (January to June); anyone paying the full subscription at any time of the year, however, will receive all numbers for the year. We would suggest that advantage be taken of the half-yearly rate to introduce the *Glad Tidings* to the many women in our congregations who are not already taking it.

# Another Resignation

*An Appreciation from the Council Executive*

THE Council Executive has suffered another loss in the resignation of Mrs. D. D. Calvin who for sixteen years was one of its most valued members. Her first office, to which she was appointed in 1926, was that of Secretary for Formosa. Later she became Student Secretary and one of our Vice-Presidents. The work of the Student Department was very dear to her heart and in the contacts she made with the Missionary Education Movement and other groups of young people her influence was very real and of immeasurable help.

Her finely trained mind and knowledge and love of books made her of invaluable service in the Literature Department. She was Convener of the Literature Committee and some of its best effort is due to her advice, influence and hard work. One might enumerate rare qualities that would have fitted her to fill any office with dignity and acceptability, but she is unusually sensitive to publicity and outside of Board and Committee meetings did almost no speaking, so that she is not so well known to the Society at large as some other members. No one who has ever served the Society has been more willing or capable in her helpfulness.

She also represented us on the Council of the Canadian School of Missions where from time to time deep appreciation has been expressed, especially of her work on the Studies Committee. She loves the Women's Missionary Society and will miss her direct share in its work as much as it will miss her.

# Message from Miss Byrne Sanders to Readers of "The Glad Tidings"

IN the work we have undertaken to represent Consumers on the Wartime Prices and Trade Board we are relying very much for help and co-operation upon the women's organizations throughout the country. Church groups are the centres of women's social and community life, and they have a great influence upon public opinion. In using this influence to help every one to play her full part in keeping prices from rising they will be making a very real contribution to the well-being of their own community and of the country as a whole.

I much appreciate the work that has already been done, and I count upon your continued help. Questions, criticisms and ideas will always be welcomed by the Consumer Branch, the Wartime Prices and Trade Board in Ottawa.

# Face the Facts

A message from the Corresponding Secretary's report.

WITH the information before us we must be earnest enough and brave enough to face the facts. Last year there was a decline of 179 in Auxiliary members. Counting the decline of two years the total is 1,097 plus 179—1,276. What are we going to do this year to prevent a further drop in membership? There is a tendency to disregard a loss of one or two in an Auxiliary, but if even one is lost from each group the decrease assumes great proportions. Then, too, we take refuge by giving deaths and removals as a reason for decline in membership, quite forgetting that, while the passing of time takes some away, it also provides others to take their place, if we seek for them. There is, too, a tendency to transfer energies and interests to other organizations directly connected with war needs. While all these pressing calls must be met, ''This ought ye to have done and not left the other undone'' is surely the real way of sacrifice.

The second fact that we must face is that the decreases shown in Girls' Organizations and Mission Bands are alarming and give cause for great concern. Your Corresponding Secretary would not feel it within her province to refer to these two branches were it not for the responsibility Auxiliaries have toward them. Can we omit this much of the preparation of these young people for the places of trust they must occupy in the days to come? In a few years their church, the community and even a larger sphere will have need of them, in the remaking of the new world. We women of the church have a chance *now* to help fit them for *that* future. Nay more, it is our obligation. When we are seized with the imperative needs of the girls and children of our Church the importunate cry for Leaders will be answered. We can do these things if we believe they must be done.

This war is a total war in a military sense but it is also total war in a spiritual sense, and we believe that the Church in all its branches is one of the first lines of defence. Can we afford to have that line weakened? It will mean work to retrieve lost ground, but if we are going to hold to the spirit of our work and its purpose we *must* do it and we can. We can do it if we face the facts and lose the complacency of thinking we are doing very well.

# Saskatchewan Young People

THE eleventh annual Saskatoon Summer School, sponsored by the Synod of Saskatchewan, will be held July 6th-13th. For particulars please write to the Rev. R. L. Taylor, Box 284, Indian Head.

# Issues Facing Christian Missions

(Notes from Addresses given by Dr. Paton at the Canadian School of Missions, 23rd to 28th March.)

The N. A. Powell lectures at the Canadian School of Missions, Toronto, were this year delivered by Dr. William Paton of London, Secretary of the International Missionary Council, part-time Secretary of the World Council of Churches, editor of the *International Review of Missions*, and author of many books, the latest of which is *The Church and the New Order.*

THE shaping of an international world order is a matter of the greatest moment for Christian missions, Dr. Paton stated in his opening lecture. Although the Christian cause does not depend, as some seem to think, on the victory of the Allies, the outcome of the war cannot but have a profound influence on that cause. If the Axis were to win, the Christian Church would have at least five hundred years in the catacombs. The chances of being able to build up a Christian civilization are bound up with an Allied victory.

Victory, however, will not mean the end of difficulties. When the fighting ends, the world will be faced with problems such as it has never known. In Europe there will be chaos, widespread poverty, hunger, disease, unemployment, and, even more difficult to deal with, disillusionment and despair, fear and hate. The immediate tasks will be feeding and policing, and getting industry going again. Already there are plans for doing that. All will depend on the establishment of some kind of basic world order. There must be some stable power to take control. Nations fighting for themselves will not at once be ready for an international world order, but if there is to be a return to jungle law the struggle will have been in vain. The practical thing, Dr. Paton believes, is that ''great blocs of power'' should be left in control at the end of the war. The British Commonwealth of Nations, the United States of America, Russia, and China—those four have been brought together and, with all their differences, have been brought to assent to certain great objectives in the Atlantic Charter. The best hope of the world

Dr. William Paton

lies in their drawing together in the shaping of a better world order, and doing so with the intention of making that order as soon as possible fully international. There will have to be a larger degree of planned economy. With the chaos in the world and the need for reconstructing life in Europe, there must be economic planning on a large scale. In Britain there has already been a great deal of such planning. People have begun to see what can be done in this way—for instance, in industry, education, public health, town planning—by common consent and for the common good.

The invasion of Russia by Hitler was one of the great turning points of history; for that, Dr. Paton said, we should be grateful to Hitler. Almost a generation of complete separation is now ended, and Russia has come into line with the other Allied powers on the side of human freedom. Without attempting to minimize the problems and differences, we should try to understand one another. As yet there has been little change in the matter of religious freedom, although there is a certain freedom of worship. The League of the Militant Godless stated in its journal, discontinued not long ago, that two-thirds of the people in Russian villages are still Christian, and one-third in the towns. Religious freedom is a problem that must be faced. He had never been able to believe, Dr. Paton said, that the Japanese defence in the shrine question was such as could be acceptable to Christian judgment, and in recent times there has been a growing intolerance. He referred, too, to the Muslim attitude and to the fact that in some countries Roman Catholic clerical power has been used in the repression of the Protestant religion. He sympathizes, therefore, with those who are trying to get a charter of religious freedom incorporated in any settlement after the war.

Then there is the Jewish problem. There are fifteen or sixteen million Jews in the world, an ancient people who have achieved the miracle of preserving their identity when they had no habitation. Any régime that leaves the Jews with a sense of injustice will have trouble. From Europe have gone 700,000 non-Aryans, mostly to the new world but some to China. When Hitler came to power there were 550,000 in Germany, almost exactly the same in proportion to the population as in Britain; but last summer only 160,000 were still there. In Poland only one-tenth of the Jews may be still alive. One result is that Jews in Anglo-Saxon countries are going to have the greatest influence in world Jewry—and the leading Jews in Britain are ''defeatist'' as to the prospects for Jews on the European continent. Authorities feel, however, that the British Dominions, the United States, Latin America, and Palestine cannot absorb enough to solve the problem and that many must remain in Europe.

Unless the people of the world, and the Christian people, give their minds to these problems there is not going to be peace in the world. Christians have a double relationship to it all—as members of the Church and as citizens. Governments have to settle the problems, but

Governments must have the support of a strong public opinion. Christians must be informed and realistic in their attitude toward possible courses of action, and, when faced with a choice, throw the weight of their opinion behind the course that is at the time the best possible, even if far from ideal.

### Tendencies and Influences in the Churches of Europe

The continued life and great courage of the European Churches in war-time is of vast consequence for the world; their brave upholding of certain Christian principles offers one of the hopes for the future.

The stand of the Lutheran Church in **Norway** is one of the heroic episodes in Church history. An attempt was made to establish a Quisling type of ecclesiastical government. It failed because the Church stood united. The Bishop of Oslo has become one of the central figures of Church life, the spokesman not merely of political antagonism to the régime but of the Christian position. Bishop Berggrav, with other bishops, protested to the Government against injustice and violence and, when there was no redress, wrote a pastoral letter that was read in the pulpits of Norway; 20,000 copies were printed and circulated, and it is said that even little children playing in the streets talked of the ''bishops' pastoral''! The Church, in taking its stand, was speaking in language even the humblest could understand. When Germany invaded Russia, the persecution of the Church stopped and an effort was made to enlist Norwegians in a crusade against Bolshevism. This met with little success; only twenty-seven clergy out of 700 joined in the campaign, in spite of Norway's fear of the Soviet. Then pressure was increased. But religiously the Church has gained, and Norway is experiencing a spiritual revival.

In Norway it was the denial of elementary justice that first aroused the people; in **Holland** it was anti-Semitism. Holland has been one of the freest countries in the world. To its tolerant people the laws against the Jews were an outrage. A pastoral letter in protest was read from all pulpits. There were riots in the streets. Last March a letter against spiritual defeatism pointed out that Christian phrases might be used to cloak a craven spirit of compromise with Nazism. The situation got worse. Great numbers of men and women were imprisoned, some in German camps, many in Holland. There was a severe cut in Dutch publications, especially religious ones. But, as in Norway, ''the Church has moved into the heart of the national life''. Dr. Kraemer, the great Christian scholar, is now one of their national leaders.

The people of **France** seem rather to have been stunned than demoralized. The French Protestant Church was split between occupied and unoccupied France, the two sides unable to meet. In the northern part youth activities were forbidden, in the south allowed. Most remarkable is the way youth movements have come together. There is a Youth Institute in the south, where leaders go for training. Dr. Marc

Boegner, President of the French Protestant Federation, wrote to the Grand Rabbi of France expressing the sympathy of French Protestants with the French Jews and saying they had protested and would continue to protest. The real task of the Protestant leaders is to preserve the spiritual leadership of the Church, and that they are doing.

**Germany.** For years there has been a brave witness offered against the Nazi ideology of blood and race and soil. As one leader said, Germany was the first country occupied by the Nazis. From the beginning the Confessional Church has stood against Nazism. Fifty young men were ordained in the Confessional Church, although they would not be recognized by the authorities. Men were imprisoned or fined for examining candidates for ordination. Niemöller is still in confinement. Their concern was not the freedom of the Church as against the State but the purity of the Gospel. As Christians they must testify to Christ; therefore they have been ruthlessly persecuted by the State. In spite of everything, the Confessional Church still carries on its work, and missionary giving is maintained, even though money cannot be sent out of the country. All religious periodicals have been cut—95 per cent. of publications cut recently were religious. In spite of the cutting off of missionary magazines and the barriers against meetings, people do meet, and hand around literature—and say that the absence of missionary magazines has increased missionary interest! The missionary fervour of the German Church remains.

The Christians of these countries are trying to think of the future. Hard-pressed Churches have found it necessary to protest against anti-Semitism because the whole idea of man in it is opposed to the Christian doctrine of man. There is seen at the basis of all this a real return to theology. Wholly pagan religious emotions are only to be met by the realities of the Christian faith. From the European Churches there will be a real gift to the world of spiritual religion based on the deepest conviction that God is a reality.

### Missionary Reconstruction in Asia

The real basis of order in the Far East must be not Japan but China. Instead of fighting, as she said, to rid China of Communists and bandits, Japan has been afraid of a strong, free China. There will be, Dr. Paton believes, a Far Eastern order, not merely a Western order in the East. Emperor worship has increased, but there will undoubtedly be a turning away from the totalitarian religion, and, with that, one may expect to see a turning to more liberal ideas that have been barred by totalitarianism in Japan, and the way opened for genuine Christianity. Japanese Christianity now would seem to be a semi-compulsory religion, but those who are in a position to know are convinced that the Union has a real religious basis and that, while Japanese Christians have assented to some things that we could not accept, if things should arise that were against their conscience they would stand fast. "Let us, therefore, as Christians trust our Japanese Christian brethren and recognize that in a country like Japan, with as good medical and educational work as we have, the primary duty of the Christian Church is to be *Christian.* As a Japanese speaker at a student conference at Basle said, what is needed is the Christian witness, the Christian life and Christian thought.'' **China** is going to be of much greater importance in the secular world. The Chinese, by their character, have won the respect of the world. It is the only country that has actually extended education during the war. All have been impressed by the attitude of Chinese Christians towards their enemies, and this not only in special cases, but large numbers of humble Chinese Christians in wayside chapels praying for their enemies. In Christian work in these countries there will be no going back to denominational differences and separate missions, but all must work with the Church there.

There has been a tendency to overlook south-eastern Asia, with its rather separate character — the Philippine Islands, Indo-China, Malaya, the Netherlands Indies and, to some extent, Burma. Dr. Paton hopes that in the future more attention may be given to that area, not forgetting the Buddhist element.

In the whole field of the Far East certain things are important for the future. We shall be moving into a time when all kinds of secular needs will be pressing for attention, and Christians will have to help. But there is always a danger of the missionary enterprise becoming secularized; a danger, with Missions understaffed and institutions and medical and social work to be carried on, of the distinctly religious field being neglected. Most important is the training of Christian workers, ordained and lay, men and women. They must have a real knowledge of Christian doctrine, so that they are not slaves of Western theology but masters of Christian thought. Christian education must be taken seriously, such an education as gives the young men and women a Christian point of view from which to look at the world. The importance of literature should be recognized, especially as schools are likely to be fewer. By a bold use of the instrument of Christian literature it would be possible to reach many more than in any other way. Dr. Paton would like to see every Mission Board give a fraction of its income to Christian literature. The missionary has a definite place in the eastern world in fostering evangelism. Mission Boards, however, may have to reconsider the proportion of money spent on the support of missionaries and on the support of indigenous leaders.

Increased self-government in India will have an effect on the Christian cause. There may be difficulties, but the opportunity, Dr. Paton believes, will be greater than ever. There are about 9,000,000 Christians in India, at least 200,000 a year being brought in by conversion; and the surveys of the National Christian Council show great areas still to enter. But there will be changes. Church Union is near in India; it is expected to go through when the Assembly meets again in 1943. What is needed now is not merely that separate bodies should co-operate more closely, but that authority be given to the Indian Church. We must trust the Church on the field, Dr. Paton declared. We must have more inter-Asiatic missionary action, and look forward to the Christian Churches of India, China and Japan acting together and taking more initiative, encourage them and throw our organization at their disposal.

There has been too little study of the great religions of India. This is partly because nearly all Missions are understaffed. Often the Christians of the country are not equipped with a knowledge of its religions. Few scholars now study Buddhism and Islam. The importance of the Henry Martyn School lies in the fact that the background of that civilization is still Hindu, Buddhist, or Moslem. The ancient religions have a profound hold on the mass of the people and, if we are going to make any effective approach to them in the name of Christ, we must know something of them.

### The Ecumenical Church

The Edinburgh Conference in 1910 marked the effective beginning of the ecumenical movement. In 1920 came the International Missionary Council, made up of national groups in North America and Great Britain and Ireland, and, on the mission fields, the National Christian Councils, with more recently a new one in Latin America. Now there is the World Council of Churches (the provisional organization was set up in 1938), open to all Churches that profess belief in the Lord Jesus Christ as Lord and Saviour. Already 76 Churches have joined. The World Church is a reality, Dr. Paton said, and something real is being done. In spite of the fires of war there is still the reality of unity, faith, hope and love. A real world Church sense can be in every earnest Christian congregation—a real sense of unity in Christ and a determination to make differences a source of enrichment, an instinctive Christian feeling that we have to get at the real problems of mankind.

Living at a time when there is a clash between organized paganism and the Christian Gospel as never before, we are reminded in these days of the fundamental challenge to make known the good news of the grace of God in Christ, which is the basis of all human freedom.

NOTE.—In his Wednesday lecture Dr. Paton dealt with Africa, but as the larger room was not available that afternoon, this lecture was reserved for missionaries and candidates.

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''Christians hold the world together,'' says the unknown author of the beautiful little *Letter to Diognetus* writing in the second century. ''When peace comes'', writes Sir Walter Moberly in the midst of the present war, ''the links which Christians in the warring countries have with one another may be almost the only force available for the *restoration of broken relationships.''* —*The British Weekly.*

## Ukrainian Presbyterian Church, Toronto

SUNDAY April 26th, 1942, was a memorable day for the Ukrainian Presbyterian congregation in Toronto, for on that day the church to which they had so long looked forward was dedicated. Under the Rev. Michael Fesenko and Mrs. Fesenko work among the Ukrainians in Toronto has made steady progress, in spite of the fact that the congregation had no suitable place of worship or centre for week-day activities. Now their new church is a reality—a church of which they and the Presbyterian Church in Canada may well be proud. The dedication service was conducted by the Rev. A. Gordon Macpherson, Moderator of the Presbytery of Toronto, assisted by the Rev. J. B. Thomson and the Rev. E. Foreman.

Congratulations on the opening of their new church and best wishes for the future of the work were extended to the congregation and Mr. and Mrs. Fesenko by the Rev. H. A. Berlis and Mrs. D. Strachan. In his address Mr. Berlis spoke of the history of the Ukrainian people and their devotion to their religion, and emphasized the contribution those in this country could make to Canadian life. In closing, he addressed the congregation in Ukrainian. Mrs. Strachan, speaking for the Women's Missionary Society, told of the beginning of our work among the Ukrainians in Western Canada and its far-reaching effect, in leading to the opening up of work in Europe. She stressed the fact that other Canadians had learned much from the Ukrainians and expressed the hope that they, in turn, were learning something from their life in this country.

## Certainties

The future stretches far beyond our sight,
As here we dwell mid turbulence and strife
With groping hands and minds that reach anew
To treasure those firm certainties of life.

We know that dawn will follow every night,
We know the moon will rise and wane again,
We know that stars abound in trackless space,
And sunshine brings the rainbow after rain.

The crocuses will herald early Spring;
The birds will brighten future summer hours;
We know that reaping follows sowing time,
And earth will wear its beauty and its flowers.

All this we know because the Changeless One
In patience and in love is on His throne;
And never, while the silent ages run,
Will cease to be concerned about His own.

—Blodwen Davies, in *The British Weekly.*

# Dr. Scudder and Vellore

WELL-KNOWN to those who are interested in Christian missions, especially in India, is the name of Dr. Ida Scudder, who for over forty years has devoted herself to bringing help to the women and children of South India. Founder and Principal of the Missionary Medical College for Women at Vellore, Dr. Scudder is at present in America seeking to enlist the interest and help of people in the United States and Canada in a campaign to put the College on a secure basis. This is a co-operative work, supported mainly by missionary bodies in the United States and Britain, and in Canada, the Baptist Women's Foreign Mission Board. In Toronto in March Dr. Scudder presented the needs of Vellore at a large public meeting in Bloor Street United Church as well as at smaller gatherings of missionary-minded men and women.

Born in India, Dr. Scudder has lived there for forty-one years. Of the third generation of the Scudder family to serve as missionaries in that country, she decided as a girl that she would never be a missionary. Yet she studied medicine and went back to India, and she told why. Recalled to India by her mother's illness, she said, she was one evening sitting at her desk when a man came to the door. His young wife was dying, and he wanted her to go to her. She was not a doctor, she told him, but her father would go. The man drew himself up indignantly; he was a Brahmin—no man could go to help his wife. Later another man came, a Mohammedan. He, too, begged her to go to his wife, who was dying. Again, she had to say she could do nothing, and again her father's help was refused. The same evening a third came, with the same request. That night she could not sleep, she said, for thinking of the three girls dying because there was no woman doctor to help them. As she thought then of the need of India's women, her course became clear—she must go home, study medicine, and so be able to help, as she could not then, these girl wives of India. When, in the morning, she sent to inquire, she learned that all three had died in childbirth. She came to the United States, studied medicine, graduated at Cornell, and prepared to return to India. But there was no hospital and no money for one. She was asked to raise $8,000, if possible, to build one. One day when she was telling a friend about the need of a hospital in South India, an old gentleman overheard her and the next morning he told her he would give $10,000 to build a hospital in memory of his wife. A forty-bed hospital was at once built. Such was the beginning of the work at Vellore, a beautiful city in the hills, about eighty miles from Madras. The hospital was soon enlarged to sixty beds—now it has 300. But a medical college for women was needed in South India. When Mrs. Henry W. Peabody, in a trip around the world, visited Vellore and was told of this need, she promised to help. She came home to raise money for seven women's colleges in the East;

$3,000,000 was needed. Of this Mr. John Rockefeller agreed to give $1,000,000, if the other $2,000,000 could be raised. In a great campaign through the United States and Canada this sum was secured, the last through a ''dollar day''. Thus Dr. Scudder, who had spent her furlough in this work, could go back to India and build a medical school. The head of the Madras College was not encouraging—she might get three students, or perhaps six. Notices were sent out—and 150 applications came from girls who were eager to come. Wishing to be careful, they chose eighteen, who came, she said, full of energy and enthusiasm. Although warned that, having to compete with the men's colleges in South India, their students could not hope to succeed, they sent the girls up for examinations—and all passed, three getting first-class honours, and one winning the gold medal. That reputation has been maintained through the years. She has tried to train them to be leaders, so that they can go out and lead their own people—and this young women are doing, going through all India doing remarkable work in government institutions and hospitals, many of which would be closed but for Vellore, and going into many homes that are closed to anyone else.

And then suddenly this great Christian work for the women and children of India was threatened. In 1938 the Congress Government of Madras decreed that the five-year medical course, which was given at Vellore, and the degree L.M.P. (Licensed Medical Practitioner) was to be abolished and all medical students must take the full six-year course leading to the degree M.B., B.S. (Bachelor of Medicine, Bachelor of Surgery). In Madras Dr. Scudder was told the only thing was to bring Vellore up to the University standards—or close their work. At their request a Commission was appointed to inspect the hospital and college buildings. The members, none of them Christian, were men from six Colleges in different parts of India, but they were much impressed by what they saw, and one, an Indian Jew, thanked the staff for what they were doing for India.

After six anxious months word came that the Commission was unanimous in recommending that Vellore should be affiliated with the University of Madras, if certain conditions were fulfilled. This would mean a larger staff and further study for some members of the present staff, and additions to college buildings and equipment and to the hospital. After two years another commission will be sent to inspect. If the report is unsatisfactory to the University, the provisional affiliation will lapse.

That is why Dr. Scudder is here—to bring to the people of the United States and Canada the need of that work. Vellore, she feels, must be kept open. Funds have been raised in India to save Vellore, and she appeals to the people in these countries for help, in prayer and gifts, so that she can go back to India with the good news that they can go on with that wonderful work, and try to make Vellore a great outstanding College for the women and children of India.

One of the most interesting parts of their work, Dr. Scudder said, is the ''roadside work'', through which they are reaching the villages—there are over 2,000 villages around Vellore without medical help. She was given a car, so that she could go out and try to help in some of these villages. She told the people they came to help them and would come every week, anyone wanting medicine was to come out to the road with a bottle! Under the trees on ''four roadsides'' out from Vellore, they organized clinics, and through these are able to reach the people in the villages, teaching the people and giving them medical help. The people gather under the trees, and as they wait the Biblewoman speaks to them. The lepers form a little group on one side, and none are more grateful for anything that is done for them. Now that they have an ambulance they can bring back those who need to be brought in to the hospital.

## Norwegian Leaders Stand Fast

. . . . On Easter Sunday, practically all Norwegian clergymen announced that they were resigning their office as a protest against the attempt of the government to compel all young people between the ages of ten and eighteen to enrol in the quisling youth movements. The quisling Church authorities issued an ultimatum to the clergy to withdraw their resignations; but when the time limit expired, it was found that out of the eleven hundred clergy only two had recanted. This unexpected solidarity of the Church compelled the authorities to retreat and Bishop Berggrav has been released, though it is understood that he is under virtual house arrest.

The overwhelming majority of the teachers are on the side of the Church. The authorities have issued an ultimatum to the teachers that unless they join the quisling teachers' organization by May 1st they will be dismissed and forbidden to hold any state or municipal office in the future. Nearly all the schools throughout the country are closed owing to the refusal of the teachers to meet the requirements of the government. It is reported that 12,000 teachers have resigned and that 2,300 have been arrested and sent to concentration camps or forced labour.

The solidarity of leaders and people in Norway is evidence not only of a common determination to resist the enemy but of a democracy which is at one with itself. It is the result of a marked democratic advance which took place at the beginning of the century. For thirty years Norway has had free education, including the university, and one common school for every child under the age of twelve. The results are now being reaped, since many of the Norwegian leaders come from the hardy peasant stock. . . .

The following message was addressed by Professor Karl Barth to the Christians of Norway. ''It is your privilege,'' he says, ''to put your faith to a test out of which, if it stands the test, it cannot but emerge stronger and purer than before. You will see and know, specially in the glorious power and light which is to be found in it at a time like this, when it ceases to be a matter of tradition and habit and becomes, as it was in the days of the fathers, a matter of obedience and daring. You are called on to make the greatest and most decisive contribution to the restoration of liberty and right in your own country. You will give us Christians in all countries a stirring, inspiring and consoling example. And, most important of all, you will be taking up your cross as humble and valiant men and entering into specially close fellowship with Him who, as Israel's Messiah, the Saviour of the whole world and head of His Church, is ruler of all principalities and powers in heaven and earth. . . .

''We are persuaded with you that nothing, whether great or small, which you are called upon to suffer will be in vain, and that it will all yield fruit for the Kingdom and Church of Jesus Christ, for your country and for the future of all.''

—From *The Christian News-Letter*, April 29th, 1942.

# For Women and Children in British Guiana

In a letter to Mrs. Strachan acknowledging the receipt of the first quarter's grant for her work Mrs. Dickson writes:

YOUR letter of April 8th was received safely and with great joy. You can have no idea of the agony and the great joy of being the connecting link between tremendous need and the ability to fill that need, at least in part. That is what the missionary happens to be, ''a connecting link''. It nearly drives us frantic sometimes to see the opportunities for Christian work going unexplored and undeveloped, just because we can't multiply ourselves and be here, there, and everywhere. After so many years in the Orient and being bound and restricted and baffled in our work by military police and strict laws, etc., we never cease to be profoundly impressed here with the fact that there is nothing to limit us except our own strength and ability and willingness . . . There is so much to do that one has to deliberately try to stay cool and make well-balanced and thought-out plans for the future, because the pattern of the work you lay down is so important. I didn't do anything for the catechists' wives at first, but as I have come to know them, I have thought that we could do something to help them.

And so, to begin, I am inviting the catechists' wives of Berbice in for the day on May 22nd, and on that day also we will have the first district meeting of Happy Workers (something like our Women's Missionary Society at home, our women's groups). We have five groups now, and three or four more places are anxious to start. We are inviting a few from each of these new places where groups are preparing to start to come for the district meeting, too. Also I plan to invite all the wives of the Christian teachers in our public schools. . . . We hope to plan with them how they can have some share in the work in their communities. There is a possibility that some of our bright plans may be frustrated by the fact that people will find it hard to travel. There are no connections in the way of transportation here except bus, and gas is rationed so strictly that transportation is very, very uncertain. Aside from that, our meeting on May 22nd should be a very happy one.

Now, as to the uses I have already put some of the Christian literature money to—I have sent for 300 copies of Gospel songs for our largest school, which has over a thousand East Indian children. The headmaster there declares he can sell them at ten cents each. I pay ten cents plus carrying charges and insurance, but I would rather sell them at ten cents and release that money to be used in another school than try to charge more and not sell them. We have another school of some 800 East Indian children, where practically no Christian work is being carried on. I want to reach that school with the Gospel message in song and story.

Even before I heard from you, I sent for Bible Study books for our women's groups, for I could see that we would not be able to reach them for long by taxi (due to lack of gas). There are very few who can adequately conduct devotions, so this easy Bible Study book that they can all study together would be ideal for the next few months. I have sent for two dozen of these and, if they are suitable, I will order more. I think they will be; but, if not, I will write the kind I want and mimeograph them.

I haven't sent for the Bible Course for the teachers yet, but I think I can work at that this week. I have sent for several samples of tracts and Bible portions by air-mail, so that I will soon know what to order.

Our New Amsterdam Happy Workers gave a tea last week and sold their handiwork and candy and Indian sweets, etc., and made about $45. Miss Martin and I work together in closest harmony with all this women's work. She, of course, has supervision of several public schools and is still doing the book-keeping for Berbice in order to relieve my husband of something, and so she is very busy, even aside from our women's work. However, she and her mother are a wonderful help in all this work, in planning it and carrying it out. Mrs. Martin plans to return to Canada by air the end of this month. . . .

I am deeply thankful for your support of my part in the Mission work, and for your very great generosity in providing me with the means to put the Gospel message into East Indian hands. Be assured I will use it very carefully, and whoever gave the extra gift of $100 can know of a surety that this will be "treasure in heaven", for it will reach those who otherwise might never have heard the message.

Box 40, The Manse, New Amsterdam, British Guiana.

Hearing oftentimes
The still, sad music of humanity.
—Wordsworth.

## Designation of Deaconess

ON the evening of April 16th Miss Margaret E. Park, of Swift Current, who had just graduated from the Missionary and Deaconess Training School, was designated as a deaconess of the Presbyterian Church in Canada at a service in Riverdale Church, Toronto.

The service, held under the auspices of the Presbytery of Toronto, was conducted by the Moderator, the Rev. A. G. Macpherson, minister of Riverdale Church, Toronto. The Rev. Edgar Foreman having reviewed the steps leading up to the request for designation, the Rev. J. Wasson, Chairman of the Training School Board, presented the candidate to the Presbytery for designation as a deaconess, to serve in that Church. Mr. Macpherson then conducted the service of dedication, Mr. Wasson offering the dedicatory prayer. On behalf of the Board, Mrs. Ralston, Principal of the Training School, presented the deaconess pin.

The Rev. T. Christie Innes of Knox Church, which Miss Park had attended since coming to Toronto, gave the address. Referring to Paul's vision (Acts 26: 18), Mr. Innes reminded his hearers that it was that vision that set Paul on the course he was to follow. In it he not only saw the Lord but the Lord revealed to him the field and the work to be done—and he could declare to King Agrippa: ''I was not disobedient unto the heavenly vision.'' The true missionaries are those who, like Paul, both see and do. With the vision of human sin and need, there was a vision of divine love and mercy, which is the answer to the world's need. The Church's task is to present the love of Christ. It is a great privilege, the speaker said, to be commissioned, but the task is hard, ''to lead the blind, to turn them from darkness to light'', to bring them into the fellowship of Christ. The great thing asked of us is to be faithful.

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## For All Small Peoples

So white the night! Blest earth smiles back to Heaven in silver light;
Gone are the weary day and even;
Tranquil the night.
Far off is strife, beyond the wild ocean's pounding,
Dear life from life is torn by the Hun's dread hounding; Sorrow is rife.
Dear, loving God, help all small peoples who, as we, love to keep homes, turn
Garden sod, and underneath their own roof-tree worship their God.
Gird us with might! Strengthen the wills of us, the free,
To fight for Right, that all men may gain
Liberty, to live as in Thy sight.

—S.Y.C. in *The Globe and Mail.*

# Two Missionaries and a Deaconess Visit the Presbyterial

IN April Miss M. E. Anderson, Miss Ada Adams, and Miss Hazel Macdonald visited as many groups as possible within Brandon Presbyterial, and some nearer Winnipeg. Of their trip, after they left Brandon, Miss Macdonald has sent the following account:

– Once again the words of an old man come back to me—''The Lord certainly was with them missionaries.'' We just couldn't have planned our trip at a better time, as there was the terrific snowfall and storm two weeks before and, since we came back, some of the roads over which we went have been reported as having had ''the bottom drop out'', so that they were closed to traffic. It has been cold and wet ever since until yesterday. I knew such a visit was necessary, but it exceeded in enthusiasm and response even my highest hopes; and I know Miss Anderson and Miss Adams agree with me that it was well worth while.

At Lenore the meeting was scheduled for afternoon and, instead of our going out to the other points, the people came in. We had quite a time getting the church dark enough to show the slides . . . After the meeting supper was served, some aprons were sold, and the women said they had almost made their allocation. That evening we went on to Birtle, having to go an extra thirty miles, as the short route was closed. We had a very happy time at the school, talking with the staff, and then Saturday evening all the children met with the Auxiliary and some of the people from town, who managed to get out even though it was raining. The next morning the Sunday School was divided, with Miss Anderson talking to the older children and Miss Adams taking the small ones.

We left Miss Anderson to take the evening service at the school and Miss Gordon and Miss Adams went with me. We were to meet Mr. Crump and Miss Crump at the Cameron homestead just beyond the ''correction line''. The roads were ''skiddy'', although they were supposed to be gravelled, and at Solsgirth we got nicely stuck. However, an R.C.A.F. man with a Ford came to our rescue. Several places we rather held our breath until we got through the bad spots, but finally we arrived. The Crumps came along with their democrat and team and we got in, after putting raincoats over our heavy coats to keep off the mud, and drove the last four miles to Argyle church. That was the smallest meeting we had. However, it was their first service and the roads certainly were anything but good. We had supper with a family near the church, and then drove back to the car, and to Ekford school for the evening service, which was well attended by both old and young. I was glad one of the worst mudholes was crossed before we got back to the school, so that I didn't have to choose my ruts in the dark.

At noon on Monday we arrived at Elphinstone and there were sixty children waiting for us at the church. They had planned a short programme and we were delighted to hear the children repeating memory verses and some small ones saying the Twenty-third Psalm. And they were just as interested in hearing what Miss Adams had to tell them. Some of the older ones came back in the evening. We went to the Mission House for lunch, and then to the church for a meeting with the Indian Women's Missionary Society Auxiliary. It was rather confusing to hear Korean, Chinese and Cree all being spoken at the same time. In the evening the town church was filled. As there was no electricity we could not show the slides, but the people didn't seem to mind listening to three speeches.

Miss Buckley telephoned and she was very sorry that we could not get into the reserve. I told her Miss Anderson might come back later, but she said, ''We were so looking forward to having three of you all at once.'' With that meeting cancelled and with Clear Lake at the National Park within eight miles, we drove up there. It was a warm day and we thoroughly enjoyed a half hour at the lake, even though it was still full of ice.

Down to Minnedosa, where we stayed with the Provincial Mission Band Secretary. At seven o'clock most of the children in the town were at the church and most of them stayed for the grown-up meeting. There, too, the church was filled. The next day the meeting at Neepawa was held in the afternoon and it was well attended by the older women. At first we were afraid we would have to drive eighty miles to get to Wellwood, which was just eighteen miles away, but we finally found a garage man who said a car had come through that day; although rough, the road was dry. At Wellwood the whole school closed at three and came over to the meeting; and were they ever keen! After the devotional service Miss Adams talked specially to the children, and then they left at four, as most of them had to take the school bus to their homes in the country. Miss Anderson spoke and then they asked Miss Adams to speak again.

The road to Carberry was good and we had an evening meeting there. While the attendance was small, the interest was great. As this is one of the overcrowded towns, we drove to Portage, arriving there after midnight. The first hotel was filled, but fortunately there were rooms at the second one. We ''let down'' to some extent the next day, as we had no meeting until the evening. We were glad to see quite a number of the young women who had decided to affiliate with the Women's Missionary Society during my last visit to Portage. They had a grand time asking questions after the meeting was over.

We got into Winnipeg about noon, and Miss Adams took the evening train for the east. The next morning, Miss Anderson, Mrs. Duffin and I left for Roland and met with the Sunday School. Miss Anderson spoke to them and also took the morning service. Then on to Morden, where the Auxiliary was having an evening Thank-offering service. It was quite a relief to get back home, after driving 180 miles, without running out of gas.

To sum it all up, we did over 1,000 miles in fifteen days and had twenty-five meetings. It meant a great deal to the people to have two real missionaries visiting them at once. It rather made up for the many years when they have not had anyone.

How sweet and gracious even in common speech
Is that fine sense which men call courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers—
It transmutes aliens into trusting friends,
And gives its owner passports round the globe.
—James T. Field.

## Meditation

AMID great world events we feel with St. Paul that we do not know how to pray in our poor private devotions. Surely the Lord's Prayer can help us here.

"When ye pray, say: '*Our* Father'." The pronouns are plural throughout. In our solitary prayers there is often too much of the first person singular, "me" and "my". There ought to be more of "us" and "our". We ought all the time to be bringing to God the needs of our fellows and of the great world along with our own. But further: we must not regard our prayers as a solitary prayer at all. Often we are inhibited by the feeling that our poor little lonely prayers can count for nothing amid the earthquakes of civilization. But we ought to be sustained by the sense that our prayers are part of the great offering of prayer that rises up to God continually from His whole Church on behalf of His whole world.

And if we hardly know what to ask, for our dear ones and for the world, here is further help:—First let us gather all our thoughts and anxieties about ourselves and our dear ones and our country and the world, and bring them into God's presence; and then let us say the Lord's Prayer for them all. Thus we shall pray, for example, concerning our dear ones, wherever they may go, and concerning the great happenings of our time, whatever turn they may take, that God's blessed will may be done in them and by them and through them. And again: not only for ourselves, but for all others whom we remember, amid the sins and sufferings of this age, we shall ask for daily bread, and for forgiveness (with its condition), and for deliverance from all evil. Let us try that use of the Lord's Prayer. —From *Life and Work.*

# Prayer

OUR loving Heavenly Father, we come humbly into Thy Holy Presence confessing that we have accepted all the innumerable blessings that Thou hast lavished upon us and yet have offended and forgotten Thee so often. O Lord, have mercy on us and forgive us; may the Holy Spirit help us to live more in accordance with Thy Divine Will.

We thank Thee for every effort put forth and every agency at work to carry out Christ's command to ''go into all the world and preach the gospel to every creature''. Abundantly bless our Women's Missionary Society and keep us loyal to our motto, ''The World for Christ''.

Be with all missionaries, at home and abroad, and help us faithfully to support, by our prayers and gifts, these our ambassadors of peace.

God bless and save our gracious King and Queen and all members of the Royal Family. Grant sound judgment and wisdom to leaders in State and in the Active Forces, and courage and endurance to our soldiers, sailors and airmen.

To us who wait at home give a full realization of the power and privilege of prayer, the mighty weapon which Thou hast placed within our hands. We thank Thee for Thy promise, ''Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.'' So we do call upon Thee in these troublous days on behalf of our Empire, our Allies, and our cause. We believe that Thou wilt deliver us when we are ready for it, but help us, O Lord, not to forget to return to glorify Thee when Thou hast answered our call.

We pray for our enemies, as Thou hast taught us to do. May they, too, turn to Thee and acknowledge Thee as their God and Jesus Christ as their Saviour, and do Thou deliver them from the power and domination of ruthless dictators.

Hasten the day when Thy Son, the Prince of Peace, shall come in power and glory to reign as King of Kings and Lord of Lords.

We ask all in Jesus' Name. Amen.

Christ calls His own apart, sometimes, to woo them
That they may spend an hour alone with Him,
To learn the sweetness of His patient spirit,
And trim the lamp of faith that oft burns dim.

—H. Isabel Graham.

# Each Playing Her Part

(Glimpses of Deaconess Work in Many Places)

**Miss Todd** writes of her first months in the Rocky Mountain House district:

WHEN I arrived in Rocky Mountain House on January 15th the roads were still fairly good, and I managed to get around to all the schools where we already had work and to organize a Bible School in the Hardindell district. The outside schools then were Everdell, Arbutus, Garth, Friscoe, Hardindell, and Oras. The children in all these districts welcomed me, Miss Walker having told them of my coming; and I found them all keenly interested in the Bible study and singing as well as memory work. At one school a little boy who comes from a Communist family cried every Sunday School day because his big brother would not let him stay after school for the Bible teaching; but one morning, the school teacher told me, he came in through the door like a shot, saying, ''I can stay to-day for Sunday School.'' He did stay, and was delighted. At the meeting before Easter I was telling the children about the Crucifixion of Jesus, and as we followed the story from the entrance into Jerusalem with the palm branches waving, until Jesus died on the cross, this little fellow's eyes were getting bigger and bigger, and all the children were standing on their feet close up to me before I was through. Then this same little chap said, ''And, Miss Todd, is He still dead?'' I then had the joy of telling them the good news of the Resurrection. It is a real pleasure to meet with such children, and how sad it is to think that there are still many in surrounding districts who as yet do not know these wonderful stories.

I had a heavy cold towards the end of January, and had to miss going to the schools once or twice on that account. Then the roads became very bad, and though I tried, I simply had to miss one or two of those on the worst roads. I got stuck many times, and had to do much shovelling, but someone always came to the rescue. One day I actually stuck going down a hill; the rut was deep and the car just sat down in it. Fortunately I had picked up four children, and they did work hard, breaking down branches and sticking them in around the wheels, besides pushing. We finally got down the hill, and got to the school just a little late. Then on the way back, after I had let the children off and gone a few more miles, the car stuck again, and I simply couldn't budge it. I climbed the fence and got armfuls of sticks to try and give the tires a grip, but all in vain. Then a truck came along and tried pulling, but its tires just spun around. The driver and another man worked for over an hour, cutting down small spruce trees and putting them under the wheels; they even jacked the car up and dug out the road all along from end to end of the car, but it was only when another truck with chains came along that the Plymouth decided to move.

The C.G.I.T. groups in town are still functioning; we got a new leader for the Junior group and I lead the seniors. Besides these groups, we have our Young Women's Auxiliary on alternate Fridays and our Auxiliary and Ladies' Aid meetings each once a month. We are co-operating with the Anglicans, having a joint prayer meeting every Wednesday evening, each church taking it in turn. The deaconess has also become the choir leader, and we have choir practice also every Wednesday night, after prayer meeting. The Arbutus Auxiliary and Red Cross meet together on the second Thursday of every month. The W.M.S. meeting is first, and then the Red Cross business comes on. It is quite an interesting afternoon. Mr. Fraser is staying on the Benalto-Eckville Field until July, and he came to see if I would go out to start two Mission Bands and a C.G.I.T. I promised to do so, and accordingly I went out to Medicine Valley School, fifteen miles north of Eckville, and to Andrew's School, Gilby, ten miles north of Eckville, and organized Mission Bands. The Eckville C.G.I.T. had been disorganized, and we got them started again. I conduct each of these meetings alternate weeks, giving altogether four days a month to the Eckville Field—Eckville is thirty miles from Rocky Mountain House. When all these meetings are in full swing there are not many free days. If I can rent a horse I won't need to let the mud hinder me much more.

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**Miss Helen Ross**, who was, as she said, transplanted a year ago "from the plains of the middle West to the hills and stairs of Eastern Canada; from the quietness of Regina to the hustle and bustle of Montreal with its cosmopolitan population," writes of the Church extension work she has been doing under the Presbytery of Montreal.

—May the first is "Moving Day" in Montreal. Thousands of families move from one part of the city to another or from one flat to another in the same district. In moving many families lose touch with the church. They think they will continue to attend the church where they are known but soon find the distance or expense too great and so remain at home. In doing survey work, the deaconess finds many of these families and invites them to attend the nearest Presbyterian church and also links the members of the family with the Sunday School and various mid-week activities carried on in the church. Many people have grown careless about attending church. The excuses are varied—ill-health, small children, "No one has asked us", "We do not know the people", etc. For all the excuses the deaconess generally finds an answer. In keeping a complete record for six weeks of the survey work in Verdun one finds that 1,743 people answered the door. Of these 178 were Presbyterian. Thirty-five per cent. of the doors are not opened. This gives you some idea of the denseness of the population. In October some survey work was done in Westmount. Many of these people were very indignant, but the forty Presbyterians who answered the door in this district were very friendly and appreciated a call from the Church visitor. During the winter months no survey work was carried on, but general congregational and hospital visiting.

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**Miss Lily Macarthur** of Val d'Or tells of the service a deaconess can render in that Northern Quebec mining district with its large non-Anglo-Saxon population.

—One must realize that in a community such as this ''people are here to-day and away to-morrow''. In Val d'Or fully two-thirds of the members of our women's group moved out of the district during 1941, and thus far others have not come to take their places. In Perron the Women's Missionary Society lost several members, including the President, but new arrivals have to some extent made up for that loss. The Presbyterial Recording Secretary complimented the Society on the fine report of the year's work sent in by the Auxiliary Secretary.

There never seems to be time for all the visiting one would like to do . . . One feels that meeting the women in their homes is an important and worth-while part of the deaconess' service.

During the summer a school for the Protestant children in Perron and Pascalis was erected in Pascalis, and the church has been granted the use of the building for church services and Sunday School. There is a distance of about a mile between the old town site, Perron, and the new one, Pascalis. The children do not mind the walk in fine weather, but on wet and stormy days the attendance at Sunday School from Perron is decidedly small. Eventually the Perron people will be compelled to move to Pascalis. Many are now doing so in order to have water and electricity in their homes. When that time comes we will have a more regular Sunday School attendance. We have fine co-operation from the two school teachers there.

(In Val d'Or work with the children is especially important.) If more teachers could be found the four classes in the Sunday School would be divided according to school grades, and so given teaching more according to experience and ability. During the week there are the following groups: a Boy Scout troop, under the leadership of a fine young man recently come to the district; Wolf Cubs, with the Rev. Mr. MacLeod as leader; Mission Band for the younger children, with the deaconess as leader, assisted by Miss Helen MacLeod; a Club for girls who had been attending Mission Band, but stopped because they considered themselves too old to meet with the little ones; they have a missionary programme and are very much alive and interested; a Club for older girls led by Miss MacLeod and Miss Formagie, two of the school teachers.

A Ukrainian music and dancing school, held daily, has affected the work amongst the children. The Ukrainians are a music-loving people and intensely loyal to the traditions and customs of their homeland. The children tell us their parents say they must go for music lessons, and they have to leave in the midst of meetings or do not come at all.

The Daily Vacation Bible School, held as an experiment last summer, was so successful that it is hoped to have it continue longer this summer. This year . . . the plan is to have the Vacation School in the Public School, where the better accommodation and facilities will greatly assist the leaders.

Since she started work here the deaconess was asked, ''What is the aim and hope of your work?'' This is the answer given—''In this district not many people plan to make a permanent home, so our touch with them is transient. We hope in our more or less brief contact with them to lead them to a realization and experience of the presence of Jesus Christ with them at all times; to have them realize the forgiving, cleansing, guiding, strengthening love of God, and know that there is a work for them to do as individuals, and as part of the community, in making this world more what God would have it be. We hope to show them by life and instruction the eternal values as shown by Jesus Christ, so that wherever they go they will be useful citizens, standing always for justice, freedom, truth and goodwill.''

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**Mrs. Gillespie** visits Toronto hospitals:

—While all deaconesses in places where there are hospitals visit patients, it is only in Toronto that we have a ''hospital visitor'', a deaconess who gives all her time to that work. With ten institutions on her list, Mrs. Gillespie says that her schedule allows her to visit, on an average, seven each week, the General Hospital taking two days. ''About one hundred and forty patients are contacted in that time. As the worker must be 'in the pink' to visit sick and discouraged folks, I have had a few interruptions.'' . . . At the Christmas season there was the little ''extra'' to brighten the lot of those she visited. ''There are fewer patients in the institutions then, but these need more than usual attention. This year forty-eight parcels were sent, including seventeen for Presbyterian girls in the Mercer Reformatory. Each parcel—a quart berry box nicely decorated in red and white—contained a jar of jam or jelly, candy, an orange, apple, biscuits, and grapes and a text card. In addition to these, smaller parcels of jelly and candy were sent to forty-four women in Dunn Avenue Hospital . . . There were three women from the Val d'Or district in one of our hospitals for major operations. They are loud in their praises of Miss Macarthur and her work.''

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**Miss Ruby Walker**, deaconess at large in southern Saskatchewan, spent the first part of the year in Moose Jaw, where her work, she said, was chiefly with the children and young people. ''Some very happy afternoons were spent with the Mission Band children at Knox Church. From a very small beginning we worked up to a membership of 30. Then it seemed wise to form another group and the ''Victory Girls' Group'' was organized in March for the senior children and some of the teen-age girls of the Sunday School. The children took a great interest in their Mission and Bible study and also the handwork. At the evening meeting of the Moose Jaw Presbyterial they led the singing and sang an anthem.'' The Young Women's Friendship Circle met every two weeks, one meeting a month being given to the study of ''I Will Build My Church''. The Burning Bush Society of St. Paul's has been using this study this year, too. The latter group, which is also the senior girls' class in the Sunday School and is very active in the work of the church, increased their givings to the Women's Missionary Society and the Church budget and gave generously to their own church funds. ''In February a group for the young married women of St. Paul's Church was organized. This group also met twice a month —one meeting being for Mission study. In March I was happy to conduct the affiliation service. To this meeting they invited the Senior Auxiliary and the Burning Bush Society. Miss Lamont was the guest speaker. She emphasized the great need of young women to-day and the opportunity for service.''

Besides her work with groups, Miss Walker did a good deal of visiting for both congregations. As convener of the Leadership Training Committee of the Saskatchewan Girls' Work Board she had a part in the Leaders' Training classes, at the committee's request giving a short course on ''Worship''. The last week of March she did some work in Saskatoon in connection with the Mission Band conference which the deaconesses conducted during the Provincial meeting.

During the first three months Miss Walker went to Maple Creek for the week-ends to conduct Sunday services, as there was no minister there, some weeks staying on longer to visit in the homes. Of those months she writes: ''These three months were most busy. Often I used to feel it would be a wonderful thing to divide oneself at times. Our mild winter made the work so much more pleasant and perhaps a greater number of children were able to attend our meetings for that reason.''

In April when bad roads make rural work impossible, she helped with some work in First Church, Regina. The Mission Band, disbanded last year, has been started again with about thirty-two children attending, and the Young People's Society reorganized ''with splendid results''. At the beginning of May she went to Stoughton, where there had been no minister during the winter. On May 6th she wrote: ''Sunday I had services at Heward and Stoughton and such lovely congregations. We had forty-five present at Stoughton. This week I am visiting in the homes. To-morrow afternoon I meet the ladies and in the evening the young people and hope to organize a group.''

# Literature Page

MISS LOUISE REITH

REQUESTS frequently come to our department for suggestions in regard to devotional books. This month we are going to mention a few here and give a more complete list on the inside of the back cover.

Three little books form a set which would be a welcome addition to any library and prove helpful for individual daily devotions as well as assist those who are called upon to lead in public worship. In order of publication the books are: **God's Minute**, **God's Message**, and **God's Purpose**. The first reminds us of the privilege offered to each one to talk to his Heavenly Father at the beginning of every day—''Let us put by some hour of every day for Holy things!'' A brief prayer of about two hundred words, requiring only about a minute to give it reverent expression, and a verse of Scripture are suggested for each day of the year.

**God's Minute** proved such a help and encouragement to religious devotion in the home that, through the co-operation of eminent clergymen, **God's Message** followed. The messages, based on three hundred and sixty-five favourite Scripture passages of the contributing ministers, take the form of meditations, little sermons, and personal experiences.

The third volume, **God's Purpose**, containing three hundred and sixty-five sermonettes for home worship, was published in the hope that it would continue the excellent work of its two companion volumes.

Many who have used Mrs. Charles E. Cowman's **Streams in the Desert**, which has been bringing comfort and cheer to many for over fifteen years, will be interested in her more recent book of daily devotions suitable for personal and family worship, **Springs in the Valley**. A verse of Scripture has been chosen for each day and its meaning interpreted by quotations of prose and verse from many sources. In this way Mrs. Cowman endeavours to bring encouragement and refreshment to her ''fellow-travellers on the Desert Highways of life'', to whom she dedicates the book.

We would remind you also of **From Dawn to Dawn**, which has been prepared by a committee representing the units of the National Girls' Work Board of the Religious Education Council of Canada and the Inter-Board Committee of the Women's Missionary Societies of Canada. The book was prepared and ''sent forth in the hope that many young people through its use may be helped to an experience of God's ever-present help from Dawn to Dawn''. Although it is for young people, we are sure its use will not be restricted to them but that all ages can, and we hope will, use it with benefit.

**From Dawn to Dawn** is published in two volumes, the first for use from January to June, the second completing the year, from June to December. Each month has a definite theme, and each day a Bible reading with an explanation and prayer contributes to the development of the theme. The general theme for January is ''O Worship the Lord'' and the meditations are chosen so that those who begin the year by using them may be led ''to appreciate the significance of the morning watch'' and become established in the habit of daily worship. As we follow the daily meditations through the months we learn of the debt we owe to the Hebrews; of Jesus' life on earth and how He would have His followers live; of the saints, martyrs, apostles and prophets of the Christian Church; and learn that ''a Christian lives not for himself alone, but for the establishment of the Kingdom of God in the world.''

The second volume, beginning with June, tells of the poetry of the Bible; the Prophets; the significance of Jesus for to-day; Paul's letters; outstanding persons in the development of the Church since the Reformation; and concludes with the Christian's task in the modern world. Those who have completed the first volume will be anxious to lose no time in beginning the second. Those who have not yet used **From Dawn to Dawn** will do well to begin in June with the second volume and we know that next January they will want Volume one that they may have a complete year of ''morning watch''.

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## Prayer for the Men at War

O Lord of Hosts and God of grace,
'Mid stormy clouds reveal Thy face,
And bless our soldiers at the Front
Who bear of war the bitter brunt;
In battle's harsh and solemn hour
Unveil Thine arm of mighty power.

O Thou, Who o'er the mighty deep
Dost watch with eyes that never sleep,
Go forth upon the waters still
To work Thy just and sovereign will;
Our sailors guard, and grant that they
In all things may Thy will obey.

Be with our airmen as they fly
Where sudden death is ever nigh;
In lonely heights they danger brave,
And with their lives our own they save;
Among the clouds be Light and Guide
And let Thy will their acts decide.

Preserve our hearts from hateful thought,
In malice may no deed be wrought;
May justice hold the balance true
In all we think or speak or do;
Our foes as brothers may we see
Who kneel, like us, before Thy knee. (Tune 709)

(Hymn used at Manitoba Provincial Meeting
—See page 258)

# AUXILIARY PAGE

**Miss L. K. Pelton**

HAS some one been hinting that it is your patriotic duty to stop giving to Missions for the duration? The British Government does not think so. "It is the express desire of the British Government," said Lord Halifax, "that the witness and service of Christian missions should be maintained in war as in peace." On the very day Paris fell, the Colonial Secretary went to a meeting of a missionary conference in London to ask for the continued help of the missionaries in all that affects the welfare of the colonies.

Ask your ardent patriot which of the following donations reported in the May *Glad Tidings* she would strike out: $500 to the Chaplaincy Committee for help in providing copies of the booklet, *The Armour of God,* for men and women in the services; $500 to the Relief Fund of our Chinese allies; $600 to the Presbyterian Churches of Scotland, England and Ireland that have suffered war damage. Ask her where she would curtail—for curtail we must, if many are of her mind. In British Guiana, or in India? Consider the effect of the withdrawal of British missionaries not only on the morale of native Christians but upon Great Britain's prestige. Among non-Anglo-Saxons in Canada? Our Government has admitted them to our free institutions; the task of giving them the Christian principles which inspired these institutions and which alone can make them work it leaves largely to the Church. No Presbyterian would suggest that our Church shirk its share of the responsibility. The truth is, mission work is a front in this total war. We shall not strengthen other fronts by weakening this one.

So, with a clear conscience, let us give to the support of our work. We need not take the hardest way. The hardest—and least satisfactory—is to make up our whole contribution at the end of the year. The easiest is to lay it by week by week or month by month as pay-day comes round. Do not despise your gift because it is small; ten cents a week is more than $5.00 a year. If we are to meet our obligations, it will be by the faithfulness of the many, not by the munificence of the few.

But do not stop with the small gift. Our Lord commended the widow, not because she gave a mite but because she gave her all. And the story that is told wherever the Gospel is preached is about a woman who impulsively broke a box of nard, very precious. Before you decide the amount, ask yourself this question:

If Christ were here to-day
In person, as we are, face to face,
Could I place in His hand this offering,
And say, 'It was all I had to bring,
To spread Thy work of redeeming grace'?

You may think this regular, systematic, proportionate giving rather humdrum; but try it. Some day, like Mary, you may have your inspired moment, and some darkened place will be filled with the fragrance of a gift of prodigal love.

—*E. Mathieson.*

# YOUNG WOMEN

**Mrs. Hugh A. MacMillan,** *Secretary*

AS the struggle for freedom continues, the realization that real freedom brings with it responsibility is growing. All over the world adult people are forming into study groups for the express purpose of being able to influence public opinion to help create the right kind of peace when the war is over.

There are some who would say that the fate of a better "new world" rests on just such little groups, that they are the "leaven" by which the whole is to be renewed. Certainly this is no time for any Young Women's group to think of disbanding. Knowing the capacity we all have for selfishness and sin and sloth, we dare not lose any opportunity to explore the secret of creative power—or full, abundant living.

Is this not a challenge for us who profess to be Christian, to drive more deeply home, to ourselves and to those whom we can influence, the urgent necessity to continue to spread the Gospel? For these are times that will test the quality and fibre of our Christian witness, individually and in our groups. These are days that will tell whether we have been using our religion as a matter of private comfort, rather than "a thrusting out into the world to bring God's rule to those who need it badly".

Most of us in our groups would quite frankly place ourselves in the category of the "average". For instance, have we really given much thought to our Christian doctrine and beliefs, or have we accepted the majority of them second-hand and ready-made, satisfying ourselves with a superficial awareness of His love and care for us when we are in trouble and His ready forgiveness when we have gone astray? Have we the fearless authority of a deep personal experience to preach Christ's Gospel to people who have a different religion?

Many of us still have to give ourselves more fully to the searching of God's Word and purpose *for us to-day* and to the constant prayer and worship through which alone we come to a measure of understanding of His Power and Majesty and Love. And this can be intensified in all our groups, intensified to the extent that this search will have meaning for us in terms of life as it must be lived *now*.

Through our groups we can begin *now* to so think and live and act that Christian brotherhood may become for us a reality here and now.

We can acquaint ourselves with the many ways in which Christians are still proving, across the barriers of war, that there is an unbreakable Christian community with a higher patriotism and a loyalty of its own. We can learn to make democracy work in a small group by persevering in our group thinking and by striving to make our discussions constructive and worth while. We can learn to think more clearly about Christianity and the Church, about the Christian's responsibility and his witness. We can take courage by meeting together, by holding conferences, by demonstrating real fellowship, by living ''on the forward edge'' of our times.

Each of us has significance as an individual in a changing world. Is it to be a better world, a ''world for Christ''? Are you and your group doing your part to make it so? —*T. Negoro.*

NOTE: This is the first of a series of articles on Young Women's work.

*Guide Book for Young Women* (Price 15 cents)—The long-awaited combined handbook and official guide for all interested in Young Women's work is now available. Every group should possess at least one copy. Send in for yours NOW.

## GIRLS and LEADERS

THE call of the woods, the call of the sea, the call of the open air are once more heard, ''Come, follow.'' June always seems to be a month in which we long to be up and away, to taste once more the joy of wandering over open fields or wooded hills.

Perhaps your group has already moved out of doors. There are so many things that you can enjoy there—an out-door worship service, a hike, nature study and recreation. After the long winter hours spent indoors, we need the invigorating effects of sun and wind.

One of the most cherished experiences that any girl can have is that of enjoying a week or ten days in camp. Are you planning to attend a camp this summer, or is your group considering sending one or more representatives?

You are sure to have a happy time, for there will be plenty of games, swimming, sing-songs, free time and rest hours. Where could you have more fun than with a group of jolly campers around the evening's camp-fire?

The fellowship of camp life is one of its greatest pleasures. At camp you will have time to learn to know old friends better and you will make so many new friends, friends that you will cherish through the years.

Then, too, there will be those precious moments of worship as you sit alone at the opening of the day, or as you gather with other campers at the setting of the sun to give thanks for life and the day that is past. There will be times when, in happy little groups, you will hurry off with your leader to study and work together.

Yes, indeed, you will enjoy your holiday at camp; you will cherish, for many years to come, its memories and its friendships.

In many cases there are Presbyterian camps that you might attend. In other cases there are Canadian Girls in Training provincial and district camps. Ask your leader and your minister for information about camping this summer, or write to the Girls' Work Secretary, Room 809, 100 Adelaide St. W., Toronto.

If you are so situated that it is impossible for you to attend a regular camp, suggest to your leader that you have a week-end or a stay-at-home camp. These have been very successful in several places.

Let us try this summer, if it is at all possible, to go to camp, that we may be able to share in its happy experiences and come back to our groups in the fall with new enthusiasm and zeal.

—*Margaret Webster.*

## MISSION BANDS

**Mrs. A. R. Riddell,** *Secretary*

*Dear Mission Banders:*

SUMMER is here again and it will soon be holiday time. In many places when school closes Mission Band closes, too, and for two or three months there are no meetings. But you all know that good Mission Banders not only attend meetings and take part in the work there, but also try always to be unselfish and friendly and helpful to everyone they meet. And so this summer, although you do not have meetings during the holidays, you can still be good Mission Banders by trying to help others.

This year I hope that all Mission Banders will try to do something during the holidays to help the war effort. I know you will wish to do this, because you are loyal Canadians. Perhaps you feel that you are too young to help, but you are not. There are many things girls and boys can do. Here are some of them—Save everything you can; don't waste. Be careful of your clothes, your books and the things in your home, and make them last as long as you possibly can. Don't waste food or money.

You all will have chores to do. Will you try to do your chores as thoroughly and carefully as you can? You will be helping the war effort by doing this because it leaves older people free to do other work. You can also help by being cheerful and willing to do whatever you are asked to do, and by being obedient and not causing your parents or teachers any worry.

Although you are not old enough to go away to work on farms, those of you who live in the country could do little things to help the farmers grow more food; those who live in the towns and cities could perhaps help with Red Cross work by running errands, knitting or sewing. All of you can help the National Salvage campaign by saving old paper, cardboard, rags, and other things the Committee in your town ask for, and then sorting and bundling these things in the way they tell you to.

These are just some of the things boys and girls can do; there are others. A great many of you are already helping, and I hope that those who are not will start now. Whatever you undertake to do, will you do it faithfully and well?

Remember, too, Canada wants healthy boys and girls, and summer is the best time to build up your health. Will you try to do this by playing out in the open air and sunshine, by eating plain, nourishing food and by going to bed early so that you can have a good sleep every night?

I hope that you will all have lots of fun and good times during the summer and that you will always remember to be good Mission Banders.

**Sincerely yours,**
*Beatrice K. Riddell.*

## The Dutch and the Jews

Holland has won our admiration in many ways: she certainly deserves it for her steady opposition to the anti-Semitic measures promulgated by the Nazi invaders. The Churches have protested fearlessly against the anti-Jewish laws; and the general public have not hesitated to express their views. But most striking of all is an act of practical sympathy of which we have just learned. When Jews were debarred from the legal and medical professions, many Christian lawyers and doctors privately passed on to their ousted Jewish fellow-practitioners the fees received from the latter's former clients.

—*Life and Work,* April, 1942.

## A Child's Grace in War-Time

Before I sit and break my bread
I fold my hands and pray
For all the ships, the laden ships
Death hunts for night and day:
For all their brave and watchful men
In peril on the sea—
Then eat, with humbleness and thanks,
What they have brought to me!

—C.H., in *Time and Tide,* 4 April, 1942.

# PROVINCIAL NEWS

## ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

THE delegates to the Provincial meeting in First Church, Edmonton, on April 8th and 9th came away with a deeper conception of Missions and their meaning in the lives of people everywhere. ''Prayer'' was the theme of the devotional service led by Mrs. H. O. T. Burkwall, assisted by Presbyterial delegates. On one afternoon the departments met separately to discuss their particular problems with the secretaries, and the findings were later incorporated in the secretaries' reports. Mrs. R. S. Gibson, the president, visited many groups during this discussion period, and throughout the meeting gave Council findings and rulings on matters discussed. All the secretaries, except the *Glad Tidings*, reported a decrease in their departments, doubtless due to war conditions and the added activities of our women. The interest and faithful work and the concern over these decreases show that our women are not slackening their efforts but are bravely trying to make up the deficiencies. The new ruling for Supply work and the duties of the Welcome and Welfare Secretary aroused interesting discussions. Leaders are needed, as always, for Girls' work and Mission Bands and it was suggested that Auxiliaries show greater interest in these groups. Miss Todd, deaconess at Rocky Mountain House, gave a report on camps and their value to teen-age girls and Mrs. Burton of Calgary reported on the progress at the new camp-site at Sylvan Lake bought by the Synod of Alberta. This may not be ready this year for the girls, but work had been started to clear the trees ready for buildings. Mrs. D. G. McQueen in her words of welcome, as well as in the Historian's report, spoke of the help Miss A. Adams and Miss L. Simpson had given to the missionary women of Alberta.

Miss M. E. Anderson spoke twice to the delegates on the work among the Koreans in Japan. Referring to the withdrawal of missionaries from the fields, Miss Anderson explained that their chief reason was the feeling against foreigners; missionaries were embarrassing the native Christians because of the international tension. ''The Koreans are very poor,'' she said, ''with a simple childlike faith that does not allow fear. Men work in the factories, often on Sunday, but they attended their weekly prayer-meetings regularly. They are a zealous race, the Christians going into the homes of the non-Christians to teach and pray. After fourteen years' work there were 64 churches and meeting-places.''

Dr. G. Gushue-Taylor of Bonnyville, for nearly thirty years at the Happy Mount Leprosy Colony in Formosa, gave a lantern slide lecture on his work. Leprosy spreads like tuberculosis, he said, but can be arrested in the majority of cases by hygienic methods, good food, exercise and sunshine, and the use of an oil from the fruit of the hydnocarpus tree. Miss H. Hermanson, superintendent of the Rocky Mountain Hospital, who was a missionary nurse in the Mackay Memorial Hospital in Formosa, spoke of the Rocky Mountain Hospital and the service it is rendering in that district where distances are great and privileges few.

An impressive service was held on Wednesday evening when the young people of the Presbyterian churches conducted the devotional service.

The necessity of facing facts and having more faith and trust in our Heavenly Father during these anxious days was the message given by Mrs. George W. Scott in her closing remarks on Thursday afternoon. ''Why worry and cross bridges that never materialize, thus lessening our ability and sapping our strength and energy? Christ has promised to be with His people and sustain them. Let us claim this promise in faith and trust.''

Each annual meeting marks another year of service, giving courage and strength to meet the coming year's work in the Master's Name.

**Edmonton Presbyterial.**—First Church delegates to the annual Provincial meeting attempted to pass on something of the inspiration from that meeting to their Auxiliary when it met the next week. Mrs. Walker in the ''Watch Tower'' gleanings said the Chaplains in Bataan noted a growing interest among the men in things spiritual and demands for the New Testament had increased. Rev. P. Fisher, in his address, stressed the danger to our young people of too much emphasis being placed on physical force, which is dominating the world to-day.

**Red Deer Presbyterial.**—The senior C.G.I.T. groups at Rocky Mountain House, under Miss Todd, invited the Auxiliary members to their Easter Thank-offering meeting. Miss Todd read the story of the Crucifixion and the girls sang favourite hymns, and presented a short play ''The Shining Years'', the nine members taking part.

## BRITISH COLUMBIA

MRS. A. WHITECROSS, KAMLOOPS, PRESS SECRETARY

THE twenty-eighth annual meeting of the British Columbia Provincial Society was held in Mount Pleasant Church, Vancouver, on March 24th, 25th, and 26th. Mrs. W. H. MacInnes presided at all sessions. Mrs. W. J. Smith of Kamloops-Okanagan Presbyterial conducted the devotions on Wednesday morning, taking for her text, ''The field is the world''. Mrs. MacInnes, in her opening remarks, called for a greater effort to preserve the things for which we are fighting and said that by our willingness to accept responsibility and doing our best to accomplish what we set out to do we can help to build a new order based on the teachings and example of our Lord Jesus Christ. There was a good attendance; all Presbyterials were represented and the delegates were inspired and stimulated by the uplifting and challenging atmosphere. The Rev. F. G. St. Denis welcomed the women to the church. Miss Jessie Morrice, Recording Secretary, referred to the whole-hearted service which Mrs. H. J. Barrie, the retiring Library Secretary, had given for so many years. The Library report was encouraging; the Literature Department showed an increase in sales, *Glad Tidings,* a decrease in subscriptions. The office of Costume Secretary has been discontinued, as there was no demand for costumes during the year. Lantern slides had been used and Mrs. C. P. Young and the Rev. Allan Reoch had at different meetings showed their own slides of India and Manchuria. Mrs. R. M. Thomson, Supply Secretary, called attention to the new ruling regarding the Supply allocation. Life Membership showed an increase in both Junior and Senior members. At this session Mrs. A. H. Gordon led in special prayers for the Empire.

''The promise is unto you'' (Acts 2: 39) was the text chosen by Mrs. T. E. Roulston, Kootenay Presbyterial, when she led the devotions on Wednesday afternoon. Following the devotions, all stood in silent remembrance of honoured members who had passed away since the last annual meeting. The highlights of the afternoon session were the accounts of work among the Chinese—Miss Ruth Heighton speaking of her work in Victoria, and Miss Ruth Yeandle, who has been in Chinese work in Vancouver for ten years telling of the progress made in that time—Miss Isabel Scott's very interesting account of her work as deaconess under the Presbytery of Victoria, and the instructive and impressive address of Miss Mary E. Anderson, returned missionary from Japan. Miss Anderson, who had visited all the Presbyterials of the province, spoke on her work among the Koreans in Japan and stressed the need for Christians in Canada to set aside more time for prayer.

The reports of Mission Bands, Girls' Organizations and Young Women's groups were not so encouraging as they ought to be. A number of Mission Bands and Girls' groups had disbanded for want of leaders. The Young Women showed a decrease in givings. While Home Helpers showed a decrease, some Auxiliaries showed increases in members and givings. Westminster Presbyterial members were hostesses at supper on Wednesday, Mrs. Pollock presiding. Greetings were brought from the Synod, the Presbytery of Westminster, and the Presbyterials.

The Rev. John McTurk, Moderator of the Synod, conducted the devotional service on Wednesday evening. A pageant, well presented by the Richmond Canadian Girls in Training group, was a very instructive and pleasing feature of the evening's programme. Mr. John Cheshire, recently returned from India, spoke on present-day conditions there and asked for our prayers for the Christian Church in India at this time. Thursday morning's devotional period was taken by members of Victoria Presbyterial—''All things are possible to him that believeth.''

Mrs. W. J. White, Honorary President and Historian, gave a most interesting sketch of the history of the various churches in the four Presbyterials and suggested that each Presbyterial have a Historian.

The conference on Young People's work and the Christian Education Advance was conducted by Miss Sybil D. White. The Rev. Harry Lennox opened the discussion by pointing out the relation of the Church to the Sunday School. He urged the reading of the Bible in the home. Teachers must know the love of God as revealed in Christ Jesus. The need is for consecrated leadership. The Rev. James Evans led the discussion on Young People's work. He referred to the youth of the Empire and their part in the Battle of Britain and the evacuation of Dunkirk. He told of a Young People's Society in a prairie church whose members, when the pulpit was vacant for six months a few years ago, carried on the services; and he asked that young people be given an opportunity to contribute to the work of the church. Prayer for the Empire at this session was led by Mrs. W. J. White.

At the closing session members of Westminster Presbyterial led in the devotions, using the text, ''With God all things are possible.'' The treasurer's report was encouraging. The dedicatory prayer was offered by Mrs. R. J. Douglas. Miss White's report as Corresponding Secretary showed strength in senior departments but a decrease in Junior. Mrs. W. G. Gourlie reported that the World Day of Prayer was faithfully observed in the province, 570 more attending than last year. Mrs. Pollock conducted the election and installed the officers. Mrs. Gourlie was elected President. Other new officers are: First Vice-President, Miss Sybil D. White; fifth Vice-President, Mrs. J. E. McKenzie; Corresponding Secretary, Miss Fanny McQueen; Girls' Organizations Secretary, Mrs. H. Beattie; Mission Band Secretary, Mrs. J. W. Dow; Library Secretary, Mrs. R. Crawley; Student Secretary, Mrs. W. H. MacInnes; Life Membership Secretary, Miss G. Harrison; Press Secretary, Mrs. Walter Barlow. Mrs. Thomas Wilson gave the closing words, taking as her keynote—The Theme of the Devotional—''Always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.''

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## MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT.,
PRESS SECRETARY

THE twenty-eighth annual meeting of Manitoba Provincial Society was held in First Church, Winnipeg, on March 25th and 26th. The meetings were preceded by a well-attended Board meeting on Tuesday afternoon at the home of Mrs. Hutchison. There was a good representation from the three Presbyterials. Mrs. H. H. Dunwoody presided at all sessions. Each session was opened by devotions led by the several Presbyterials. The reports presented by the secretaries were very encouraging, though there was a decrease of one Auxiliary. The allocation had been fully met, which indicates that our women, though so occupied with war work, are not overlooking the important work of our Women's Missionary Society.

In presenting the Supply report, Mrs. Findlay spoke enthusiastically of the new plan of a money allocation, saying that it had been successfully used for the last two years in Winnipeg. As soon as the money is raised by the Auxiliary it should be sent to the Presbyterial treasurer. An Auxiliary Supply Secretary is still necessary under this plan.

A Mission Band pageant, ''The Road to the Cross'', presented by the Bands of the city, was enthusiastically received and enjoyed. Two of our returned missionaries, Miss Ada Adams and Miss Alma Burdick, and the deaconess, Miss Hazel Macdonald, were the special speakers. Miss Adams, who is making a tour of our Presbyterials to stimulate the work in the Mission Band Department, described the Mission Banders as the youngest workers in the Women's Missionary Society. She regretted the decrease in numbers, but said it might be due to various reasons: in some churches there were few children, the homes in the congregations might be scattered, and then the traffic problem had to be considered. The Bands should be divided into age groups, and the 9-12 group should be concentrated on. Mission Band leaders, Miss Adams said, required equipment and the Senior Auxiliaries should see that this is possible. All Mission Band and C.G.I.T. leaders should have the *Glad Tidings*. Miss Adams followed her address with a practical demonstration of Band work as it could be done in any Mission Band. This was very helpful to the leaders who were present. Miss Alma Burdick gave the address on Wednesday evening. We are all missionaries, she said. Peace, joy, hope, power, we all have. These are our riches. Good literature is required in the mission fields. She exhorted our women to remember in their prayers Korean, Chinese and Japanese children. Miss Macdonald gave a talk on camp life and spoke of the ''refresher'' course she had taken in New York, which had been so helpful to her.

In giving her report the Welcome and Welfare Secretary said that this work was now greater than ever. There are women as well as men serving with the forces. They should be contacted, if possible. All names should be sent in.

Mrs. J. S. Hutchison brought the closing message and Miss Flora Henderson, president of the Auxiliary of the mother Church of Old Kildonan, closed with prayer a most successful Provincial meeting. One of the outstanding items on the programme was the singing of the ''Hymn for Men at War'', the words of which were given by Miss Burdick.

**Superior Presbyterial.**—The Rev. J. Stanley Flook, of First Church, Fort William, was the speaker at the Easter Thank-offering meeting of St. Andrew's Auxiliary, Fort William. Taking as his subject, ''We are labourers with Christ'', Mr. Flook urged that each walk day by day with Christ and follow His example. The call to Missions is urgent and the cause should be whole-heartedly upheld, he said, asking that "we pray for the doors that have been closed to be reopened, so that we may get another chance to spread the Gospel".

**Winnipeg Presbyterial.**—At the Easter Thank-offering meeting of Knox Church, Stonewall, held on April 9th at the home of Mrs. A. N. McDonald, Miss Ada Adams gave an interesting talk on "The People of Formosa", describing their habits and customs. The word for roll call, "Rejoice", was specially appropriate for the Easter season. The attendance was fairly good, considering the disagreeable weather, and the offering was very generous. Miss Adams also gave an interesting and informative address on Formosa at the Thank-offering meeting of First Church, Winnipeg. The Rev. Francis Allan conducted the devotional service. After the meeting members had the opportunity of meeting Miss Adams.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

"Missionary Education is an Emphasis, not an Extra."

WITH the coming of June, thoughts turn to holidays. In some places Auxiliary meetings will not be held during the summer months. A number of members will be away from home, too. Let us remember that the expenses of our Society go on for 365 days in the year—twelve full months; so whether at home or away, let us give our monthly envelopes a place of honour. Each month let us regularly, prayerfully, in the spirit of not-how-little-but-how-much, place our contributions in those envelopes and bring them to the first Auxiliary meeting in the fall. This will help in raising allocations, will be a source of satisfaction, and will greatly enrich and bless our hearts.

**Barrie.**—The inspiration of a life-time of service was felt by the members at the March meeting of Bradford Auxiliary when Miss Janet Henderson was honoured on the occasion of her eighty-seventh birthday. A life member of the Society and the only surviving charter member of the Auxiliary, Miss Henderson is still able to attend meetings and take an active part in the work so dear to her heart. The Rev. James Ferguson, Barrie, was the speaker at the Easter meeting in Orillia. Developing his theme, "Because I live, ye shall live also," he said there could be no Christianity without the Resurrection; religion and faith would be vain, with no hope of immortality. Mrs. C. Schaus, Miss K. Ireland and Mrs. R. Taylor led in devotions. The Thank-offering amounted to $75.00. In March the Penetang Auxiliary observed its 48th anniversary by a special meeting at the home of Mrs. Charles Carter.

**Huron.**—In Goderich work among the Junior members has been emphasized. Their leader, Mrs. A. Taylor, gave the Lily Macarthur C.G.I.T. group special Easter literature, which they promised to read every day.

The Mission Band gave a ''Mother Goose'' Missionary tea, most originally planned and carried out by the young members. The treasury was $23.00 richer because of this tea.

**Orangeville.**—Monthly Auxiliary meetings in Hillsburgh are proving very interesting, with Mrs. W. D. Turner taking up the study of India in a series of addresses. William Carey's famous saying, ''Attempt great things for God and expect great things from God'', has been adopted as a slogan for the year. Knox Auxiliary, Grand Valley, is working out a new plan: the Vice-Presidents are in charge of the worship service, and the President responsible for the business of the meeting.

**Ottawa** was greatly favoured recently when the Rev. E. H. Johnson, returned missionary from Manchuria, addressed Easter Thank-offering meetings of Erskine, Knox, and St. Giles Auxiliaries and the Mary Masson Young Women's Auxiliary. He also spoke at Sunday services in Knox and St. Andrew's churches. By word and picture Mr. Johnson presented conditions in Manchuria. Some gleanings—He compared the immense sums spent by the nations on army, navy and diplomatic services with the comparatively small amount given to missions; but the latter has brought marvellous results. Of the fifty-five churches in Manchuria, Mr. Johnson feels sure that forty will carry on successfully with a little help. Chinese leaders are staying with the church. He told of a Chinese pastor suffering confinement and punishment for 72 days—at the next service, 72 were baptized.

**Sarnia.**—At the Easter Thank-offering meeting of Paterson Memorial Auxiliary, Sarnia, an interesting service was conducted when the C.G.I.T. group affiliated with the Women's Missionary Society. The beautiful candle-lighting ceremony and a hymn of consecration was a fitting conclusion to this impressive service. Mrs. M. C. McClenaghan, Presbyterial President, speaking at the Forest Auxiliary Easter meeting, stressed the need for Bible reading in the home. At the Camlachie Thank-offering meeting, Mrs. Fred Gallie gave a timely address on ''Easter Meditations''.

**Toronto.**—At the March meeting of Toronto Presbyterial Executive members of the Council Executive and the Provincial Board were guests at a luncheon, when the Rev. Dr. Inkster gave an address on his trip through the Western provinces. At the April meeting a memorial service was held for Mrs. George Cooper, a former member, who passed away in her 87th year. Mrs. A. Anderson, Mrs. D. Hendry and Mrs. C. McClure took part in the service. The Anna Cooper Auxiliary, Willowdale, was named in honour of Mrs. Cooper in 1932.

**Kingston.**—St. Andrew's Auxiliary, the Catherine Fairlie Auxiliary, and the Young Women's Auxiliary, Kingston, held a joint Thank-offering meeting, Mrs. Silliman presiding. Miss Clow led in the worship service, with Miss Mary Graves and Miss Halliday assisting in the service of praise. Mrs. Owen Rede Campbell of Montreal was the speaker, taking as her topic "Easter Talk in War-time". Quoting from a recent German book endorsed by Hilter, "We Germans have been called upon to break Christianity, it is our great privilege", Mrs. Campbell stressed the urgent need for all Christian workers to stand together as never before.

## QUEBEC

Mrs. C. Ritchie Bell, 357 De L'Epée Ave., Outremont, Press Secretary

THE annual meeting of Quebec Provincial Society was held on April 21st in Knox Crescent Church, Montreal. Both morning and afternoon sessions were well attended. Mrs. A. M. Hill presided. Mrs. J. W. Dougherty, in presenting the Treasurer's report, said that $13,317 had been contributed by Montreal Presbyterial and $1,389 by Quebec Presbyterial. Notwithstanding the difficult times through which we are passing all departmental Secretaries' reports were most encouraging and showed great sacrifices on the part of the women of our Society.

A presentation, of a writing case and a substantial cheque, was made to Miss Agnes I. Dickson in recognition of her devoted work among the Chinese people. Miss Dickson, who is retiring this year, was for twelve years a missionary in China, for eight years at the Chinese Institute, Toronto, and for the past thirteen years has worked among the Chinese people in Montreal. Mrs. Charles Johnson, President of the Montreal Presbyterial, made the presentation, which was accompanied by a resolution of appreciation for the years of service rendered our Church by Miss Dickson.

The Rev. Michael Fesenko, minister to the Ukrainian people in Toronto, addressed the afternoon gathering. In part, Mr. Fesenko said that the work done by the Presbyterian Church and other Protestant Churches among the non-Anglo-Saxon groups is largely responsible for the loyalty that these people are now showing to their adopted country. The sympathy and friendship which has been shown to these newcomers, especially by the Women's Missionary Society, and the fact that they can feel that they are future citizens of Canada has done a great deal to establish a strong bond of loyalty. Mr. Fesenko spoke of his work in Toronto where a new church was being completed. It has been planned to serve as a community centre as well, he said, and he hoped a crèche could be established, as many of their women are working in munitions and had no place to leave their children. The speaker told of their indebtedness to the Women's Missionary Society for their help in starting an Evangelical paper, printed partly in English and partly in Ukrainian, and in having a hymn book printed in Ukrainian.

Mrs. Ralston, Principal of the Missionary and Deaconess Training School, was also a guest speaker and told of the great need at the present time for workers capable of leadership to undertake work in outlying districts among the women and children of the community.

Easter Monday is the day set apart in Montreal Presbyterial for the Mission Band Rally and this year more than 300 children gathered in First Presbyterian Church. Although gas rationing prevented the country children from attending, representatives from eighteen city churches took part in the programme of songs and recitations. Mrs. John Tristram, Mission Band Secretary, directed the proceedings, assisted by Mrs. J. M. Kik, but the children themselves were responsible for everything, three members of MacVicar Memorial Band leading in the devotions, and a member of the Gordon Mission giving the offertory prayer. The Rev. deC. H. Rayner addressed the children and told them of the picturesque custom of flying kites on Easter Monday in British Guiana. Mrs. Johnson, Presbyterial President, presented the banners to Kydd Memorial, Stanley and Kensington Bands, while Mrs. P. T. Childs announced that banners had also been awarded to the out-of-town groups at Athelstan and Beauharnois.

The open executive meeting of the Montreal Presbyterial was held on April 17th. After brief departmental reports, the Young Women's Department took charge, Miss Lillian Morton, president of the Leaders' Fellowship, presiding. After the devotional period the topic of ''Orphaned Missions'' was presented in the form of a question-and-answer programme. Much interesting information and extracts of letters from these missions gave a clear idea of the problems that are being so courageously met.

## SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

PHASES of mission work at home and abroad were described at the twenty-eighth Provincial annual meeting, held in St. Andrew's Church, Saskatoon on March 26th and 27th. Miss Mary Lyons told of her work at the Weirdale Nursing Home and Mrs. C. P. Young gave an illustrated address on work among the people of India. Weirdale is thirty-eight miles from Prince Albert in a sparsely settled district. There are many British in the local improvement district, while Ukrainian and French-Canadians predominate in the other sections. Mrs. A. S. Sibbald, Corresponding Secretary, reported an increase of members in Auxiliaries. In givings, too, there had been an increase, of $123.13.

Mrs. H. A. Staveley, Weyburn, opened the morning session with prayer. The Mission Band work was discussed by Miss Mabel Booth and Miss Ruby Walker, deaconesses. Miss Booth spoke on the art of story telling. She emphasized the importance of the introduction; it must fix the children's interest. The story must be within the range of the children's everyday life so that they could understand it, ''When the story ends, stop.'' She said, ''Use your best English, eliminate long descriptions, employ direct conversation and use rhythmic phrases.'' Miss Walker spoke on ''Worship''. A bright, comfortable place of worship was important. She stressed the point that the leader must be sincere in his worship, if he wished to impress the child. It was also important to know the child's home and background to be able to present the religious lesson to him.

Miss P. B. Lamont of Regina spoke briefly of the child's capabilities. ''Their large muscles develop first,'' she cautioned, ''so do not expect them to be still more than ten minutes at a time.'' Small children have little power of concentration, she said. They grasp only a concrete thought expressed in simple words.

**Saskatoon Presbyterial.** — The Easter Thank-offering meeting of Parkview Auxiliary, Saskatoon, on April 7th was well attended. Five little girls from the Sunday School sang an Easter song, ''Just like Blossoms''. Mrs. Young and Miss McKay sang a duet, ''The Old Rugged Cross.'' The Rev. John Hardwick of St. Andrew's, the guest speaker, spoke of the great need in these days of faith. In time of war we need to be well prepared to meet the enemy; so in our Christian life we need to be prepared, for it is not an easy life. St. Paul in his letter to the Ephesians told them to put on the whole armour of God and, above all, to take the shield of faith.

**Prince Albert Presbyterial.**—On the evening of March 23rd a very enjoyable time was spent at St. Paul's, Prince Albert, when Miss Mabel Booth, who had been deaconess at large in the Presbytery for almost a year, was guest of honour. Following a social time with games and musical numbers, the Rev. R. G. McKay took the chair. He read a message of appreciation of Miss Booth's earnest labours in the different parts of the Presbytery from the Rev. W. J. McKeown, Home Mission Convener. Gifts were presented, with the best wishes of the members of Presbytery and the missionary organizations. Many happy memories will remain with a large number of girls who had the opportunity to know and appreciate Miss Booth at camp.

The Presbyterial Executive wish also to express appreciation of Miss Booth's interest in all departments of Church and missionary work in every part of the Presbyterial.

## The Queen and Medical Missions

THE following item from London is quoted in the bulletin issued (28 April) by the East Asia Committee of the Foreign Missions Conference.

– The Queen has sent a message of congratulation and goodwill to the Church Missionary Society on the occasion of the jubilee of its Medical Missions: ''Her Majesty realizes the high importance of the Church's task in bringing healing for body and soul to all the world, and she recognizes with thankfulness the wonderful pioneer work which has been accomplished by the Medical Missions. It is her earnest hope and prayer that God's blessing may continue to rest upon this work of mercy.''

# Treasurer's Statement

***April 30th, 1942***

## RECEIPTS:

| | |
|---|---|
| National Defence Tax deducted from salaries of workers | $ 317.71 |
| Life Membership pins | 22.66 |
| Government Grant for Cecilia Jeffrey Indian School | 3,300.00 |
| **Provincial Givings:** | |
| Alberta | 284.16 |
| British Columbia | 250.00 |
| Ontario | 9,300.00 |
| Quebec | 1,250.00 |
| | $14,724.53 |

## DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Canora | $ 285.00 |
| Rocky Mountain House | 210.00 |
| Weirdale | 216.76 |
| Chinese in Canada | 681.33 |
| Cecilia Jeffrey Indian School | 359.16 |
| Cecilia Jeffrey Indian School, Government Grant | 2,034.45 |
| Birtle Indian School | 219.16 |
| Birtle Indian School, Government Grant | 2,411.24 |
| Mistawasis Indian Day School | 45.00 |
| Presbyterian Residences: | |
| Saskatoon | 75.00 |
| Huntingdon | 75.00 |
| India: | |
| Bhil | 65.00 |
| Jhansi | 133.33 |
| Overseas | 183.33 |
| Grants | 1,375.00 |
| Christian Literature | 200.00 |
| Deaconesses | 1,683.76 |
| French Work | 60.00 |
| Publications | 528.27 |
| Organization | 948.33 |
| Exchange | 14.38 |
| National Defence Tax | 328.82 |
| Administration | 286.35 |
| | $12,418.67 |

## RESERVE FUNDS

### RECEIPTS:

| | |
|---|---|
| Pension Fund— | |
| Interest | $ 28.00 |
| Annuity Rates from Missionary | 40.00 |
| Legacy Fund— | |
| Interest | 50.51 |
| Estate of Anna E. Fuller, through St. Andrew's Auxiliary, Windsor, "Eastview Church, Regina" | 200.00 |
| Estate of Mrs. Mary Whittaker, through First Presbyterian Church, Seaforth, "Eastview Church, Regina" | 100.00 |
| | $418.51 |

### DISBURSEMENTS:

| | |
|---|---|
| Pension Fund— | |
| Annuity Rates, workers | $532.29 |
| Annuity Rates, W.M.S. | 532.29 |
| Legacy Fund— | |
| Eastview Church, Regina | 300.00 |
| | $1,364.58 |

(MRS. DANIEL) HELEN M. STRACHAN,
*Treasurer.*

## New Organizations

### Ontario

**Chatham Presbyterial**—Mission Band, Puce (reorganized).

### Quebec

**Montreal Presbyterial**—Mission Band, Knox Crescent Church, Montreal; Mission Band, Livingstone Church, Montreal.

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## PROVINCIAL LANTERN SLIDE SECRETARIES

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| GOD'S MINUTE, GOD'S MESSAGE and GOD'S PURPOSE..each | .75 |
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Renewals and new subscriptions for 1942 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings*. Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 2, Ont.

## Form of Bequest

*I give and bequeath to the* WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of ........................................ dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Miss Lees 5-9

Vol. XVIII JULY-AUGUST 1942 No. 7-8

# THE GLAD TIDINGS

Mrs. Goforth

Berbice Women Hold District Meeting

St. Christopher's Training College

At Mistawasis

On the Bhil Field

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

# Women's Missionary Society, W.D.

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# The Glad Tidings

Vol. XVIII TORONTO, JULY-AUGUST 1942 No. 7-8

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

### Girls' Organizations Secretary

MRS. HAROLD KEEFER, who became a member of the Council Executive in March, was on May 19th appointed Girls' Organizations Secretary. For the help Mrs. Beath continued to give in the girls' work since she resigned in November the Board has been very grateful.

### A New Office

THE growing demands of the work in connection with Christian Literature having made it advisable to have a Secretary for that particular department of missionary work, the Council Executive has appointed Mrs. Arthur J. Cherry Secretary for Christian Literature.

WORD HAS BEEN RECEIVED that Miss Gibbs has left Kunming and is at Chengtu in West China.

Miss Gertrude Rollo, who after graduating from the Missionary and Deaconess Training School served as a deaconess in the Brownvale field of the Peace River district, has now returned to the staff of the Society's workers. She completed her course of training at the Vancouver General Hospital this spring and has joined the nursing staff of the Rocky Mountain House Hospital.

## Dr. Thomas F. Cummings

MANY of our missionaries, and many others, would hear with deep regret of the death in February of Dr. Thomas F. Cummings, whose short course in phonetics has always had an important place among the courses given at the Canadian School of Missions for candidates for missionary service or missionaries on furlough who wished to perfect their knowledge of the language of their field. It was while he was himself a missionary in India under the United Presbyterian Board that he became "deeply concerned over the inadequacy of current methods of language study" and after he had to return to the United States because of ill-health he devoted himself to the study and the teaching of phonetic principles, thus raising the standard of language training. Besides his course here, he offered courses in phonetics in many missionary training schools in the United States, as well as instructing many missionaries about to go out to overseas fields. Dr. Cummings' work will not cease. For some years his daughter, Miss Esther Cummings, assisted him in all his work, which she is well qualified to carry forward. Two sons are in India.

## Concerning the Annual Report

THE annual report of our Women's Missionary Society will be sent out almost as soon as this issue of *The Glad Tidings.* There seems to have been some misunderstanding about the distribution of reports to the Provincial Societies. A copy is sent separately to each Provincial and Presbyterial officer listed in the report. Then, each Presbyterial Corresponding Secretary receives, **for distribution to the branches,** a sufficient number for all the branches within that Presbyterial. These are to be distributed as follows: **two to each senior Auxiliary; one to each Young Women's group; one to each affiliated or Associate Society; one for the girls' groups in a congregation;** and **one for each Mission Band.** These should reach the branches **promptly.** The sooner the report is received and studied the greater its value. Again we would stress the fact that the reports are not intended for the sole use of the officers, but should be made available to all members.

There will be on hand a limited number of reports. A copy may be obtained, for twenty-five cents, on application to Miss Helen Mackintosh, Room 800, 100 Adelaide Street West, Toronto.

Unfortunately Presbyterials holding their annual meetings after May 15th this year could not have the names and addresses of new officers printed in the report. In this issue of *The Glad Tidings*, therefore, are published the names and addresses of the *new* officers of seven Presbyterials; any others received later will appear in our September number. Those receiving reports should at once write in these new names and addresses, in order to avoid confusion between 1941 officers and those elected in 1942.

## What Others Are Doing

IN a statement issued on May 22nd from the New York office of the International Missionary Council, Dr. A. L. Warnshuis calls attention to ''the extraordinary loyalty of the British Christians in the support of their foreign missions'', as shown in the reports made at the annual May meetings. The London Missionary Society had received in the British Isles £6,543 more than the year before. Its total current income was £187,949 and its expenditures at home and abroad £179,303. A small deficit was wiped out, £6,000 placed to meet overseas war losses, £1,000 towards filling vacant posts abroad, and £1,000 to their ''new advance'' fund,—and there was a balance of £120. In addition, the Society is to continue to provide out of the regular budget gifts for Orphaned Missions equivalent to the support of a missionary in each of three missions—the Finnish Free Church Mission in India, the Paris Mission in South Africa, and one of the German missions in Tanganyika. The Baptist Missionary Society reported an increase of £9,200 in the income from the churches. ''The response of the churches in hard-pressed areas has been particularly gratifying and the figures included many instances of sacrificial giving. . . . As part of the celebration of the 150th year of the organization of the Society by William Carey, it is proposed to raise a fund of 150,000 guineas, in addition to current income, for forward work overseas and essential projects at home.'' Of this amount ''£18,000 had already been given or promised''.

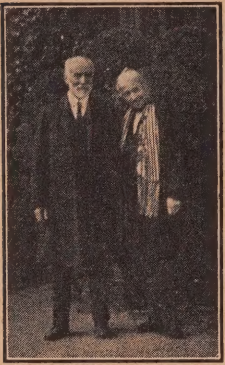
Then, referring to the income of the United States, Dr. Warnshuis asks: ''How will the increasing spending power be used? Can we keep step with our British friends, maintaining existing work, providing for an advance, and sustaining the Orphaned Missions of the European Churches?''

From the English Presbyterian Women's Missionary Association's annual report, which we have just received: ''Perhaps the most outstanding fact about the financial side of our work, in the third year of the war, is that the contributions have, under increasingly difficult conditions, been so wonderfully maintained by the loyalty and determination of our members, the amount passing through the Treasurer's hands being only about £15 less than in the previous year.''

# Mrs. Goforth

ON May 31st one of the most widely known and best loved missionaries of our Church, Mrs. Jonathan Goforth, died in Toronto at the age of seventy-eight.

From London, England, where Rosalind Bell-Smith was born on 6th May, 1864, her family came to Canada when she was three years old. After her graduation from the Art School in Toronto in 1885, she was to continue her studies in London, but in the meantime she had met Jonathan Goforth, a Knox College student engaged in city missionary work, and after his graduation and appointment by the Presbyterian Church in Canada to service in China, they were married in Knox Church, Toronto, on 25th October, 1887, and shortly afterwards left for the East.



Dr. and Mrs. Goforth

During forty-seven years of mission service, she shared her husband's work, with the difficulties, hardships and dangers of pioneer missionary life in North Honan and, later, in Manchuria. The story of these years she herself has told in *Goforth of China.* In 1935, when Dr. Goforth had lost his sight and her health was impaired, they returned to Canada—but not to live in retirement. For eighteen months Mrs. Goforth accompanied her husband as he went about the country speaking.

In the months immediately following Dr. Goforth's death in October 1936 Mrs. Goforth devoted herself to writing the story of his life and work. This biography, *Goforth of China*, published in the autumn of 1937, could not but contain much about the author's own life. In a later book, *Climbing*, she added to what she had written in *How I Know God Answers Prayer* and *Goforth of China* by relating some more personal experiences.

The funeral service on 2nd June in Knox Church, Toronto, was conducted by the Rev. T. Christie Innes, assisted by Dr. A. B. Winchester, the Rev. J. H. Barnes, rector of St. Peter's Anglican Church, and the Rev. A. G. Macpherson, Moderator of Presbytery. The fact that the church was filled was in itself a tribute to the affectionate regard in which Mrs. Goforth was held. Among the representatives of many churches and missions were some former fellow-labourers of Dr. and Mrs. Goforth in Honan. In a letter to Mrs. Moynan, which was read by Mr. Innes, Mr. W. L. Mackenzie King expressed his sympathy with the family in the passing of their mother, Mrs. Goforth. ''Few Canadian names'', he wrote, ''have been held in greater regard in our own land and in many parts of the world than those of your father and mother.''

To the sons and daughters who mourn the passing of their mother our Women's Missionary Society would offer its deepest sympathy—Mrs. Van Gorder in Boston; Mrs. Robert Moynan in Toronto, Mrs. Jeffrey in Indo-China; Lieut. Col. Wallace Goforth, Ottawa; Mr. Paul Goforth in California; and Capt. the Rev. Fred. Goforth in England.

## Legacy Fund

The following is a list of Legacies that have been received and used since the last list appeared in the *Glad Tidings* of September 1941.

| | **Where Used** | **Amount** |
|---|---|---|
| W. Rainford, Barrie, Ont...... | Geraldton Church ............ | $ 500.00 |
| McCallum, Miss Margaret, through Kerrisdale Auxiliary | " " ............ | 25.00 |
| Glassford, Mrs. Annie, through St. Andrew's Auxiliary, Kingston, Ont. ............ | " " ............ | 100.00 |
| Durie, Miss Hendry Etta...... | " " ............ | 125.00 |
| Foulds, Mrs. Margaret Jane... | Saskatoon Residence ......... | 300.00 |
| Galloway, Mrs. Jane (gift)... | Building Ukrainian Church.... | 500.00 |
| Leckie, Mrs. Gilbert, through Bear Creek Auxiliary....... | Miss Whatling's Bungalow.... | 100.00 |
| Fuller, Anna E., through St. Andrew's Auxiliary, Windsor, Ontario .................. | Eastview Church, Regina, Sask. | 200.00 |
| Whittaker, Mrs. Mary, through First Presbyterian Church, Seaforth, Ont. ............ | Eastview Church, Regina, Sask. | 100.00 |
| Fraser, Helen F., through St. John's Auxiliary, Hamilton. | Yunnan Province, China ...... | 1,000.00 |

(MRS. DANIEL) HELEN M. STRACHAN,
*Treasurer.*

## Warning

Is your daughter coming to the city to work? If so, has she a place to stay? If there are not friends to meet her, there is always the Travellers' Aid.

This warning arises from the experience of a very fine girl, from a highly respectable family, who came to the city to look for work. Probably looking a bit bewildered, she was offered assistance by a stranger to look for a room, which she accepted.

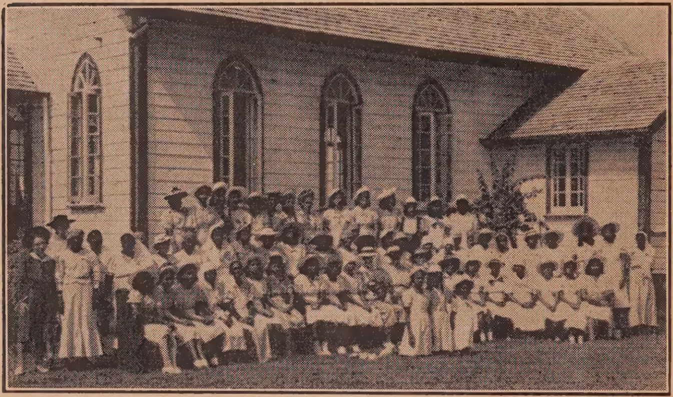
While the result was not so disastrous as it might have been, she had to secure the help of the police, which meant some rather unpleasant publicity. Any one of our workers will be glad to assist in overcoming this problem. —(*Miss S. M.*) *Sadie Gillespie.*

# First Berbice District Women's Meeting

By Mrs. James Dickson

I AM enclosing a picture of our first all-Berbice district women's meeting. I suppose it would correspond to some of your union meetings at home. Berbice is a district, quite apart from the rest of the Colony, and it is our field. We call ourselves Happy Workers.

This meeting was rather early to be called an annual meeting, but we had placed it early for many reasons. One reason was that Mrs. Martin, the mother of Miss Martin, was about to return to Canada. Inasmuch as she was here when these societies were born, we did want her to see some of the results of our efforts. Five of our groups have been having regular meetings for over six months, except one which rested a couple of months while the catechist's wife was ill. Two new places are anxious to begin and we invited them to this meeting so that they could see what their sisters in Christ were doing in other places. We had set a goal of eight societies this first year, and our dreams are about to be fulfilled.



Berbice Happy Workers' Meeting

Looking at this picture, I think the Women's Missionary Society would like to ask me questions about it, and so I am going to take up the questions I think you would ask, and answer them as well as I can.

1. Are the East Indian women capable of leading a meeting?

– For this annual meeting everything on the programme was taken by East Indian women, except the closing prayer by Miss Martin and the special message brought by Mrs. Austin of the Salvation Army, and I took the chair for the business meeting just long enough for a president to be elected, after which she took the chair. I was proud of the way the women conducted the meeting, and I wished very much that some members of the Board might have been there to rejoice with us.

2. What have you done for the catechists' wives?

– There are eight catechists' wives in Berbice, and I invited them all to come to the Happy Workers' annual meeting as our guests. Three were unable to come because of small children, but the other five not only came but added greatly to the meeting. If we can give the catechists' wives the vision of the possibilities of the strength of women's work, they will be a wonderful help.

3. Why did you have an ''annual'' meeting after only six months plus of work?

– For two main reasons. One was that we wanted Mrs. Martin, who has been a great help in planning the organizations, to see the groups all together before she left. The East Indian women had grown to love her dearly, and many of them spoke of her affectionately as ''mother''. Another reason for calling the groups together was that we wanted to place before them plans, not only for their individual organizations but also for the district organization. We wanted them to see the vision of what they could do. We wanted to give them goals to work toward. We wanted to give them a pattern of women's work as it is carried on in other lands. We wanted them to receive a spiritual blessing from this meeting, so that they would go back resolved that everything concerning their group would be to God's glory. Our groups were ready for this step forward in their growth, and so we called them together.

4. How are your East Indian women spiritually—do they really know God as their Father in Heaven and Jesus Christ as their Lord and Saviour?

– How can one tell, I wonder? How can one ever know the hearts of others? Mrs. Austin gave one of the simplest and most inspiring talks that I have ever heard, and there was absolute silence as 65 women listened with great intentness. You could have heard a pin drop, the silence, except for her voice, was so intense. And many of them spoke to me afterwards with tears in their eyes of what her message had meant to them. I think our women are in the position of those of whom Jesus spoke when He said, ''Blessed are those who hunger and thirst after righteousness, for they shall be filled.'' I think our women are at that stage.

During discussion, I told them that during this year I wished each society would try to do some outstanding service for God. Perhaps it would be visitation in a certain district, perhaps out-door meetings, perhaps cottage prayer-meetings, perhaps supplying the Sunday School with teachers—but it must be something extra that they could do as a service of love for God. I think they will do this, but they will need help and guidance. Some of the money that you sent me for Christian literature can be used for tracts for them to use in visitation and in out-door meetings, and it will serve the double purpose of helping them become active Christian workers and of reaching outside people.

5. How are your groups off financially? Have they been able to raise money to help their church?

– All the groups are sewing, and selling things they make. In the beginning I give them a few pieces of material to start with. Our East Indian women, on the whole, are very poor. . . . Even the articles they make they must sell cheaply in order to sell them at all. Often they only make six cents on a dress (child's dress). But they sew cheerfully and try to make a little on everything and thus gain a little money. At all their meetings offerings are taken. Two of the groups have had a ''tea''—the New Amsterdam group has made over fifty dollars, and the Letter Kenny group over thirty. The other groups have about ten dollars, I believe, and are eager to make more. Miss Martin wisely suggested to them that they might some day undertake the salaries of the two deaconesses-in-training as their missionaries.

6. How did you manage expenses for this annual meeting?

– Knowing the groups were poor and having no district organization to help them through its treasurer, and knowing that the women did not yet know the value of this kind of meeting, I helped to pay the expenses of those who had to come the greatest distance. I helped very little, because the Letter Kenny group, which came the farthest, would only let me pay a dollar altogether towards their expenses, although fifteen of them came and their expenses must have been about twelve dollars.

7. What sort of plans did you make for your district organization?

– We elected a President, a Secretary and a Treasurer, and we planned that these three, as the Executive Committee, would meet together with the Presidents of all the different groups and draw up brief rules or a constitution. For instance, it was suggested that each group pay $1 in to the District Treasurer during this year, then next year this would be a nucleus, and perhaps they could use this and pool travelling expenses, and thus lessen the burden on those who come from far distances.

I might say that I deliberately suggested that we all bring picnic lunches so that any church could invite us without feeling that it would be too much trouble or expense to have the annual meeting at their church. In this way, all the local group would have to provide would be hot tea at noon and in the afternoon. This year the picnic lunch idea seemed to be very popular and we had a happy time at noon and at the afternoon tea.

We had invited Mrs. Austin, wife of Brigadier Austin, as our principal speaker. I had wanted someone to give a simple, evangelistic, inspiring message, and she was the right one to do it. Our other speaker, Miss Ruth Cowdrey, was a gift from God. Two days before the meeting, I received a letter from Georgetown, saying that Miss Cowdrey of the World Y.W.C.A. had flown there from Washington, and would I entertain her. The letter also mentioned the fact that she had spent twenty years in British India and so I telephoned and invited her to come and take part in our meeting, as our East Indian women are very fond of hearing of India. Miss Cowdrey is a wonderful person and we had some happy hours together. She gave an inspiring talk to the women, too.

All this women's work would not have been possible had you not come to my rescue with a budget. I think that by this time next year we will have ten groups and, I hope, at least 100 attending our annual meeting. Please remember our work in prayer, our work that is really just another branch of your work, for you are supporting it and without you we could not do much.

We feel that this group was assembled in answer to your prayers, for God has blessed all our work here far beyond our expectations and so we know that you in Canada are praying for the work here. To face this eager, bright group of women fills our heart with deep thankfulness and rejoicing, and also unutterable anxiety. They stand at the threshold, ''not far from the Kingdom of God'',—we must lead them on to the deeper things of the Spirit, which is not only a precious privilege but a great responsibility. We hope that you will stand beside us with your prayers.
The Manse, New Amsterdam, British Guiana.

## Bhils Working Among Bhils

IN the June *Presbyterian Record* (page 175) was printed part of a letter from Dr. John Buchanan regarding the mass movement work on our Bhil field, where Mr. T. Buchanan agreed to undertake work along the lines of his mass movement work elsewhere.

Of this work Dr. Buchanan writes further in the following letter.

Dear Fellow Canadian and Bhil Christians:—

We are hoping for a Gospel Team of at least four to gather here on the 5th of March and, after prayer and praise, start on through the mountains and over the Narbuddah River some sixty or seventy miles to the Mela at Jobat, which begin on the 11th. They will go giving the Gospel in village after village. . . .

It is a long journey, some of the way hard climbing up and down through the Satpura Mountains. Owing to this being the time of that most vile and degrading of all so-called religious festivals, the ''Holi'', they cannot well start earlier. So it will, for men making their way entirely by foot, be a physical as well as mental and spiritual test. With the exception of Bhoja Bhai, all are Bhils touring in Bhil-land. We earnestly ask the prayers of brothers and sisters throughout the mission on their behalf. They are human agents of limited experience. Each praying Christian can do much by faithful petition to give these dear brethren the support they will need. Those of us who remain on Toran Mal pledge ourselves not to forget you and them, and later the more experienced Gospel Team to start (D.V.) on March 17th from Gopalpura south toward Jobat, in the assurance that the Bhil Pentecost that has in the Ratlam Station area been the means of gathering from among the Bhil tribes nearly 18,000 souls registered in 27 baptismal registers may continue in our area. The groups of that area, being organized with seven villages in a pastoral charge, an ordained preacher, a teacher, a medical helper, and electing their own Bhil elders, managers, &c. are an assurance and a further promise of continued mighty outpouring of God's Spirit upon our mission and the whole Bhil people, if ''with one accord'' we claim the fulfilment now and are willing, if He so leads, to stand aside and let Him do His mighty work by whom He will. After many years of faithful preaching by missionaries and others, God chose to use, in the Ratlam area, simple Indian brethren, not highly educated, to bring the thousands into the Church of God. Let us watch for His leading and be ready to fall in line. Even the Apostle Paul, perhaps thinking of Apollos, Peter and himself, boldly said (Moffatt's translation): ''Why, look at your own ranks, my brothers; not many wise men (that is judged by human standards), not many leading men, not many of good birth, have been called: No, God has chosen what is foolish in the world to shame the wise: God has chosen what is weak in this world to shame what is strong: God has chosen what is mean and despised in the world—things which are not, to put down things that are; that no person may boast in the sight of God.''

This is the day of God's visitation to the Bhil land. Let us beware lest like Uzziah we dare to interfere in His work. God is calling. For the great missionary venture, it was not two of the twelve apostles, but—''Separate me Barnabas and Saul for the work to which I have called them.''

Toran Mal, Khetia P.O., February 28.

## From the Bhil Field

A LETTER from **Miss Williamson** to the Treasurer (Amkhut, March 17th) gives some news of the missionaries on the Bhil field. ''We are all quite well here now'', she writes. ''We had Miss MacMurchy here for a holiday for ten days. She also is quite well again. Miss McConnell has only been over to Amkhut once since her return. . . . (Referring to the Mission Council's decision that observation of work in other parts of India was impossible under present conditions) People are requested not to travel unless absolutely necessary. Besides, there have been reductions in the number of passenger trains running. . . . Mr. Toombs has been called for service. Mrs. Toombs is going to carry on in Barwani. She can do very well with good helpers. . . . We are all going on as usual. There is much in the papers and on the radio these days about India, but do not be anxious about us. We are, so far, going on quite normally. Life in the port cities is a bit different, just as there would be a difference between life in Halifax and life in Wingham (Miss Williamson's home town). We know that you are remembering us in these days and the peace that we enjoy in our minds as well as in our home life is something that we are truly grateful for. The following verses seem to me quite appropriate for these days. (Phil. 4: 6, 7) 'Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' ''

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In a letter written at Jobat on April 7th **Miss McConnell** refers to their new radio and all it means to the missionaries to have it now. ''The news does come through so very clearly. . . . We have had our battery charged once since we got it, and that was done in Amkhut when their engine was running. Our engine in Jobat has not been running for some time, as parts needed to repair it were not obtainable. One does become accustomed to oil lamps again, even though the light is not conducive to much work in the evenings. Now that we are getting the nurses enthused over knitting we have lots of work on hand. In making helmets and helmet mufflers Bessie (Miss MacMurchy) and I do the difficult parts and the nurses do the plain knitting. They get through a lot of work. The other day at noon we heard a choir from one of the Presbyterian churches in Belfast, Ireland. Needless to say, I felt quite thrilled. Last night we had a Church service (Easter) from Jerusalem. Of course, England is very clear.'' She adds: ''Just now some of the folk are preparing to go to Toran Mal. It has become hot very early. Miss Kennedy is going off with Miss Williamson to-day. Miss Douglas, Mr. and Mrs. Toombs and Miss Sherrick are already in Toran Mal. They are arranging for classes on a large scale this year. Mr. Toombs has quite a few new Christians who need to be taught.''

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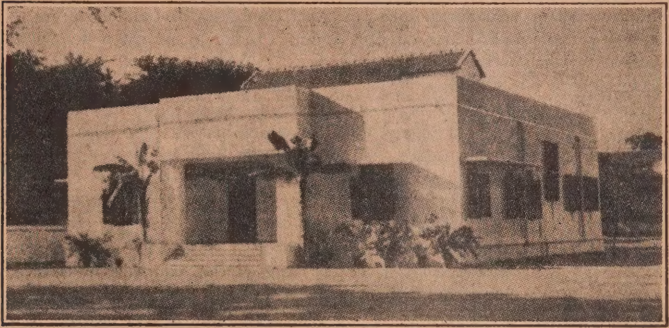
Why should I try to hasten my Lord
With the voice of importunate prayer?
Can I not trust Him, Who long ago
Took me under His care?
Love does not brook any needless delay
And the hand of the Lord is swift.
O lips be silent, O heart be still
Till He shall with strength uplift!
—*Selected.*

# St. Christopher's Training College, Madras

### Lady Hope's Visit, February 13, 1942

*(From the account written by the Principal, Miss Brockway)*

LADY HOPE visited our college informally on December 3, 1941, and about the same time she kindly consented to pay a formal visit to the college on February 13, 1942, when she would open the new Home Science building and lay the foundation stone of the college hostel. The news of war in Malaya made us doubtful as to whether Her Excellency would wish such a function to be held at this time. I wrote to the Military Secretary to the Governor asking for his advice on the matter and he wrote saying that the function should certainly not be cancelled. It seemed strange to be planning busily for the ceremonial opening of a new building when much time had also to be spent on plans for protecting old buildings from destruction. But we were glad to ''carry on'', and preparations for the function on February 13 kept students happy and busy and prevented them from indulging in useless anxiety.



New Home Science Building

It was a great disappointment that Miss Eipe (Mrs. Devanandam) could not be present on that day as the Home Science building was really the fruit of her labours. But a little son was born to Dr. and Mrs. Devanandam just two weeks before. . . . Several other friends whom we should have liked to have with us were prevented from coming because of extra work connected with Air Raid precautions or because of petrol rationing. But, even so, we had a large and representative gathering. We were glad to have the Mayor of Madras with us—Mr. Chakkarai Chettiar, the first

Indian Christian Mayor of Madras. . . . There were also two Ex-Mayors present, Mr. Hameed Khan, a Muslim and an old friend of our college, and Mr. Ladden, an Englishman, who has been a very helpful member of our Building Committee.

. . . We wanted to include the little play (*The Ugly Duckling*) by A. A. Milne in the programme so as to give students a leading part in the proceedings and to add a cheerful note to the function. Miss Mathew produced the play and it was very charming in its open air setting. The dedicatory prayer could not immediately follow a humorous play, so we decided that it should be said later at the site of the foundation stone. We were anxious that the prayer should not be perfunctory or inaudible, and we were fully satisfied when the occasion came. I send a copy of Mr. Foulger's prayer as I think our friends will want to share in this petition for God's blessing on our college. A discussion arose as to whether we should follow the usual custom of presenting a silver trowel and a silver key to Her Excellency when she laid the foundation stone and opened the building. This seemed to most of us a foolish extravagance in war time, so a representative of the building firm and I (for the college) presented, instead, envelopes containing contributions to the War Fund. (In an appreciative little letter that Her Excellency wrote after the function thanking the college for its contribution to the Governor's War Fund, she said: ''I did so enjoy the ceremony this afternoon and do want to send you my best congratulations on it. I think it is quite wonderful what St. Christopher's has done in spite of so many difficulties and I am sure it has a glorious future ahead of it.'')

The Home Science building is planned like an Indian home and it was decorated charmingly in Indian fashion by students and teachers under Miss Gnanadickam's direction. Banana trees with clumps of bananas and cocoanuts attached were set up on either side of the entrance as a decoration and also (according to the old idea) as a symbol of prosperity. Three beautiful Indian brass lamps, standing three feet from the ground, were lit at the entrance and the front verandah and the floor of each room was decorated with gay *kolams,* geometrical designs made with coloured rice flour. The rooms were festooned with strings of glossy Asoka leaves and pale yellow cocoanut leaves. It seemed to me a typical and charming Indian home.

. . . I wish you could all have been with us but we remembered our distant friends in our thoughts and prayers. We know that St. Christopher's owes its very existence to your gifts and labours for us.

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### Prayer by the Rev. T. R. Foulger, Principal, Meston Training College

O GOD our Father, who hast taught men to mix the labour of hand and brain with the things of earth, and to make for themselves habitations, for the offering of praise and prayer, for the fellowship of craft, trade and learning, and for the dear delights of home, we ask Thy blessing on this house about to be built and its neighbour about to be opened.

We thank Thee for the generosity of friends, the wise planning of helpers, and the patient skill of many workers which have made them possible. We pray that all engaged in building them may have the joy of work well done; and that our use of them may be worthy of their labour.

May those who live in this hostel enjoy the comradeship of the family of God,—sharing the visions of youth, bearing one another's burdens, inspiring one another to service in the fellowship of Christ. And may those who teach and learn the arts of the home be so possessed by Thy Spirit that, through their influence, many a home in this land may be enriched in health, beauty and godliness.

May the peace of God dwell within these walls, and the glory of God be the light thereof. So may the blessing of God Almighty, Father, Son and Holy Spirit, rest upon this place, now and always.

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### Miss Brockway Reports on the College

THANKING Her Excellency, and all others who came "at a time of such preoccupation and anxiety", Miss Brockway said: "Your presence encourages us in the conviction that even in hard times one may still take the long view, and continue to believe in the significance, for the future welfare of India, of the training of teachers for girls' schools. I am reminded of an inscription in a church at Staunton Harold in Leicestershire, England. The church was founded in 1653 by one Sir Robert Shirley of whom we read: His "singular praise it is to have done the best things in ye worst times and hoped them in the most calamitous".

St. Christopher's Training College, which is managed by representatives of churches and missions associated with five American and five British Missionary Societies, was opened in 1923. Our Founders, among whom we remember especially Dr. Meston and Miss McDougall, felt that Christian service for India could find no better expression than that rendered by a women's Christian training college. Such a college, they felt, would endeavour to send out year by year a succession of teachers who would care individually for their pupils, and who would think of their teaching as service rendered to God. The college has grown rapidly in the nineteen years of its history, and applications have multiplied. There were eleven graduates in the L.T. Class of 1923-1924. It is now difficult to restrict the number of graduates to the thirty-five for whom we have accommodation, as we receive applications each year from three times that number. The college has also grown by amalgamation with other institutions. In 1928 the United Free Church of Scotland entrusted to St. Christopher's College the Secondary training class which had previously been under its management. By this step the college was linked with pioneer work in the training of women teachers. The United Free Church Mission is generally remembered for its distinguished contribution to higher education in Madras City, but it is also noteworthy for having started a training class for women teachers as early as 1870.

St. Christopher's College was again amalgamated with another institution in 1935 when, to its lasting benefit, the Bentinck Girls' High School became associated with it. This was made possible by the generosity of the London Missionary Society, which made a gift of the school and property to the college. The school, which thus became the college practising school, had been opened in a house in Vepery in or about the year 1832. A missionary, a Mr. Loveless, had obtained a grant of the land from the East India Company in the year 1814. So our first link with Vepery takes us back 128 years.

These two institutions have associations reaching back to the early days of girls' education in Madras City. Our most recent link is with an institution which is young in years and spirit, the Vepery Nursery School and Training School. Visits to that school teach our students valuable lessons regarding the wise treatment of little children from two years of age upwards. A hope shared by the Nursery Training School and St. Christopher's College is that we may be able to provide opportunities for students to learn something at first hand of the problem of teaching children in villages and not only in Madras City. . . We hope that it may be possible, before many years are passed, for students to take those advanced degrees in Education which have already been approved by the University. We look forward to the time when, as a consequence of this, Madras University will serve the schools of the Presidency by thought and research on problems affecting the education of children.

Eight hundred and fifty teachers have been trained in this college. Almost all of these are teaching, or have taught, in this Presidency or in neighbouring States, and some are to be found in the great cities of North India. The number of students now in college is 98, of whom 35 are graduates . . . There are 382 pupils at present in Bentinck Schools. The fact that provision for buildings for school and college has not grown with the same rapidity as our increase in numbers is evident to all who see the inconvenient and inadequate buildings in which the college is housed. When St. Christopher's College moved to this compound in 1932 a building scheme for school and college, estimated to cost six lakhs of rupees, was drawn up. We were determined not to build in haphazard fashion, but to make the best of existing buildings until the full scheme could be put through. The building scheme had three parts: the first, comprising the school hostels and a Kindergarten building at the north end of the compound, is completed and the buildings are much appreciated by girls and teachers. The second is the college hostel at the south end of the compound for which the foundation stone is to be laid to-day. The hostel will be built as and when conditions permit. The third and last part of our building scheme is to be a joint teaching block for college and high school . . . It will separate the school compound to the north of it from the college compound to the south. When it is built, we shall demolish all the old buildings at this end of the compound.

All who are interested in the education of Indian girls must welcome developments which make education more suited to their particular interests and needs. We rejoice at the increasing opportunities for teaching such subjects as Indian Art, Music, and Folk-dancing in schools, and at the greater emphasis placed on Physical Education and health training. To-day we think especially of the teaching of Home Science. We are glad to remember that it was a representative of St. Christopher's College who, at a meeting of the Board of Studies in Teaching, recommended the introduction of Home Science (at first called Domestic Science) as an optional subject for the L.T. degree of Madras University. The subject was introduced in the academic year 1927-1928. It was taught at St. Christopher's College from 1929-1940 by Miss Eipe (now Mrs. Devanandam), through whose enthusiasm over Rs. 6,000/- was raised towards the cost of building the Home Science house, which is to be opened to-day. The building is intended to be used eventually as a house where groups of students may stay in turn and learn to manage it as if it were their own home, practising in it the arts of cooking, cleaning and beautifying. We cannot afford to use the house for that purpose immediately, so for the present it will be used as a small supplementary hostel. But Home Science classes will be taught in it from next June, and its dining-room, kitchen and store room will be used for that purpose . . . Miss Leela Joel, who is now taking a post-graduate course at the Lady Irwin College, Delhi, is to join our staff in June of this year as lecturer in Home Science.

. . . We have received few big gifts from rich people, and that makes us all the more grateful to the men and women, boys and girls, in different parts of the world who have contributed to our Building Fund . . . In India we are grateful for gifts received from our old students and for grants received from Government. We owe a special debt of gratitude to the Director of Public Instruction, who secured for us a grant on the school cottage hostels when we feared we were going to lose it.

As we ask Your Excellency to open one building and to lay the foundation stone of another, we look into the months ahead and we hope that before long we shall be able to turn our thoughts with more assurance to the erection of new buildings and that we may not have to spend so much of our time thinking about how to protect existing buildings from destruction. But we know that the possession of good buildings is not everything; in fact, when compared with human values buildings count for very little. Whatever happens, it is our hope that St. Christopher's College will show its worth in human values by the unselfish service rendered in schools and homes by former students of the College and by their readiness to put the welfare of their pupils above their own.

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Miss Brockway added this later note:

– Yesterday February 20, one week after the function described in these pages, was a memorable day for the college as we were informed at 8 a.m. that by noon on next Tuesday February 24, the college premises would be required by Government for A.R.P. purposes. We shall then move to Vellore Missionary Medical College buildings by kind permission of Dr. Findlay and the Council of that college. Friends will realize that moving a college of 100 students to a place 80 miles away (tram and train and bus) is not an easy matter. The day also brought sad news from Dr. Devanandam of the death of their little baby boy.

## New Honorary Members

Mr. T. P. Geggie, presented by Toronto Presbyterial.
Mrs. George A. Reid, presented by Kingston Presbyterial.
Mrs. Donald McDonald, presented by Sarnia Presbyterial.
Mrs. Richard McWhinney, presented by Maitland Presbyterial.
Mrs. John Williams, presented by Ontario Provincial.
Mrs. Hugh Jack, presented by Seaforth Auxiliary, Ontario.
Mrs. J. C. Muir, presented by Beauharnois Auxiliary, Quebec.
Mrs. Wm. McNab, presented by Knox Crescent Auxiliary, Montreal, Que.
Mrs. W. J. Morton, presented by Knox Crescent Auxiliary, Montreal, Quebec.
Mrs. Walter Binmore, presented by Stanley Auxiliary, Westmount, Que.
Mrs. James Muir, presented by Stanley Auxiliary, Westmount, Que.

Far violet hills, horizons filmed with showers,
    The murmur of cool streams, the forest's gloom,
    The voice of the breathing grass, the hum
Of ancient gardens overbanked with flowers,
Thus, with a smile as golden as the dawn,
    And cool fair fingers radiantly divine,
    The mighty mother brings us in her hand,
For all tired eyes and foreheads pinched and wan,
Her restful cup, her beaker of bright wine;
    Drink, and be filled, and ye shall understand!

—*Lampman*

# Easter Service at Mistawasis

(From a letter to Miss Lang from Miss Wilna Moore, the sister of the Rev. W. W. Moore, missionary on the Mistawasis Reserve.)

–I went out to the Mission as usual for the Easter services. The spirit of the people and the Easter message so inspired me that I wished that some of the Toronto W.M.S. who give so much time and thought to the Indian Mission work could have been in my place that Easter Sabbath morning.

Chief Joe Dreaver of Mistawasis, who enlisted himself and was active in getting others on the Reserve to enlist.

The church floor had been freshly washed, as well as the beautiful coloured windows, and fresh white and pale yellow Easter lilies had been made by the deft fingers of some of the women. Through the blue, red and opal coloured glass behind the pulpit, the morning sun cast coloured rays over the white communion cloth below the pulpit. About eleven o'clock the people and their children and babies began to enter reverently, and perhaps more solemnly than usual, for not a family but was thinking of loved ones over in England.

I do not think I have ever seen the children look so healthy. Incidentally the school Inspector remarked on that, too. (That is undoubtedly due to the exceedingly good meals that have been prepared. They have been very fortunate indeed in their housekeeper. It does seem that the Lord provides for the things necessary to carry on His work.) The children were noticeably well dressed, too; and this, my brother says, is also due to the careful planning and supply from the Women's Missionary Society. One's heart beats with gratitude at such continued acts of care and thoughtfulness. Another thing that struck me was the percentage of people from a distance—half-breed people from Shellbrook (25 miles distant), Camp Lake (45 miles), Mont Nebo. These together with the Reserve Indians filled the church, so that the benches and chairs had to be brought over from the Mission House.

I couldn't help feeling how great a thing it is (even if probably few may realize just all that that little mission does mean) when one considers that there is a place or centre where all our Presbyterian people for many miles can come and find a church home. Those out districts are for the most part Anglican and Catholic, but we have a few people, too, and like to have them meet with us in worship on such occasions.

One thing that I noticed, too, was the complete absence of young men. Every young man, physically fit, has enlisted, leaving only women, and the quite old men. My heart rejoiced, however, when shortly after the service began, Tommy Muckaloo (Bird), straight and tall, and well-groomed in his soldier's uniform, walked in and came up to his usual place near the organ. He is a beautiful singer and his mellow Indian voice was lovely to hear in the Easter hymns. He had managed to get his leave and came up from Regina for the Easter service.

The text that morning I remember was: ''Why should it be thought a thing incredible that God should raise the dead?'' The evidences advanced were the same as always, but somehow seemed to take a firmer grip. That Christianity stands or falls by a belief or disbelief in the fact of the Resurrection, was brought out, that we are saved by believing in His power, His love and His Victory.

It was truly inspiring to see the Indian Elders assisting in that solemn Communion service. Old Thomas, the oldest Indian on the Reserve and a consecrated Christian Elder, did look distinguished. Several years ago a black frock coat, just small enough for him, came in one of the bales, and he has kept it, and puts it on on all important occasions. With that and his prettily beaded moccasins, and a nice bright silk tie, he certainly was an interesting and unique figure, and one would look the second time at his intelligent and thoughtful face.

After service they nearly all remained—a number had come many miles—and they spread their dinners together into a meal in the old church. They do somehow love that old, old building so reminiscent of the days and people of bygone times, now age-old memories.

Now that the summer has come, I can get out each week-end, and this I do enjoy.

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From a later letter (May 23rd)

I have been out again and things are looking lovely at Mistawasis. The spring cleaning round the church and mission yards has been done, and the people are pleased. I was so sorry that Mrs. Ralston, who visited the mission, came just then, before the leaves or flowers were out. Had she been a couple of weeks later, she would have seen a much more attractive place. However, my brother was delighted to have the visit. It is always so encouraging to have visitors from the Women's Missionary Society come. From time to time some have come out for service, and it certainly does help. There has been a tremendous, though quiet, work done out there in the building of that new church. I was inquiring when I was out, and it is almost paid for. An almost incredible thing to me! Now they are working, I notice, to finish the inside. If they succeed in doing that this summer, it will be wonderful.

## Meditation

*The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.*

AS we think of these words to-day we wonder if men have not taken the earth and made it theirs and are doing what they will with it. But we know the earth is the Lord's, no matter what men may do.

God created everything, and ''saw that it was good''. Then He created man and gave him dominion over it all. ''And God said, Let us make man in our image; . . . and let him have dominion over the fish of the sea, and over the fowl of the air; . . . and over all the earth. . . .''

But God having given him his free will to choose between good and evil, what did man do? By his disobedience sin entered the world, and since then the jealousies, hatred and lust for power of men have resulted in war after war, each one worse than the last, with less time intervening between wars, until to-day those who do not know the Lord and His love are asking, ''How can there be a just and loving God to allow all this to happen?''

We cannot blame God for what is happening now. It is true that God created us and we are His, but we have strayed far from Him. He wants to bring us back because He loves us. In His Word He has given us many promises—if we believe in that word, if we have faith. Surely we are called upon to exercise that faith to-day. But it is not to be grounded on the wisdom of men—we know how that fails—but upon something far more dependable, the power of God, and upon Jesus Christ His Son, who alone can bring us back to God. Faith is the shield, a part of the armour that Paul bids every Christian to wear—''Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.'' A shield is for protection and we need this protection to be able to withstand the temptations that come to us.

These are anxious days, but one who lived in the midst of just as great uncertainty, who went through dangers of all sorts, declares we have no ground for anxiety. ''In nothing be anxious.'' There is no suggestion that we are to be without trouble or loss or that we shall escape harm, but he said, ''In nothing be anxious but in everything by supplication and prayer make your requests known.'' Again we read, ''If my people humble themselves, and pray and turn from their wicked ways, I will then hear and forgive them.'' Let us hold on to these promises. The Christian can have no fear or doubt as to what the outcome will be. In everything let us trust God. If we thus commit all our ways to Him we have the promise that the peace of God shall guard our hearts and thoughts. —*Lily A. Simpson.*

# Prayer

ALMIGHTY God, our Heavenly Father, we come to Thee with grateful hearts for all the good gifts Thou hast bestowed upon us. As we enjoy the beauty and peace which surround us in Canada, may we remember all who in other lands suffer because of war. Help us to appreciate the privileges that are ours and awaken us to the responsibilities which these blessings bring.

We would remember before Thee those in the armed forces who on land and sea and in the air sacrifice for us. Make them conscious of Thy nearness and protecting care. Guide and strengthen our leaders in Church and in State, that all their decisions may be according to Thy will.

Be very near and bless all who are separated from friends and loved ones; may those at home and those far away be drawn close together through their fellowship with Thee.

Bless the missionaries who amid difficulties and dangers in distant lands proclaim the message of Thy love. May they bring so clear a vision of Christ to the people among whom they live and work that these may accept Him gladly.

We would pray for the Church throughout the world, especially for small groups of Christians who in spite of persecution hold fast to their faith. Grant them courage and steadfastness in this their time of testing. Grant to Thy Church in Canada a deeper realization of the world's need of Thee. Open our eyes that we may see the opportunities for service near at hand as well as far away. May we all be given the strength and unfaltering determination to do faithfully the work entrusted to us.

We ask these our petitions in His Name who taught us to come to Thee as children to a father, believing that Thou art able and willing to hear and answer prayer. Amen.

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
For He whose name is Love will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
For those who seek. —*Author Unknown.*

# Val d'Or Girls Raise Funds for Camp

THE Stitch and Chatter Club and the Golden Glove Club! What interesting times the girls in these groups in Val d'Or must have! Miss Macarthur mentioned two girls' clubs among the groups for boys and girls there (See June *Glad Tidings,* page 244), but from *The Star* of Val d'Or (May 28th) we learn more about them. The editor attended the spring tea and bazaar held by the Stitch and Chatter Club, under the direction of Miss Jean MacLeod and Miss Lyza Formagie, with the Golden Glove Club under Miss Macarthur.

"The only difference between the two organizations is that the S. and C. Club represents the senior girls and the Golden Glove the juniors. By the splendid display of work on sale it would seem that there must have been more stitching than chattering during the recent weeks." . . .

Miss Macarthur explained the junior club's name. "The name is taken from the story of the Golden Glove, together with its motto; 'Whatsoever ye would that others do to you.' Valdorians don't need to go elsewhere to find beautiful children and Miss Macarthur has coined a most appropriate phrase for them, 'The Junior League of Nations'. This type of work is a great credit to those in charge of the girls and one remarkable feature is that out of a membership of fifteen in the junior club there are eight different nationalities—What a tribute to our democratic way of living! It is reported that the girls studied China during the past winter and they are all members of the Presbyterian Church Sunday School."

The girls had made the decorations for the tables, and among the articles for sale were knitting bags, luncheon cloths, pot holders, and babies' sweaters,—as well as homemade jelly. "The object of holding this Spring Tea and Bazaar is to raise funds so that the girls may attend summer camp at Siscoe Extension. The camp is given gratis for a period of two months. . . . The function was very successful, the sum of $60 being raised."

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The boys, too, want to go to camp. *The Star* calls attention in the same issue to an entertainment that the Val d'Or troop of 30 Boy Scouts were to give to raise money so that they might have a summer camp. "The boys are a snappy outfit now that they have had some expert drilling and instruction on Scout work."

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Think not because thine inmost heart means well
Thou hast the freedom of rude speech; sweet words
Are like the voices of returning birds
Filling the soul with summer, or a bell
That calls the weary and the sick to prayer,
Even as thy thought, so let thy speech be fair.

—*Lampman.*

## An Interesting Group

Miss S. V. Scott, who since the beginning of the year has been doing deaconess work in Belleville and among the wives of men in the forces in the Belleville-Trenton district, tells of an interesting group that has been formed in Trenton. In it she is greatly helped by Mrs. Anderson, a Chaplain's wife who is living in Trenton. The members of this small group—ten attend the meetings regularly—are wives of airmen, most of them young girls who are strangers, some away from home for the first time. Four are from the West; one from near Saskatoon had, while attending business college, lived at our Residence just after Miss Scott left, so that she felt she knew her. "Isn't the world small these days? And the ties that bind us together show up in the most unexpected ways."

Through the meetings of the group, the girls and women have come to know one another and in this way they and their husbands have made friends with others, so that life in a strange place is less lonely and more interesting. "We do enjoy getting together," Miss Scott writes. "We are doing a little Red Cross knitting, and some sewing. We used some of our collection money to buy wool and have started blocks for an afghan. We bought our own sets of needles, too, so that it will be uniform, and we shall have them on hand for others when this is finished. One or two of the girls are just learning to knit. They can bring their problems, simple or otherwise, to the meeting if they want to. We try to have some practical ideas that will be of help, too—such as recipes that can be used for cooking in limited quarters on hot plates. (They were so interested in some Miss Scott took one day and later told of some they had tried and the successes they had had.) Our discussions and short papers on live questions of the day, or interesting people in the news, have been very informal but most interesting. . . . I quite look forward to Thursdays and Trenton."

## Among Students in Kunming

–*Miss Helena Gibbs writes (February 22):*

This is a beautiful clear, sunny Sunday morning. Just lately there has been so little time for letters. We have been enjoying more than three weeks of quiet—no alarms, so it has been easier to do our work. I believe I told you that we are six here now in Kunming: Pastor and Mrs. Chiu from Hong Kong, returned students; Miss Hsu, formerly of North China and just back from the States; Mr. and Mrs. Jasper, English Baptist from Shansi. We are all living together in a very nice Chinese courtyard; in fact, there are two courtyards, the church and reading room for the University students and prayer room are in the back court. We are very near two large Universities, with altogether about 5,000 students from all parts of China. Last evening we had a group of 60 at our Student Fellowship. One of the professors came to speak to us. We scarcely had room for them all; quite a number were standing and some sitting on the floor. We always hold it in our living-room; it seems more homelike and informal. The students like it very much. So many are away from their own homes. There is a committee, of seven or eight students, in charge of this Saturday night group, and they plan and take charge of all the meetings. There is a great opportunity for student work here and every mission is taking advantage of it. Practically all the students speak English and understand it and are very keen to learn more. Bible classes in English are very popular and a fine way of presenting the Gospel. Both Pastor Chiu and Mr. Jasper have classes every week.

Our church here is very young, a little over three months. Pastor Chiu preceded me by six weeks to start the church, so we are all very new to Kunming. Dr. Clark, who was here before we came, was a student worker, and no C.C.C. church had been established. He is now on his way home, but before he left us Pastor Chiu had the joy of receiving into the church two of his students who had become Christians through his Bible class work.

. . . I have been studying with a teacher for almost three months now. I find it much slower work here, especially since all my books, except one, are gone, and it is impossible to replace them here. All printed matter came in from Shanghai and that route is closed now. I have managed to get a dictionary at a very high price, a Bible and a few other books. The Bible Society here in the city are out of Bibles, and hymn books are sold out, too, and there is no way of replacing them as yet.

Prices are going up and up as we get closed in more by the war. I bought a pair of stocking a week or so ago for $28.00—just cotton ones; and our milk has gone up to $5.00 a bottle. (This, of course, is in *Chinese* dollars.)

## Church Extension in Africa

BY MARY G. REID, *formerly of Blantyre*

(Reprinted from *Other Lands*, to which acknowledgment is made)

THE African Christian is zealous to see a church in his own village. To achieve this desire he makes his enthusiasm felt among his people. The outcome is that all volunteer to take part in raising the building. The children carry water in pots, varying in size according to strength of the child. Older ones hoe a hole in the ground, and into it the children pour their contributions of water. The women trample this loose earth and water into clay. The men dig, measure, and cut foundations, while youths chop trees, and carry same for insertion in foundations. As the work proceeds, the women carry the trampled clay on boards, and smear on a frame-work of trees. This process is repeated frequently, until sufficient thickness of walls is obtained.

The roof now remains, and this task is allotted to the younger men. The children carry load after load of grass, easily obtained from the surrounding bush country. The seating accommodation within the building is obtained by making brick forms the width of two or three bricks, and in length accommodating ten or twelve people. The pulpit is built in circular fashion, with a short staircase leading up to it.

The great day arrives when the native sees the fulfilment of his desire. Only one thing more is required, and that is to invite the white missionary to come and open the building. Cheering crowds, smiling faces, and eagerly out-stretched hands greet the missionary on arrival. There is hearty singing, earnest prayers of dedication, and rapt attention while the missionary proclaims the glad and glorious message of the Gospel. From now on the people gather in their own little church, made by their own hands. The youngest and the oldest had a part in it, and are proud of it. They gave of their best to God, and now Sabbath by Sabbath they join in the worship of His Name.

# The Christian Farmer

AMONG the grants made for Christian Literature this year by our Women's Missionary Society was one to the National Christian Council of China for *The Christian Farmer.*

This Christian semi-monthly publication for the Chinese people in rural districts is in its eighth year. It was first published in 1934 at Cheeloo University in Tsinan, Shantung Province, funds being provided by co-operating missions. In 1937, because of the war, the little magazine was moved to Changsha, the capital of Hunan, and the next year to Chengtu in West China. Before the move to Changsha it already had a circulation of over 40,000 copies, in all parts of China; then came a sudden drop to less than 2,000 copies—all subscriptions in the occupied areas were lost. But in West China the circulation has increased, very rapidly since the latter part of 1940, until in October last it was approaching 35,000, with nearly 100 new subscriptions every day, according to the statement issued by H. Y. Chang. This success Mr. Chang ascribes to the fact that *The Christian Farmer* ''has a concrete message to present'', a message that emphasizes two aspects of life, the religious and the intellectual. Its purpose is to evangelize the rural Chinese, and to uplift and enrich their lives. In it the emphasis is ''on religious and moral teachings, the promotion of scientific knowledge, the improvement of home economics and agricultural methods, the promotion of public health, and so forth.'' The voluntary co-operation of a number of College and University departments makes it possible to have readers' questions on scientific matters answered by experts. News (local, church, national and international) and editorials emphasizing important national and international social and religious questions and problems are included in each issue. Of the religious section Mr. Chang says, ''Our whole attempt has been directed to the presentation of a living religion which is represented by a living Christ who can become a guiding principle in the daily lives of our readers, especially in their relations with other individuals and groups. In everything we attempt to preach practical religious principles and Christian standards.'' And he adds, ''In our treatment of current events we attempt to furnish an intellectual and Christian interpretation. We hope by this approach to lead the rural masses into critical and constructive ways of thinking. . . . The abundance of interest in current events shows that the rural people are deeply concerned with what is happening in their own country and in other parts of the world. We are trying to use this interest to cultivate in our readers a sense of world citizenship.''

The aim of the editors has been to write ''in a simple language which could be easily understood by the readers, and which they could easily employ in repeating to illiterate friends what they have read. We have tried to encourage an interest among the illiterate to learn to read with their friends.

''We employ no technique to increase circulation. Our circulation spreads like a contagious disease. Our readers transmit the infection of enthusiasm to others in their own communities. . . . Our readers represent nearly all denominations of the Christian Church, old and new, foreign and Chinese, and all other religions which have believers in China. Although Christian readers outnumber readers with other religious affiliations, the greatest proportion of our readers are non-Christian. . . . (This) indicates the challenging opportunities for evangelism through literature. Evangelists and preachers in rural churches are actively promoting the paper. Village leaders and students, as well as teachers in country schools, are also interested in promotion. This suggests what an unusual opportunity there is for the rural church in promotion of this Christian service.''

In conclusion, Mr. Chang writes: ''Since all national resources and efforts are now mobilized for resistance and are concentrated on China's extensive reconstruction programme, Christianity with its proclaimed message of salvation for mankind and the world not only should have a share in the programme, but should assume a marine captain's responsibilty of steering the boat in its proper and right course. In other words, Christian forces and efforts should be mobilized and directed for the fulfilment of its primary purpose to bring the Kingdom of God on earth while opportunities in this country are ample. . . . If Christianity is to play an important part in the building of a New China, mobilization of Christian pens for the elevation of the lives of the rural masses which constitute the bulk of China's population is imperative. Experience convinces me that *The Christian Farmer* is a useful and effective weapon fighting illiteracy, ignorance and various other ills of an underprivileged group, and that it is contributing generously to the fulfilment of the

Christian Mission among the needy rural masses. Its ultimate success or failure largely depends upon the degree of concrete sympathy from the Church as a whole.''

A Chinese Woman's Letter to the Editor of the *Christian Farmer:*

''What a great paper is *The Christian Farmer!* It is more than a teacher. I have been your reader for almost a year. And thanks to it that a great change took place in me which has a tremendous effect to the happiness for my family life. Now I know how to love my husband, how to treat my children, and to be friendly to my neighbours. A quarrelsome home has now become a harmonious and happy one. Admirations from relatives and friends are eloquent proof.

''The remarkable thing was, after I explained the strange influence of your paper, six others are willing to be your readers. I enclose herewith their names and addresses, and a money order for three dollars. Kindly add them to your subscription list and mail your paper to them regularly. This will help us all to be better neighbours.''—From *The Religious Digest.*

# Literature Department

BY MISS LOUISE REITH

LOOKING ahead, it seems quite a long time until the September meetings of the Women's Missionary Society Auxiliaries; but we know that those who are responsible for planning the programmes will enjoy the holiday time much better if they know something about the study material that will be available.

Requests have frequently come to us for information regarding the work our Church is doing in Canada. Many seem to feel that they are more familiar with our Overseas work than with the work at Home. With this in mind, it was decided that the greater part of the new study material should be on the work our Church has done and is doing among some of the peoples of Canada.

The complete study consists of three small books as source material, supplemented by mimeographed sheets containing programme suggestions and names of present workers. That we may understand the work being done among our Canadian people it is helpful to know something of the background of the various groups that have come to make Canada their home. Therefore, we have chosen as part of our source material the pamphlet by John Murray Gibbon, **The New Canadian Loyalists.** This little book gives us accurate and concise information about all the racial groups represented in Canada and through its careful consideration we come to have a deeper appreciation of the contribution the cultures of other lands are making and can make to our Canadian life. **The New Canadian Loyalists** can be used with advantage as a companion to the book on the work our Church is doing among these Canadians. This second book in the study tells of foundations that have been laid and the progress made through the years in some of our Home Mission work—our share towards the establishment of His Dominion within our own Dominion of Canada. The material for the chapters on the various aspects of this work has been contributed by those who, because of contact with the work, have reason to be familiar with it. The Auxiliaries that use this study material will learn of the beginning of our French work, its organization during the early years and how it is carried on to-day; they will go back in imagination to the coming of the Chinese to Canada and recall the problems faced by the Church in beginning our Chinese work, not knowing where the venture might lead but having faith, which the years have proved to have been justified. Some will be introduced for the first time to our Italian work and the story behind the Beckwith Memorial Church in Montreal. The stories of our Ukrainian and Hungarian work will bring evidence of patient and persistent determination on the part of our workers resulting in churches built and bright prospects for the future. The members of our Auxiliaries will not forget the first Canadians, the Indians, as the beginnings of our Indian work are recalled and new needs and opportunities considered.

While thinking of our work in Canada we cannot forget our work overseas, and the third booklet brings to our members interesting information from overseas, including a statement about the Church in Formosa, the story of Happy Home in Formosa and its superintendent, and stories about two native workers in India, Grace Bai and Nurse Miriam.

We hope that all our Auxiliaries will join in the study of these important parts of our work and that by this study we shall all become more interested and be inspired to greater effort.

It is expected that the price of the complete study will be 50 cents.

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The things I prize of greatest worth
Are just the common things of earth.
The rain, the sun, the grass, the trees;
The flowers, the birds, the glorious breeze;
Clouds that pass, and stars that shine,
Mountains, valleys, all are mine;
Rivers broad and open sea
Are riches none can take from me.
Oh, God is here on ev'ry hand,
Upon the sea, upon the land!
And day by day my thanks I give
That with these common things I live.

—*Leonard G. Nattkemper.*

# AUXILIARY PAGE

**Miss L. K. Pelton**

THE holiday season is here again. Many of our Auxiliaries do not meet during the summer months. A number of women have expressed their desire for and need of more Bible knowledge. Our Auxiliary meetings are short and usually once a month, and as the very purpose of our meetings is to learn all we can about our missionary work there is not time at them for extended Bible study. We are aware, however, that we do need a larger knowledge and better understanding of the Bible, and as missionary women we should be very keen to study what the Bible has to teach about the witnessing to God's Word throughout the world. We would suggest that during the summer months this year our members make a special effort individually to *use* the Bible as a study in their own ''Quiet Hours''. In this way perhaps we all may increase our knowledge of the Scriptures.

One of the most intensely interesting books for study is *The Acts of the Apostles* written by Luke, of whom Paul speaks in Colossians 4: 14 as ''the beloved physician''. He travelled with Paul on some of his missionary journeys, ever proving a true and loyal friend (2 Timothy 4: 11). As you read through what he has written you will learn many things concerning the author—his emphasis on prayer, his spirit of thankfulness and his great understanding of all whom he met.

On every page we see that the purpose of the Book of Acts is, in the truest sense, missionary. The Spirit of God impelled Christ's followers ever onward. Jesus had said, ''Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth.'' Luke traces these witnesses, and records with joy that ''the Lord added to the church daily such as should be saved.'' (Acts 2: 47.)

Life for the early Christians was not easy. The Church, to live at all, had to fight, and fight hard. Noble characters grew nobler in those challenging days.

Read: Peter's stirring sermon on the day of Pentecost, Acts 2: 14-36.

- of the first martyr, Stephen, and his defence before the Council, Acts 6 and 7.
- of the women who are mentioned in this great book: Dorcas, Acts 9: 36-42; Mary, the mother of Mark, Acts 12: 12; Drusilla, Acts 24: 24; Bernice, Acts 25: 13 and 26: 30; Damaris, Acts 17: 34; Rhoda, Acts 12: 13; Lydia, Acts 16: 14, 15, 40.
- of Paul's wonderful conversion and the story of his tireless missionary endeavour, Acts 8 to the end. His burning zeal could not be quenched by shipwrecks, beatings and buffetings, imprisonment, hunger and thirst. The great Power that had laid hold on

him on the Damascus road remained with him throughout his life.

— of the return of Barnabas and Paul after the first missionary journey was completed, Acts 14: 27. Think what a church meeting that must have been, what experiences were related and how the people who had to stay at home must have been filled with awe as they heard of the workings of the Holy Spirit through these men of God.

Only a few of the treasures in the Book of Acts have been mentioned in this brief sketch. As you read and study this book, and go in imagination up and down the country with these first missionaries, may you be given a new vision to inspire you to a greater witness and consecration in your own church and your own Auxiliary. —*F. Matthews.*

## YOUNG WOMEN

**Mrs. Hugh A. MacMillan,** *Secretary*

### LEADERS TO LEADERSHIP

A PHRASE, ''for lack of leaders'', kept appearing and re-appearing in all year-end reports until it stood out large and clear as the main problem that faced our Society at the present time. And it seemed that, as that phrase kept recurring, a finger was pointed at the Young Women's Department, and we could hear, ''It's up to you. What are you going to do about it?''

Yes, it is true that it's up to us. We are the recruiting ground for the leaders for the Mission Bands and girls' groups, and the Senior Department calls us to come over and help them. In fact, the growth and development of the whole Society depends on how we accept the responsibility of leadership. It is not enough that we value and appreciate the privilege of attending church and taking part in its activities. To quote John R. Mott: ''There is no privilege without a responsibility. Each person is responsible for using every resource of his personality to establish the reign of Christ in all the world.'' When we become members of the Church we become responsible for its ''on-goingness'' and the measure of that ''on-goingness'' depends on the number and quality of its leaders.

Now, the first step towards doing something about a problem is to recognize it as a problem. Are we aware how alarming the need is? Do we know that, because of lack of leaders, Mission Bands, girls' groups, and young women's groups have disbanded? Are we concerned that there are children and girls and young women who would be a source of strength to our Church and our Society if they had leaders to call them together to study and worship and give?

The next step in facing a problem is to be convinced that what is to be done is worth doing and that we are the ones to do it. There is no more strategic work in the world to-day than the work of the Church. The world cannot be saved except by the devotion of men and women committed to a life of sacrifice and service to bring in the Kingdom of God. And, if it depends on us, we must now go into training.

''Which of you, desiring to build a tower, doth not first sit down and count the cost whether he hath wherewith to complete it?'' What characterizes the ''wherewith'' necessary to become a leader? First—a certainty and a confidence in the cause you serve. Secondly—unselfishness, readiness to serve rather than to dominate. ''Whosoever would be greatest among you let him be servant of all.'' Thirdly—capacity to study and grow.

To those who have ''counted the cost'' and feel they have ''wherewith'' to become leaders, a few suggestions for training and discipline are here set forth.

1. Observe daily periods of prayer and meditation. To quote from John R. Mott again: ''It is one thing to have water enough to quench our own thirst. It is quite another thing to be able to supply the multitude. Those of us who are called upon to help other people will have to go to the fountain more frequently than if we have only our personal needs to consider.''
2. Undertake daily personal study of the Bible such as will make its message live anew and have meaning for the life of to-day.
3. Read and study systematically in order to deepen the understanding of the forces of good and evil active in the world to-day.
4. Enlist one or two others to undertake with you a similar programme. This fellowship or ''cell'' of Christian living will encourage and fortify you for the task of leadership of a group.

## GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

### FAREWELL— AND WELCOME

ONCE again there has been a change in the personnel in our girls' work. Mrs. L. B. Beath, who for a year carried on the work as Girls' Organizations Secretary of the Women's Missionary Society, found it necessary, because of illness in her family, to give up that position. Mrs. Beath's cheerful disposition and sincere enthusiasm for the work of our girls endeared her not only to the girls whom she met, but also to those with whom she worked and planned. It is with regret that we must say farewell to Mrs. Beath, but we do it knowing that she will always be interested in girls and their welfare.

To Mrs. H. Keefer, the new Girls' Organizations Secretary, we would, on behalf of every girl and leader of girls, extend a sincere and hearty welcome. Mrs. Keefer has had experience with Mission Bands and will find, we are sure, in the girls' department another interesting and worth-while work to which she will be able to contribute a great deal. Our sincere wish for her is not only that she may be of great assistance to the work with our girls, but that she herself may receive of God's richest blessing in this new field of service.

As Mrs. Keefer begins her work, each one of us should reconsider our responsibility to assist her and to further the work. If we are members of the Women's Missionary Society, we have a tremendous task to do for our girls—we must see that they are instructed in the faith and the work of our Church. It is our responsibility to see that we have groups for the girls in our Church and that there are competent leaders for those groups. If we are leaders of girls, we should remind ourselves of the importance of the work that we have to do and we should rededicate ourselves to that task, asking for the guidance of God in all that we do. If we are girls and are members of a girls' group, we should resolve, now, to be more faithful and more sincere in our work, that we may be ready to fill our place in the road of Christian service.

Youth of the world, arise,
Courage and service bring;
Life, full and free, before you lies,
Make Christ your Saviour-King.
Youth of the world, arise,
High hope is yours to-day;
Life offers many an easy prize,
Christ points the harder way.

Youth of the world, arise,
''Adventure'' is your cry;
Then see before your very eyes
The King who dared to die.
Youth of the world, arise
To sacrificial deeds;
''Come, follow me,'' the Saviour cries,
Young lives like yours He needs.

Youth of the world, arise,
To bear His Cross and shame;
With Him no true endeavour dies;
Go forth, proclaim His Name.
Youth of the world, arise,
Clear is the clarion call,
''I come, I come,'' true youth replies,
''To Christ I give my all.'' (Anonymous)

—*Margaret Webster.*

## MISSION BANDS

**Mrs. A. R. Riddell,** *Secretary*

### A SPIDER'S WEB

ALMOST any nice summer day you can see a spider's web. When you do, take time to look at it. You will notice the long, strong lines which run from the centre to the circumference, and the short lines which are woven across them at equal distances, making a perfect pattern. From the centre of the web runs a trap line up to the hiding-place of the spider, which is in some little crevice or under a leaf. The slightest touch of the web sends a quiver along the threads and up this line, and the spider comes down to see what has happened.

The web is beautifully made. It is so fine that it can scarcely be seen, yet strong enough to stand the struggles of the insect caught in it. It is close enough to catch tiny flies, yet open enough to let the wind blow through it.

Some kinds of spiders when they are young and light are bold airmen. The little spider spins a long thread, lets the wind catch it, and immediately rises in the air to a great height, and sails away in his balloon. It is not an airplane, however; he can't steer it, and he must just go with the wind. In this way spiders travel long distances, and even cross wide arms of the sea.

There are some interesting stories about spiders. Here is one of them. In the early days of Christianity, there was a very good man called Felix of Nola. He was persecuted for his religion, and had to flee for his life. He went to a lonely uninhabited place, full of rocks. There were caves in the rocks, and Nola hid himself in one of them. While he was lying there he saw a spider weaving its web across the opening of the cave. He lay and watched it spinning thread after thread and fixing each in its proper place, at exactly the right distance, till the mouth of the cave was covered with them. Presently he heard men's voices, and he gave himself up for lost, for he knew they were seeking him. They came to the mouth of the cave, and there they stopped. When they saw the opening covered with a spider's web, they said, ''No one has passed in here, or the web would be broken,'' and they went on to look elsewhere. Nola escaped, and when he spoke of it afterwards he used to say, ''Where God is, a spider's web is as a wall; where He is not, a wall is but as a spider's web.''

If you come upon a spider spinning in a dark corner, or in a rose bush, will you think about Felix and how he was saved? And remember two things—not to be vain and boastful about the gifts you possess, and not to think that you are so tiny and insignificant that God can make no use of you.—Adapted from a story in *The Children's Great Texts of the Bible*, Vol. II, Edited by James Hastings, D.D.

## Changes for Annual Report

### MANITOBA

### Brandon Presbyterial

Recording Secretary—Mrs. J. McLeod, 232 16th St., Brandon.
Girls' Organizations Secretaries—Mrs. R. Eggelton, 360 Frederick St., Brandon, and Mrs. H. Allen, 232 Rideau St., Brandon.
Exchange and Library Secretary—Mrs. J. Turner, Wellwood.
Literature Secretaries—Mrs. D. W. Yuill and Miss W. Yuill, Melita.
''Glad Tidings'' Secretary—Mrs. J. Traquair, Minnedosa.

## ONTARIO

### BROCKVILLE PRESBYTERIAL

Corresponding Secretary—Mrs. B. D. Armstrong, Box 82, Kemptville.
Finance Secretary—Mrs. Gerald Wolthousen, 74 Church St., Brockville.
Girls' Organizations Secretaries—Miss Agnes Sedgewick, Kemptville; Mrs. George Wilson, Winchester.
Mission Band Secretary—Mrs. John Gray, Ventnor, (note change of address).
Library Secretary—Miss E. Steed, Prescott.
Student Secretary—Mrs. E. J. Spinks, Winchester.

### BRUCE AND OWEN SOUND PRESBYTERIAL

Welcome and Welfare Secretary—Mrs. J. R. Sproule, 1788 3rd Ave., Owen Sound. (Note address.)
Supply Secretary—Mrs. Saunders, Southampton.
Convener Nominating Committee—Mrs. S. Kennedy, Southampton.

### GLENGARRY PRESBYTERIAL

President—Mrs. E. E. Preston, Vankleek Hill.
Corresponding Secretary—Mrs. G. S. Lloyd, Cornwall.
Treasurer—Miss M. I. Hermiston, 225 Sydney St., Cornwall.
Girls' Organizations Secretary—Mrs. E. Bingham, Woodlands.
Literature and Exchange Secretary—Mrs. H. K. Gilmour, St. Elmo.
Welcome and Welfare and Student Secretary—Mrs. R. W. Ellis, Maxville.

### NORTH BAY PRESBYTERIAL

Recording Secretary—Mrs. S. R. Alexander, Burk's Falls.
Girls' Organizations Secretary—Mrs. A. Calderwood, Box 710, Huntsville.
Mission Band—Mrs. F. Pemberton, Burk's Falls.
Welcome and Welfare Secretary—Mrs. A. Brown, Box 82, Parry Sound.
''Glad Tidings'' Secretary—Mrs. J. McFadyen, Huntsville.
Press Secretary—Mrs. A. Logan, Box 462, Parry Sound.

### SAUGEEN PRESBYTERIAL

Library and Literature Secretary—Mrs. K. H. Palmer, Palmerston.
Student and Lantern Slides Secretary—Mrs. T. McClanahan, Drayton.
Supply Secretary—Mrs. T. H. Sneath, Durham.
''Glad Tidings'' Secretary—Miss Mabel Dodds, R.R. 1, Holstein.
Press Secretary—Mrs. A. V. Smith, Arthur.
No Finance Secretary.

### TEMISKAMING PRESBYTERIAL

President—Mrs. J. McPhee, 72 McCamus Ave., Kirkland Lake.
Recording Secretary—Mrs. Richard Stewart, 76 Prospect Ave., Apt. 8, Kirkland Lake.
Corresponding Secretary—Mrs. J. Paterson, Englehart.
Young Women's Secretary—Mrs. J. Howie, Englehart.
Welcome and Welfare Secretary—Mrs. Dalton McGregor, Cochrane.
Supply Secretary—Mrs. E. J. Kerr, The Manse, New Liskeard.
Press and Student Secretary—Mrs. Laidlaw, New Liskeard.

# PROVINCIAL NEWS

## ALBERTA

Mrs. A. B. McGorman, Penhold, Press Secretary

MACLEOD Presbyterial.—Mrs. E. King of Medicine Hat, Presbyterial President, spoke to the members of the Lethbridge Auxiliary, telling them of the highlights of the Provincial meeting, of the knowledge gained from the discussions, and especially of the addresses given by Miss Mary Anderson and Dr. Gushue-Taylor. The C.G.I.T. and Girls' Guild of St. Andrew's Church, Lethbridge, entertained their mothers at a Mother-and-Daughter banquet. The theme was ''The Airways of Life''—with mother and home as the landing field, the girls as the planes, and the Church as the beacon to guide the planes on their flight through life.

**Edmonton Presbyterial.**—At a recent meeting First Church Auxiliary, Edmonton, heard something of the work being done at Esquimalt House. Miss Lillian Thompson of the Council of Social Agencies gave an interesting talk, which she termed ''An Airplane View of Edmonton'', as related to Social Service. ''Social Service'', she said, ''had its origin in the Christian Church and it is endeavouring to meet problems in a way which tends to make life richer and more abundant. Health, nutrition, prospective motherhood, Mothers' allowances, and Child Welfare are some of the problems with which they are peculiarly fitted to deal.''

**Calgary Presbyterial.**—There were more echoes from the Provincial meeting, when Calgary Presbyterial discussed the resolutions dealing with Bible reading in the schools and ways and means of contacting dependents of soldiers and airmen. It was decided to hold the stay-at-home camp again this year, if leaders could be provided.

## BRITISH COLUMBIA

Mrs. W. Barlow, 242 W. 15th St., North Vancouver, Press Secretary

KAMLOOPS-OKANAGAN Presbyterial.—The Presbyterial held its annual meeting in St. Andrew's Church, Kamloops, on May 15th. Delegates were present from Armstrong and Vernon. Mrs. W. J. Smith presided. Greetings were received from Mrs. W. G. Gourlie, Provincial President; and Mr. A. F. Matthews, on behalf of the session, welcomed the delegates to the church. The Corresponding Secretary's report showed an increase in membership in some Auxiliaries, and a great interest taken in the Society's work. The girls' group and the Mission Band of St. Andrew's, Kamloops, had been active during the year. The delegates who attended the Provincial meeting gave an interesting report. Members of the Armstrong Auxiliary led the morning devotional period and Mrs. R. A. Ferguson of Vernon that of the afternoon. Following the Treasurer's report, Mrs. D. B. Johnstone offered the dedicatory prayer, written by the Honorary President, Mrs. W. B. McKechnie, who could not be present because of illness. Mrs. A. F. Matthews installed the new officers. The St. Andrew's Ladies' Aid served luncheon and afternoon tea to the delegates. New officers elected were—President, Mrs. D. B. Johnstone; First Vice-President, Mrs. J. H. Clements; 2nd Vice-President, Mrs. W. J. Smith; Recording Secretary, Mrs. B. P. Cuff; Corresponding Secretary, Mrs. R. Butterfield; Treasurer, Mrs. A. Whitecross; Press Secretary, Mrs. J. Goble; Historian, Mrs. I. Poole.

Mrs. H. Ralston, Principal of the Missionary and Deaconess Training School, Toronto, visited the Kamloops Auxiliary, and in an informal talk to the Auxiliary members and the members of the girls' groups and their mothers she explained the courses given at the Training School, Westminster House, and the entrance requirements for young women wishing to prepare themselves for service in the Church.

**Kootenay Presbyterial.**—At the Thank-offering meeting of the Cranbrook Auxiliary the Mission Band, under the leadership of Mrs. Dow and Mrs. Windsor, gave a delightful little exercise. Mrs. Roulston, delegate to the Provincial meeting, gave a very detailed and interesting report.

**Victoria Presbyterial.**—At its February meeting St. Paul's Auxiliary, Victoria, had a talk by Cpl. Reg. Thizzey and a musical programme. In commemoration of C.G.I.T. week the Happy Helpers C.G.I.T. group of St. Paul's entertained the Chinese Girls' Guild at a successful Valentine party. Miss Kay Smith, Girls' Secretary for British Columbia, gave a pep talk, and taps brought the evening to a close.

**Westminster Presbyterial.**—The Kerrisdale Auxiliary held a joint meeting with the members and friends of Richmond and West Point Grey Auxiliaries in Kerrisdale Church in February. An interesting and very unusual talk was given by Mrs. Willis on ''The Women of the Bible''. At the Easter Thank-offering meeting of Robertson Auxiliary Mr. John Cheshire, on furlough from the Jhansi field, India, gave an address on, ''Home Rule or the Christian Church in India'', which he supplemented with lantern slides.

St. Stephen's Auxiliary, North Vancouver, at its spring Thank-offering meeting, was assisted by the church choir, the Young People's Society and Sunday School members. The speaker was Mrs. W. J. White of Ladner, who through her forty years of service has filled practically every office in both Presbyterial and Provincial and is now Provincial Historian. Her talk on India was most interesting, as was her outline of Dr. Margaret MacKellar's life. At earlier meetings they were privileged to hear Miss M. Anderson, who spoke on her work among the Koreans in Japan, and the Rev. Allan Reoch of Manchuria, who gave an illustrated talk. The Presbyterial President, Mrs. Robert Pollock, visited the Auxiliary in February.

The Burning Lamp Mission Band of St. Aidan's, New Westminster, held a birthday party lately, at which the Auxiliary members were guests.

The programme, arranged by the two leaders, Mrs. Bull and Miss Nelson, consisted of items by the Mission Band, games, etc. Work was displayed and tea was served. The decorations were in red, white and blue. Mrs. Oswald referred to the changes of the past year—Mrs. McLennan, the first Mission Band leader, passed away during the winter, and Mrs. Creelman, the faithful leader of the past few years, moved to the island.

## MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT.,
PRESS SECRETARY

BRANDON Presbyterial.—Monday April 20th was a memorable day in Elphinstone when they were visited by Miss Mary Anderson from Japan, Miss Ada Adams of Formosa, and Miss Hazel Macdonald, Manitoba deaconess. In the morning the three Mission Bands met in the church, the children overjoyed to meet and hear missionaries from foreign lands. For the visitors' benefit they recited Scripture verses and sang hymns, after which Miss Adams delighted them with her anecdotes and description of life in Formosa. The visitors were driven out to the country and lunch was served at the Mission House. An afternoon service in the Indian Church was well attended. After supper the visitors returned to Elphinstone and addressed a meeting in the church. A full choir was in attendance and the congregation was enthralled with the inspiring and instructive messages from the lands across the sea. On Tuesday evening April 21st they addressed a meeting in Knox Church, Minnedosa. Miss Adams spoke to the Mission Band and later gave the adults an interesting account of her work in Formosa. Miss Anderson showed slides and told interesting stories of her years in Japan.

At the Easter Thank-offering meeting of St. Andrew's Church, Brandon, the devotional service was led by Mrs. G. W. Fergusson of First Church and the speaker was Flight-Lieutenant Lowry. A pleasing feature was the presentation to Mrs. W. J. Allen of a life membership pin.

**Superior Presbyterial** records with much sorrow the passing of Mrs. J. A. McMahon, wife of Captain the Rev. J. A. McMahon, minister of First Presbyterian Church, Port Arthur. Mrs. McMahon was a vice-president of the Presbyterial and an ardent Women's Missionary Society worker. She was a Mission Band superintendent for many years and we have happy memories of her at our last annual Presbyterial meeting, leading the Mission Banders in the exercises which were such a pleasing feature of the afternoon session. Her kind and friendly personality and her helpful counsel will be much missed at our Presbyterial meetings. To the Rev. Mr. McMahon, his two sons, and Mrs. McMahon's relatives we offer our sincere sympathy.

Miss Ada Adams, who has been stimulating work in the Mission Bands of our Presbyterials, visited the lakehead on April 27th, 28th, 29th. She addressed the Mission Bands of First Church, Port Arthur, and St. Andrew's and First Churches, Fort William. She spoke of her work in Formosa, and demonstrated her handcraft. She was guest speaker, too, at the Auxiliary meeting of First Church, Port Arthur, guest of honour at a meeting of St. Andrew's Evening Guild, Fort William, and at a social evening held by ''The Willing Talent Workers'' of First Church, Fort William.

**Winnipeg Presbyterial.**—Much interest was shown by the full attendance of Mission Band and Explorer group leaders and their assistants at a series of conferences conducted by Miss Ada Adams during her recent visit to Winnipeg. A number of young people's leaders from other organizations also attended these meetings. Much valuable instruction was given by Miss Adams and her visit was greatly appreciated.

At the May meeting of the St. James' Auxiliary Miss Anderson told of the work carried on among the Koreans in Japan, and its growth and progress during the last fourteen years. Of the 64 churches 23 are self-supporting.

At a service of praise and thanksgiving held in Elmwood Church, Winnipeg, the various departments took part. Miss Alma Burdick conducted a Prayer service.

During Miss Anderson's visit to the Presbyterial, April 25th to May 8th, she spoke at many meetings. On Sunday April 26th she spoke to the Sunday School at Roland, and gave an address at the morning service. At the Auxiliary Thank-offering at Morden she told of her work in Japan and showed slides. All meetings were well attended and the women were unanimous in their appreciation.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

ORILLIA, May 11-14, 1942! It was a happy thought to hold the 28th annual meeting of Ontario Provincial Society at beautiful Orillia in blossom time. Outstanding was the reception given officers and delegates by the good friends of Orillia, from the moment the train reached the station, where bus and cars were on hand to convey all to church and homes, until, after a noon-time cup of tea at the close of the last session, came the strains of ''Will ye no' come back again?'' Nothing had been overlooked, to secure the comfort and convenience of all. The Welcome and Welfare Department had members on hand to attend to all requirements. A registration of 694, including 11 ministers and 5 elders, was announced.

A Round Table conference on Monday evening and a Board of Management meeting on Tuesday morning preceded the annual meeting which opened Tuesday afternoon. Mrs. John Williams presided at all sessions. Civic greetings were brought by His Worship Mayor Pack, himself an active member of the church, those of Barrie Presbyterial by Mrs.

N. R. D. Sinclair, who reminded the members that that Presbyterial had given nineteen missionaries, and the Auxiliary's by Mrs. George Murray. Letters of greeting were read from Mrs. A. MacVicar, President St. Paul's United Women's Missionary Society, Orillia, and from Mrs. Robertson Duncan, the first President of Ontario Provincial. The Rev. J. A. MacInnis, minister of the church, added a personal welcome. Among visitors was Miss M. Jean Ross of Port Huron, Michigan, Membership Secretary for Flint Presbyterial, who brought a warm greeting from across the border. A message was also received from Mrs. C. H. Thorburn, O.B.E., Ottawa, the former Treasurer. In giving the financial report, Mrs. H. W. Morgan stated that while the allocation of $113,600.00 had not been quite reached, fifteen Presbyterials had increased their offerings. The same allocation was accepted for this year. Mrs. A. B. Macdonald, Finance Secretary, said that a study of the membership showed that ten cents more a year from senior members and five cents more from juniors would have more than made up the deficit. Mrs. C. H. McDougall reported on Young Women's Auxiliaries; 3,924 members contributed almost $14,000.00. Mrs. D. Allan, for Girls' Organizations, appealed to the women not to be too critical of the girls; they needed sympathy and understanding; their wonderful energy and boundless possibilities should be recognized, she said, as she commended the girls to the interest and influence of older members. In the Mission Bands, Mrs. Robertson reported, givings had increased; the decrease in membership was due to lack of leaders. Coloured story-o-graphs and a model of the M. G. Abey Home in India, both from Ottawa Presbyterial, were used to demonstrate the work. Miss Grace Stewart noted an increase of more than $1,000 in the givings of Home Helpers. Ten Presbyterials increased their subscriptions to *The Glad Tidings,* said Mrs. K. MacLean, and an ''all-out effort'' was asked for in 1942. In a highly satisfactory manner all department secretaries gave an account of their stewardship. In the absence of Mrs. Ralston, who is in the West in the interests of the Missionary and Deaconess Training School, Mrs. McMurrich, President of our Women's Missionary Society, calling attention to the fact that it is a *missionary* and *deaconess* training school, explained the work done there and brought before the gathering the pressing need for workers at home and overseas. At another session she gave a stirring address on the present situation of the Christian Church and the work of our Society, speaking especially of some new phases of that work and some hopes for future work. Miss Frieda Matthews, for eleven years a deaconess in the West, now Field Secretary, and Miss Lily Simpson, on furlough from India, gave challenging messages. For the Wednesday evening session the church was filled. The speaker, Dr. Glen of Glenview Church, Toronto, gave a masterly doctrinal address on the theme of the meeting, ''A Charge to Keep''. The Rev. Dr. Sinclair, Allandale, brought greetings from Presbytery, and the Rev. J. A. MacInnis represented the Synod. A strong patriotic spirit was evident during the sessions. The National Anthem was fervently sung at every gathering. ''O guard our shores from every foe,'' took on a new meaning, and ''Holy Father, in Thy mercy, hear our anxious prayer; Keep our loved ones, now far absent, in Thy care'' was prayerfully sung,—that the latter was sung at the request of the mother of one of our missionaries gave it special meaning. Adding greatly to the pleasure of the three days was the generous contribution made by the organist, Mr. J. D. Gordon, L.L.C.M., and Mrs. Gordon. Mr. Gordon gave two organ recitals and his choir rendered an anthem, and on Tuesday evening the Junior choir of 50, under the direction of Mrs. Gordon, sang two selections.

At the closing session, Mrs. John Williams, retiring after a four-year term of intensive activity as President, was honoured by the presentation of an Honorary membership certificate and pin, Mrs. H. C. McKellar, Hamilton, and Mrs. J. R. Hill, Ottawa, two ''deans'' of the Provincial, making the presentation. Later Mrs. Williams presented a book to little Elizabeth Ritchie, who had acted as page throughout the meetings. In her closing remarks, Mrs. Williams said that when one door closed another opened, and while these sessions with all their friendliness and inspiration, were closing the door was opening for a new phase. Mrs. W. P. Gamble's cordial invitation to the Provincial to meet in Guelph in 1943 was accepted and the Executive was empowered to decide in the meantime whether or not a full Provincial would be held, in view of war time restrictions. Mrs. J. A. Hilts, of the Council Executive, a former Provincial President, conducted the election and installed the officers. Changes in officers: Mrs. V. A. Smith, President; Mrs. D. A. Mowat, First Vice-President; Mrs. A. A. Forbes, Recording Secretary.

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**Chatham.**—Mrs. J. F. Fletcher, Chatham, addressed Knox Auxiliary, Wallaceburg, on ''Witnessing for Christ''. ''Lose or Use'' was the theme chosen by Mrs. James Smith of Valetta when speaking to the Eleanor McKechnie and Ellen Douglas Auxiliaries in Windsor.

**Huron.**—At Seaforth Thank-offering Mrs. Hugh Jack was presented with an Honorary membership, the gift of an anonymous donor through the Auxiliary. Miss Macarthur's C.G.I.T. group at Val d'Or is corresponding with the Lily Macarthur group at Goderich.

**Kingston.**—St. Andrew's Auxiliary, Gananoque, celebrated its 65th anniversary on May 17th. The Rev. C. E. Kidd paid tribute to pioneer and present workers. Mrs. A. R. McMurrich sent greetings on behalf of the Council. Mrs. Bain, the Honorary President, had been an active officer for thirty-eight years.

**London.**—At an outstanding meeting of Tempo Auxiliary the Mission Band formed the choir and led in devotional exercises. Mrs. J. A. MacLean, Presbyterial President, gave a timely message on ''What Missions are doing for the World''.

**Sarnia.**—Mrs. Ross Adams gave an inspirational address at Mooretown Auxiliary. Mrs. A. J. Elson, who spent several years in China, addressed meetings of Senior and Young Women's Auxiliaries at Strathroy. Gerald McCahill of the Forest Mission Band has the enviable record of eight years' perfect attendance.

**Toronto.**—The 50th anniversary of the Newmarket Mission Band was fittingly observed on Sunday and Monday, April 19th and 20th. Mary Lou Little told of past work, and Bobby and Claire Koffend sang. Missionary exercises, Scripture memory work, and choruses formed part of this interesting programme, every child taking part.

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## QUEBEC

MISS MARY GREIG, 2168 PARIS ST., MONTREAL, PRESS SECRETARY

**French Work in Quebec.**—Sometimes we are inclined to forget that our first Women's Missionary Society was organized in 1864 for the distinct purpose of supporting French Evangelization. But the work began much earlier. Presbyterians were interested, and not only interested but very active, as early as 1831, just after the first permanent Presbytery of Montreal and Quebec was formed. From that time our people have been most earnest in their desire to give to these French Catholics a true knowledge of God's Word.

At the time of Church Union, all our Presbyterian French Missions became part of the United Church of Canada. Owing to the many pressing needs of minority groups, no effort was made to re-establish this work. Now we find that this responsibility has returned to us unsought. This French work is now under the Board of Missions, as part of the Home Mission work of our Church. The French Committee is a committee appointed by the Board of Missions.

One of our French Missions is under the leadership of the Rev. J. A. Smith, who formerly was a teacher in a Roman Catholic institution. A few years ago he left the Church of Rome and started a service in a Presbyterian church. At his first service four French people were present. To-day he has a congregation with two hundred and forty-seven communicant members, a Sunday School of about one hundred, an Auxiliary of the Women's Missionary Society, a Ladies' Aid Society, and a Young People's Society of about seventy. Almost all the members were Roman Catholics just a few years ago. They now have a church of their own, Eglise St. Luc, formerly Taylor Presbyterian Church. The congregation has installed a pipe organ and done much to beautify the building. In Mr. Smith they have an able leader.

To help Mr. Smith in his work, our Women's Missionary Society has undertaken to support Miss Ippersiel as a teacher. She takes an active part in the missionary Auxiliary as well as attending to her many other duties. The work is progressing, and God has answered the prayers of many earnest people who have this work very close to their hearts.

In the words of Mrs. Owen Rede Campbell, Chairman of the Ladies'

Committee of the French Mission, ''The opportunity is ours, as individuals and as a Church. To-day let us work. To-day is ours. To-morrow is in the keeping of Him who said, 'Feed my sheep'.''

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Teen-Age Girls—The C.G.I.T. Camp at Cedar Lodge on Lake Memphremagog is being held in July. This year we are very fortunate that the nurse for the camp is to be Miss Lily Simpson, Reg.N., who is on furlough from India. Miss Margaret Webster, the Girls' Work Secretary, attends the Board meetings when the programme for camp is arranged. Those of you who wish to attend should not forget to send your registration form, as soon as possible, to Miss Milly Brisbane, Camp Business Manager, 106 Coronation Building, Montreal.

## SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

PRINCE ALBERT Presbyterial.—In April a well prepared Easter pageant entitled, ''From the Gates of His Garden'' was presented in St. Paul's Church school-room by nineteen young women of the Lucy Baker Auxiliary and nine members of the Ephraim Scott Mission Band; a string quartette accompanied the choruses throughout the pageant.

**Regina Presbyterial.**—During May the Presbyterial President, Mrs. J. B. Shaw, and Miss Ruby Walker, deaconess, visited all Auxiliaries and Affiliated groups where meetings could be arranged. At Qu'Appelle an afternoon meeting of the Affiliated Society, with a number of the ladies of the Indian Head Church, was conducted by the Rev. R. Taylor. Miss Walker gave an address on the ''Function of the Church'' and Mrs. Shaw spoke on ''Our Challenge''. The Mission Band gave a short musical programme, one little member playing the organ. This Band was organized by Mrs. W. K. Wilson and Miss E. Jenkinson. A social hour followed the meeting. On the following day the Broadview Auxiliary held a meeting. Special problems were discussed, which indicated eager, earnest work on the part of this group of women. An evening meeting was held in Whitewood, with the Rev. James Wilson in charge. Sunday was spent at Bekevar with the Hungarian Presbyterian congregation, at their Sunday School and church services and as guests at the manse. This church, six miles from Kipling, serves widely scattered families, some of whom come twenty-five miles to services. The Rev. Stephen Fazekas preached to his people in their native tongue, then gave a summary of his sermon in English. The women listened eagerly and earnestly to the messages of the visitors. The fine community spirit of this people is most heartening in its developing Canadianism, as well as its devoutly spiritual quality. Other meetings of this survey were to be held at Heward and Stoughton, where the Provincial President, Mrs. J. A. Sinclair, was also to address the gatherings.

The Eastview Mission Band held a very successful closing meeting;

31 members were present and a number of mothers and friends. Mrs. J. A. Sinclair gave a very interesting talk and afterwards assisted in the presentation of prizes for attendance and handwork. Mrs. Hagan, the leader, thanked all present for their sympathetic help on this and many former occasions. On exhibition was a gay afghan made by the children for the Weirdale Nursing Home.

**Saskatoon Presbyterial.**—Parkview Auxiliary, Saskatoon, has been studying women characters of the Old Testament. At their spring meeting Mr. Morris McNabb, student missionary, gave a talk on his experiences on the Kitscoty field in Alberta, in which he spoke of the Barr Colonists and the James Nisbet missionary party. St. Andrew's Auxiliary had an interesting Thank-offering meeting when the Rev. John Hardwick gave an inspiring message on ''Faith''—and what it means in the world to-day.

At the Rosetown Thank-offering meeting Mrs. C. P. Young of Saskatoon, a former missionary in our Bhil field in India, spoke on India, using a splendid selection of slides to great advantage in bringing facts more clearly to her listeners. There is, she said, great need for more workers in the vast field of India.

At the Saskatoon Presbyterial meeting the President introduced the Parkview Mission Band, of which Mrs. J. J. Peters is the leader, and in the evening devotional service these fourteen little girls—their President only twelve years old, the others ranging from five to ten years—took part, in Scripture and song. This was followed by a chorus from the Pleasant Hill Mission Band, under the leadership of Miss Chrissie Diffin, deaconess.

## Hymn of Intercession

Lord, wilt Thou hearken while our world is shaking,
When danger threatens, Father, hear our call.
While hearts are troubled, pained, perplexed and breaking,
Speak Thy reviving word, Thou Lord of all.

Oh, hear our prayer for many who are homeless,
For those who suffer deeper wrongs than death;
Thou Who hast solace, balm and consolation,
Keep us true-hearted, Lord, renew our faith.

Lord, hear our prayer for those who serve their brethren,
Self-less and willing, eagerly and free,
All those who serve unto the end of the striving,
Lord, let them know Thy peace and wake with Thee.

Lord, hear our prayer, accept our humble praises,
And through deep sorrow hallow sacrifice.
That by Thy grace, a nobler world may follow,
Planned by our will which Thy love sanctifies.

—*The British Weekly.*

# Treasurer's Statement

*May 30th, 1942*

## RECEIPTS:

| | |
|---|---|
| Miss Alison G. Jones, "M. G. Abey Memorial Children's Nursing Home". | $ 10.00 |
| A Friend, "Christian Literature for British Guiana" | 50.00 |
| Refund from Rocky Mountain House Hospital | 400.00 |
| National Defence Tax deducted from the salaries of workers | 333.03 |
| PROVINCIAL GIVINGS: | |
| Alberta | 263.04 |
| British Columbia | 700.00 |
| Manitoba | 382.81 |
| Ontario | 8,600.00 |
| Saskatchewan | 358.29 |
| | $11,097.17 |

## DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Canora | $ 285.00 |
| Rocky Mountain House | 210.00 |
| Weirdale | 123.33 |
| Chinese in Canada | 663.83 |
| Cecilia Jeffrey Indian School | 359.16 |
| Cecilia Jeffrey Indian School, Government Grant | 2,422.40 |
| Birtle Indian School | 299.16 |
| Birtle Indian School, Government Grant | 1,788.18 |
| Mistawasis Indian Day School | 45.00 |
| Presbyterian Residences: | |
| Saskatoon | 81.30 |
| Huntingdon | 75.00 |
| India: | |
| Bhil Field | 65.00 |
| Jhansi Field | 311.08 |
| Overseas | 93.33 |
| China, Yunnan Province | 2,050.00 |
| Grants | 1,477.42 |
| Christian Literature | 1,140.00 |
| Deaconesses | 1,857.07 |
| Refresher Course for Deaconess | 37.50 |
| French Work | 60.00 |
| Publications | 1,232.49 |
| Organization | 669.33 |
| Life Membership | 7.65 |
| Insurance | 40.51 |
| Exchange | 268.56 |
| Deputation | 154.35 |
| National Defence Tax | 321.04 |
| Administration | 597.98 |
| | $16,735.67 |

## RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Special Fund— | |
| Payment on W.M.S. House, Vegreville, Alta. | $ 47.50 |
| Payment on Prince Albert Residence | 33.25 |
| Interest | 23.26 |
| Legacy Fund— | |
| Estate of Mrs. Matilda C. Mills, Hartney, Man. | 199.44 |
| Interest | 22.50 |
| Pension Fund— | |
| Interest | 522.32 |
| Sustaining Fund— | |
| Interest | 67.50 |
| | $915.77 |

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Mrs Lees 5-9

Vol. XVIII SEPTEMBER 1942 No. 9

# THE GLAD TIDINGS

**An Afternoon's Visiting in British Guiana**

**Conference on Missionary Education**

**News from India**

**At Indian Schools in Canada**

**Letter From London**

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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# The Glad Tidings

Vol. XVIII TORONTO, SEPTEMBER 1942 No. 9

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

### In the Deaconess Department

WITH the opening of the autumn season come some changes in the deaconess work. Miss Mary Todd, who has rendered such conspicuous service as a deaconess, has resigned, to be married. Since 1930 she has served in Winnipeg, in the Peace River district, in the Willowdale field of Alberta, in Regina (for a short time), and since the beginning of this year in the Rocky Mountain House district. Miss Ruby Walker, after more than two years as a deaconess at large in southern Saskatchewan, is taking charge of the work on the Rocky Mountain House field.

Miss M. E. Anderson, who went to Saskatoon when Miss Diffin was granted leave of absence on account of ill-health, will continue in deaconess work under the Presbytery of Saskatoon.

Miss Hazel Macdonald has been appointed to open up new work within the bounds of the Presbytery of Calgary. She will go to Lethbridge and from there carry on organization work among the Hungarians in that part of southern Alberta; later she will give service in other parts of the Presbytery.

Miss Alma Burdick, who has been working in Winnipeg with the Elmwood congregation, has been appointed to the Chinese work in Montreal, in succession to Miss Dickson, who is retiring after thirty-eight years' service, in China and among Chinese in Canada. Miss Burdick, whose training and missionary experience especially fits her for her new position, will take up her duties in Montreal in September, when Miss Dickson will still be there to introduce her to the work.

Manitoba is not to be left without a deaconess, but the appointment to Winnipeg will be announced later.

A new appointment is that of Miss Marjorie MacKay to work under the Presbytery of Toronto in the Melrose Park congregation, North Toronto. During the summer months Miss Dolly Matthew, a student deaconess, has been helping in the work there. Since her graduation from the Training School in 1939 Miss MacKay has been teaching at the Birtle Indian School.

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THE Lantern Slide Secretary, Mrs. N. A. MacEachern, has asked us to announce that a new small set (10 slides), ''With our Indian Boys and Girls'', has been prepared for Sunday Schools, Mission Bands, and Teen-age groups, and sent out to the provinces.

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MISS ELSIE LEE, who for five years assisted Miss Dickson in the Chinese work in Montreal, leaving last year to go into munitions work, was married on August 1st to Mr. King Seto in the Chinese Presbyterian Church, Montreal. Mr. Seto is a graduate of Harvard (B.Sc.) and McGill (M.Sc.). We wish them happiness in their new life.

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ATTENTION is called to the increase in the prices of membership pins, as set out in the notice on the inside back cover of the magazine. Because of the new sales tax that came into effect June 25, 1942, the manufacturer must increase the price of our pins 25 per cent.

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**Corrections**—The title of Mrs. MacMillan's article on the Young Women's page in the July-August number should have been ''*Ladders* to Leadership''.

**Bruce and Owen Sound Presbyterial** Officers (July-August *Glad Tidings,* page 298)—The Supply Secretary is Mrs. A. G. Saunders, Southampton; the Convener of the Nominating Committee, Mrs. T. E. Kennedy, The Manse, Southampton.

In the **Annual Report**—in the list of officers of Paris Presbyterial (page 148)—The Corresponding Secretary is *Mrs.* Sara A. Sharp.

## Changes at Birtle

AT the end of two months' leave of absence the Rev. E. H. Lockhart, Principal of the Birtle Indian School for the past nine years, resigned and left in January. Mr. A. E. Candy, the senior teacher who had been in charge while Mr. Lockhart was away, very kindly agreed to continue as acting Principal till the end of the school year. Mrs. Lockhart finished out the term and we are deeply indebted to her for her genuine interest and kindly treatment of the children.

Mr. Roy Webb and Mrs. Webb (they were married on July 20th) have been appointed Principal and supervisor for one year.

While changes must come with the years there are many on the Reserves who will remember the many kindnesses received during the administration of Mr. and Mrs. Lockhart. Mr. Lockhart is now in charge of the church at Portage la Prairie. —*F. L. Lang.*

## Graduation at the Cecilia Jeffrey School

*(From a letter from the Principal, Mr. D. S. Pitts)*

WE held the Graduation ceremonies yesterday (June 25th). Five boys and three girls graduated.

At 2.30 we held a Communion Service for the children, friends and staff, with Mr. Sparks of Winnipeg officiating and Mr. McLean, minister, and our elder assisting.

At 3.45 we had a concert on the lawn for every one. There was a large crowd of Indians from all the Reserves, including nearly all the chiefs. As special speakers on the platform we had the new Indian Agent, Mr. Roberts; the retiring Indian Agent, Captain Edwards; the officer in charge of the Royal Canadian Mounted Police, accompanied by two constables; Mr. Sparks, and Mr. McLean. Mrs. Pitts presented certificates of baptism to five little ones, and New Testaments to the eight graduates. The Band opened with ''O Canada'', played several pieces, including parts from the opera ''Carmen'' and others, and closed with the National Anthem. Altogether it was quite impressive. It was enjoyed by over two hundred and fifty people. We hope to make these graduation exercises an annual affair. Afterwards, we held a little farewell social for the graduates, staff and guests.

* * * *

AT the end of May Mr. Pitts had sent out a letter to the parents (or guardians) of the children at the school inviting them to the farewell service and party for the graduates on June 25th. The children would then be free to go home with them for the summer holidays, but he appealed to the parents not to ask to have them out before that time —and to have them back at school for the new term by Saturday, September 5th. He urged them, too, to tell parents who had children of school age not attending to send them at seven. If parents were told of the things the children learn (English, reading, and other school subjects, housework, work with tools, &c.), of their good food and clothes, and all the fun with other children, and, above all, their Christian teaching, he felt sure they would be anxious to let their children enjoy it all at seven years of age, or as soon as possible. They need not be anxious about the children's health. They have more care, good food and clothes at the school than are possible on the Reserves. If a child is sick, the parents are told and, if necessary, sent for. In conclusion, he wrote: ''This has been a very happy year. The children have had a good time, worked hard, and learned much. All the staff, with Mrs. Pitts and myself, hope that they will have a happy, healthy holiday, and return to school on September 5th ready for another good year.''

## Victory Hymn

*''This is the victory that overcometh the world, even our faith.''*

Almighty Father, Sovereign Lord,
Believing on Thy Promised Word,
We come our prayers and vows to make,
Ask Thee to hear us for His sake
Who came to save, Who came to heal,
And Thine eternal Power reveal.

We pray for those who on the land
Untiring in their efforts stand,
Defending Thine Eternal laws,
Attacking in Thy righteous cause.
O Father, hear our plea and wield
Thy Power for them on every field.

We pray for those who cleave the air;
Protect them, Father, with Thy care.
May they mount up on righteous wing
And with the stars of morning sing.
O Father, hear our ardent prayer
For those in peril in the air.

We pray for those who brave the sea
In every kind of ship that be;
Protect and guide them in Thy might;
Let Thy Way be their guiding light.
O God, Who every storm canst still,
Make them, and us, to do Thy Will.

God of the air, the land, the sea,
Where'er Thy faithful forces be,
Give them to know this is Thy call,
That Thou art watching over all;
Give us Thy strength to fight for Thee,
And crown our lives with VICTORY.

—*David A. Smith.*

# "Out in the Fields—with God"

By Mrs. James Dickson, New Amsterdam, British Guiana

I WAS on my bicycle riding out of town toward a little village about a mile and a half away where several of our flock live in little scattered homes on the savannah. Big cars, filled with people from the sugar plantations, passed me on their way to town. I knew they pitied me, or, if they gave me a thought at all, it would be to the effect, "How can she go into those sordid little homes?" They do not know that I find one afternoon of visiting as dramatic, as exciting emotionally, as one can well stand. Shall I take you with me on just one round of visits so that you can understand what I mean?

First of all, there is the beauty that smites one afresh every time you reach the outside of town. Don't let anyone ever tell you that British Guiana is not beautiful, for the blue sky arches above you, and the eye travels far, far away across clean, fresh distances of soft green grass, and then there is the breeze that comes across the savannah as it would across the sea. After a rain there is a golden and green plant that seems to spring up in the night and covers the ground with a golden carpet and the air has a radiancy that seems almost unbelievable. And it is in the midst of this beauty that our people live. You would think, "How could anyone be anything but good living here?"

The catechist's wife joins me, as no one knows the flock and their immediate needs as well as she does. "Before we go out to the homes, I must take you where a woman is dying," she tells me. "She used to belong to our church, and I want you to pray for her."

With simple people we appoach the realities of life simply, with no time wasted. While I knelt praying by the sick woman's bed, I could feel she understood, and afterwards she pressed my hand and by the light in her eyes I could tell that she knew her Heavenly Father and that she knew, too, He was calling her home.

Oddly enough, while life flickered out in one cottage, in our very next cottage life had begun, for a baby had just been born. We did not stay long, for everybody was a-bustle there. Two wee boys, innocent of clothes except for little shirts, trotted about with dishes of curry and rice and then with looks of great satisfaction seated themselves on the floor and began to gobble it down. They were so round and adorable and curly-haired and complacent, they could well have stepped out of one of the pictures of the Madonna and cherubs. At least their smiles were seraphic. A man was sick in the same room, and between his peevish complaints of how he felt we tried to have prayer and talk to him about God. He bowed his head not at all during the prayer, but stared with stubborn, uncomprehending eyes, while the two small cherubs continued to gobble and to smile seraphically. That cottage was so vitally concerned and occupied with life itself that day that it could have no time to think of eternal values. Even if the mother had been up and about, I imagine she would have smiled absently at our words, and said, "That is true, but—I wonder, where are the smallest boy's pants?" and again, "Very true,—but don't sit in the rice, Jacob!"—or whatever his name might be!

On we went to another house where there is such a commanding vista of the savannah that it sweeps one's breath away. Again and again as we talked I found my eyes travelling down the far blue distance. This is a home where the mother has seven children. She is a mother who knows God and who longs with all her heart for her children to know Him, too. But the father is clever and cynical, and he has brought tragedy and sorrow into the home because of his drinking of rum. Once in the course of conversation, rum was mentioned. "It is a wicked thing, and the curse of this Colony," I said.

"But some people drink it, and still their minds stay as clever as other people's," she protested, as if defending it.

"Don't ever think that it is not harmful," I told her earnestly. "It poisons the good minds God has given to men, and they do things that they would never do otherwise. I am going to fight these rum shops, one by one."

"And I will be by your side," she exclaimed quickly and passionately with a sort of desperate sob.

Later, when we were out in the road again, the catechist's wife told me sadly, "Well she knows the evil of rum, for Christmas night he got drunk and beat her, and she had to send the children scattering out into the night, lest he beat them, too; and because of all this she lost her baby, her first boy baby. . . ."

I didn't feel as if I could stand any more, but I must for there were yet many homes to visit.

The next place was a tiny hut. An elderly man was working busily outside. However, even his back was self-conscious. "He knows we are coming," I told myself while studying that back, "and he's just pretending to be busy."

With well-simulated surprise, he greeted us and led us indoors. The home was spotlessly clean, and bare. It was so clean that one forgot the bareness. However, after the catechist's wife and I had been invited to be seated, I noticed that the man and his wife remained standing. And then I noticed why. It was because there were no more chairs,—two chairs were all they had. Two chairs and a table, and, I suppose, two cups, two plates, two spoons. Should I feel sorry for them? I wondered. Not while they lived with such sweeping spaciousness around them—it was as if they were in the centre of God's golden cup of beauty, where all the little fripperies that we think a modern home must have would have been not only superfluous, but out of place. There was no apology for their home in either their words or manner; there was simple dignity. They had come to God's house whenever they could, and when we had prayer together there was reverence and sincere belief in their faces. I felt cheered as we left this cottage; poverty had perhaps dwelt there, but not dark tragedy.

Our next home was a baker's home. The wife was a Christian and he had become a Christian in order to marry her, but afterwards she had learned that he didn't really mean to believe in or follow God. Her face showed sorrow, even while we talked of other things,—it lighted up when she spoke of her boy. ''He never misses Communion, and he goes to church every Sunday,'' she said, as if in that way God had given something back to her.

The next stop was a well-to-do home by East Indian standards. There was the bright flash of brass vases everywhere, and soft green potted ferns and polished floors. A woman with a lovely, sensitive face came to the door. Here was someone who loved God with all her heart and mind and soul and strength—I felt it instantly. And yet she had been through deep sorrow, for a dread disease had marked her daughter. We prayed about it and tried not to cry, and I promised to pray at home about it, too. How parents suffer because they cannot bear the pain of their children for them! Across the centuries one can still hear David crying, ''O Absalom, my son Absalom, would God I had died for thee!''

We went on to many more houses during the afternoon, but lest I weary you, I'll not tell you about all. However, the last place still is fresh in my memory—a home again on the edge of the savannah with that incomparable view from the back door. The young woman who greeted us had large grave, expressive eyes, and a sort of subdued manner. Her home was far more comfortable than many we had visited, and yet she didn't seem happy. I soon found out why. She had lost her baby. She kept telling us about it—''It kept raining and raining, and the wind blew in so cold. I couldn't keep him warm.'' And again, ''I would carry him from room to room to get away from the wind, but—he was so little.'' A huge flamboyantly green parrot squawked at us from the roof and then talked down to us companionably. She answered him, but her grave manner did not lighten. As we left she stood in the doorway, her young Madonna-like face framed by the shadows of late afternoon, and all the sorrow of ''Rachel weeping for her children, and would not be comforted, because they are not'' was in her sad eyes. Above her, silhouetted against the sunset sky, the huge parrot stalked morosely along the roof-pole.

''Dear God, but they need You so. . .'' was all I could think as I rode home on my bicycle through the fast-gathering darkness. Another afternoon of ''visiting'' was over.

From a letter from the Rev. James I. Dickson, New Amsterdam, British Guiana (July 6, 1942).

ONE of the hopeful developments here in Berbice has been the women's work. There are now a fair number of societies and they are most enthusiastic. At Bohemia, where they have just recently organized, the young women gave a tea the other day at which they realized $40 from the sale of tea, candy, and some sewing they had done. They never knew before that they had the power to raise $40 and they declare they are going to start raising money to build a church. At Bohemia we have a school, but no church building. One of the women, a teacher, who is on the Woman's Executive Committee, exclaimed in the executive committee meeting, ''Here we have been asleep for the past forty years!'' At least they have begun to awaken, as far as this phase of the work is concerned. You can imagine what the Church in Canada would be like without the women's organizations. I am sure that the awakening of the women here in the Church will have a great influence upon the work. They are a fine group with great possibilities.

# Conference Impressions

By Mrs. C. H. McDougall

THE knowledge and inspiration received when attending the first Interdenominational Missionary Education Conference at Belleville last year had been invaluable. We learned that people were always glad to hear about the growth and stability of the younger Churches in the Orient, of their vital faith and witness in these days of persecution and trial. So it was with high expectations we attended the second Conference.

In the spacious halls of Alma College, St. Thomas, there gathered together a group of people who desired to learn more of the condition of these new Churches, and of the older ones in these war years, to become better acquainted with the missionaries of their own and other denominations, to discuss the problems confronting missionary educators to-day, to learn of new methods that had been tried and might prove more effective than the old. It was a goodly company. All had heard the Great Commandment, ''Go, teach all nations.'' They might be ministers, doctors, nurses, evangelists, editors, teachers, secretaries, but all were missionaries in the world-wide Church of Christ, serving at home and in all parts of the world.

Of morning devotions in the chapel precious memories remain. Voices repeating the Psalms, the 23rd, the 46th, the 121st—how we clung to their assurance of Divine help, as day after day news of retreats and withdrawals in Libya reached us!

We enjoyed Miss Orton's ''Workshop'' in the late afternoons. Here we went back to school, becoming children again as we *did* the things we so often read of in the ''Method Manuals''. One group made a diorama of a church in South America. Another group built a lovely worship centre for Christians in Mexico. It was fun taking part in a hasty dramatization of the story of the church that was built by moonlight in India. And how well we became acquainted with one another in the workshop!

Each evening, from the chapel we travelled in imagination with the missionaries—to China, to Manchuria, to Japan, to Formosa, to India, to Africa, to South America, and to the Islands of the Seas—and, through picture or story, learned of the spread of the Gospel in those lands, where those who tell the story of Jesus and His love find eager listeners—yet so many have still to hear that story and so few there are to go and tell it.

Yes, there was entertainment, too. We heard some of the music written by Mrs. A. J. Brace. ''In China, you see, there is no music published, so when we wanted new music we just had to write our own,'' thus she explained her varied and lovely compositions, which were sung on the ''China Night''. One evening when we went into the dining-room, we discovered on each of the many tables a book from the book stand. During the meal those at the table acted the name of their book, while the others guessed it. One evening a missionary presided at each table, and the guests, in various ways, aided by the missionary, gave something especially significant of the country in which that missionary worked.

One missed the summary of the group discussions that we received at the former conference. We know how fine was the discussion on Methods for Missionary Education of Adults, and how capably the Rev. E. H. Johnson presided. In presenting missionary information, let it be as modern and up to the minute as can be secured. What is happening to-day is always of interest; what should be done to-morrow is always a challenge. What the younger Churches are doing to-day, and the strength of their own Christian leaders, must ever be an inspiration to us to increase and extend our missionary work.

---

For all things beautiful and good and true;
For things that seemed not good yet turned to good;
For all the sweet compulsion of Thy will
That chastened, tried, and wrought us to Thy shape,
For things unnumbered that we take of right,
And value only when they are withheld;
For light and air; sweet sense of sound and smell;
For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of the Worker in the work;
For hearts to apprehend Thee everywhere;—
We thank Thee, Lord.

*—John Oxenham.*

# Inter-Church Conference on Missionary Education

THE second Inter-Church Conference on Missionary Education, held at Alma College, St. Thomas, June 22nd to 26th, brought together from the various Churches nearly a hundred leaders, missionaries, and other members interested in missionary work.

At the opening session the Chairman, Canon L. A. Dixon, Chairman of the Foreign Missions Conference of North America and Secretary of the Missionary Society of the Church of England in Canada, stated the four purposes of the conference: (1) to consider the work of the whole Church throughout the world; (2) to re-think missions, in new and larger terms, and get a wider vision of the purpose, and the problems and opportunities, of the world task of the world Church; (3) to gather new information on how that world task is progressing; and (4) to understand better how to get this message and this purpose across to the Churches in Canada. The indifference to missions in our Churches, he said, is due partly to the fact that the people have not the information and, to a large extent, to defective methods. He asked the members to approach the conference in a spirit of devotion, and seek to find the true motive and spirit behind the whole missionary enterprise.

Dr. J. B. McLaurin, Secretary of the Baptist Board of Foreign Missions, formerly a missionary in India, led in the daily devotional services and in the Communion Service with which the conference closed.

The principal speaker of the conference, Dr. H. P. Van Dusen, Professor of Systematic Theology at Union Theological Seminary, New York, gave a series of addresses on ''World Christianity To-day''. Each day, too, addresses on missionary education methods were given by Miss Hazel Orton, of the staff of the Missionary Education Movement, New York. In the afternoons Miss Orton conducted a ''workshop'', for the practical demonstration of methods. There were, too, group discussions, under capable leadership, on methods with children, with teen-age groups, and with adults, and on the preaching values in current missionary books. Miss Ada Adams led the first group, and the Rev. E. H. Johnson that on methods with adults. In the evenings the members heard from missionaries, who had almost all recently returned from overseas, news of work on the various fields, its problems and opportunities.

## WORLD CHRISTIANITY TO-DAY

### What is the Church Doing?

The answer to this question, Dr. Van Dusen said in his first address, must be sought not in the life of any one Church or one nation but in the life of the whole Church of Christ throughout the world. For a preliminary answer one might look to three fields:

(1) Among the Churches in captivity, as in the subjugated countries of Norway, France, Holland, Germany itself. From all come reports of passive, daring and effective resistance, indomitable resolution, and spiritual renewal.

(2) The Churches in the midst of conflict but still free, as in Great Britain and China. When he visited Great Britain last autumn, Dr. Van Dusen said, he found missionary leaders meeting in conference in Scotland, the mind of the Church of Scotland concentrated on the significance of the World Mission of the Church, in England and Scotland Church bodies studying the findings of the Malvern Conference, and such problems as social justice and reconstruction, and the kind of life—family, industrial, national and international—that must be developed. He noted a movement of deep spiritual significance, and found the attitude of Church leaders free from hatred and desire for revenge. Never, he said, has a Church of any nation, under such stress, acquitted itself so well as the Church in Britain.

For the supreme instance of the Christian Church in war, Dr. Van Dusen would look, however, to the Church in China, where, although Christians number less than one per cent. of the population of 450,000,000, they exert a tremendous influence. In the small group, a score or more, of those at the heart of China to-day, he said, at least half are earnest Christians. It has been said that to-day China has the most Christian government in the world. Christian influence is observed among the national leaders, among students and others scattered throughout the country, and in the larger circle of those who do not call themselves Christians but have been educated in Christian schools and live by Christian principles. China still does not seek retaliation, still feels that there is no ground for enmity between the people of China and Japan, and looks for an order based on justice and, if possible, on friendship.

(3) The world Christian Church. The Church is raising up and training world-minded leaders throughout the world. The new leaders must be trained in the realities of the world community, and there is only one such world community—the Christian Church. The Church is maintaining a structure of international life through the greatest conflict in history, which has shattered other world organizations. It is increasing its membership, and its unity has become more clearly established while the world has been breaking asunder. In this world-wide Christian fellowship, Dr. Van Dusen concluded, lay hope for a new world.

### Christian Missions in War-Time

Since the beginning of this century Christian leaders have been coming to think of the Churches as part of a world community. There have been two movements, one of expansion—that is, the missionary movement, seeking to carry the Christian message to the ends of the earth—and the other of consolidation, a movement toward unity. One is essential to the other in the development of world, or ecumenical, Christianity.

At the outbreak of war in September 1939 missionary work was being carried on in 100 countries and about 6,000 main centres. In that first war period—before Pearl Harbour—the unity of the world Church was shown in the saga of Orphaned Missions. Within a few weeks an organization was set up by the International Missionary Council, and Churches in all free countries gave generously to support missions cut off from their home Churches. In eighteen months from June 1940, $1,645,000 was given by Christians of twenty countries and distributed to 120 missions in forty countries. There was no overlapping, and no overlooking; and as far as is known, no missionary was withdrawn because of lack of support. In many places the native churches assumed the support of much or all of the work. It was all a striking testimony to the reality of the Christian community.

The situation has changed radically since Pearl Harbour and the Japanese occupation of many parts of the Far East. It is feared that many large centres of Christian work will have to close. A few will be entrusted to the new Church of Christ in Japan. Great responsibilities will fall on the native Churches, not yet strong enough to assume them. One major development has been the unification of the Christian forces in Japan and the readiness of Japanese Christians to support the work.

The war-time record has left two impressions, Dr. Van Dusen said—first, an impression of the profound unity of Christ's Church, a unity far greater than the Churches themselves were aware of, which is shown in the glad surrender of responsibility and the willing acceptance of responsibility for work, as, for instance, Orphaned Missions; and second, of the unsuspected strength of the younger Churches, their ability to assume and discharge responsibility and their capacity for self-government. No one can foretell the final result of the war on the Church. There will almost certainly be grave losses, but much will depend on the length of the conflict. Already it is clear, however, that the tragedy and suffering of these war days is bringing gains to the world Church, teaching its underlying unity. It may, the speaker concluded, have a great meaning for the Church of Christ through the world.

### Movement Towards Christian Unity

For nearly a century before the last war Christians of different lands had been reaching out for fellowship with others. Churches of the same denomination in different countries came together. Then came the union of interdenominational groups, to form such organizations as the Y.M.C.A., the Y.W.C.A. and the World Student Christian

Federation. In the third place, there was the drawing together of individuals or groups with a common interest—educational, missionary, temperance, peace. Then in 1910 representatives of various church bodies and races came together—for the first time since the Reformation—in the Edinburgh Missionary Conference, and from the Continuing Committee of this conference developed the International Missionary Council, linking together the two movements for expansion and consolidation.

The first World War checked, but did not kill, the impulse towards world unity. It found expression in the League of Nations. The same trend was seen in other fields, such as trade and commerce, science, education, art, preparing the way for a world culture. The movement towards Christian unity was accelerated during the ten years after the war. But the Church had been shocked by the war and by its powerlessness to prevent such disaster. Leaders realized that the Churches must find a way to bring Christian judgment to bear on world affairs, and that the Church could not bring power to bear until it healed its own divisions. Then began a study of these divisions which led to conferences on Life and Work (at Stockholm in 1925) and on Faith and Work (at Lausanne in 1927). These two movements continued, complementary phases of a world movement towards Christian unity, until, in response to a demand from the Churches themselves, the two great conferences were held in 1937 at Oxford and Edinburgh. Strictly speaking, Dr. Van Dusen said, the World Council of Churches came from these, but actually from all Christian organizations in the world.

### The Church and To-morrow's World

While every age may be said to be an age of transition, that in which we live may be one of the great transitional periods of the Christian era, or of all history, Dr. Van Dusen said in his last address, on ''The Church and To-morrow's World''. At such a time as this a careful reading of past history should be a first charge on church leaders. To understand the character of our time it must be seen in relation to the past, and the past history of the Christian movement has valuable lessons for the Church of to-day and gives ground for hope for the future. Of the utmost value is the great work now being completed by Dr. K. S. Latourette on ''The History of the Expansion of Christianity''.

His study shows that in the nineteen centuries of its history Christianity has spread ''in ever widening sweeps'' through the world. Yet the advance has not been uniform. In each of the four great periods into which the Christian era may be divided advance has been followed by retreat or recession.

During the first five centuries Christianity penetrated the whole world of that time and became so deeply rooted that it was able to survive when the Roman Empire broke up and the civilization with which it had become identified almost disappeared. About the year 500 began the period of decline, the longest and most severe the Christian era has known. The Empire collapsed, and as a result of the Moslem invasion Christianity was supplanted in a large part of Europe; about the same time came the barbarian invasions from the north. There were weaknesses, too, within the Christian communities themselves. The result was that by the end of the tenth century the Christian Church was reduced to a fraction of its former strength.

Then came a revival and for nearly four centuries, until about 1350, there was a great advance. Christianity spread to Scandinavia, Russia, Turkestan, India and China, and had a much greater influence than in the earlier period, becoming the centre of the life of the people. Again came a recession—not so great, however, as the first. But in the period from 1350 to 1500 severe losses were suffered. Dissension and corruption impaired the power of the Church and Christianity almost disappeared from China and Central Asia.

Then came a period of expansion (1500-1750) with the Protestant Reformation, and purification and reform within the Roman Catholic Church as well as in Protestantism. It was the age of exploration, and missionaries went with the explorers, carrying the Christian message into North and South America, Africa and India. But the advance did not continue. From 1750 to 1815 there was a recession, less marked than the others. It was the age of rationalism, of the French Revolution, and the Napoleonic wars.

There followed in the nineteenth century a period of such vigour and such marked expansion that Dr. Latourette calls it the Great Century. It saw the beginning of the modern missionary movement and the spread of Christianity to all parts of the world. The Christian Church was established in almost every country of every continent. Never had Christianity had so great an influence. It was a time of great educational advance, of social progress, with such movements as those for the abolition of slavery, for prison reform, against child labour, and, last, the movement for world peace—almost all movements originating in the life of the Church.

We are living in a new age. Whether it is the beginning of recession or advance it is too soon to decide. The Christian Church has suffered severe reverses, but there are also indications of marked growth.

### The Teaching of History

From the survey of past Christian history three lessons may be learned. First, the history of the nineteen centuries of the Christian era has been marked by alterations of advance and recession. But these have not been uniform—each new recession has been less pronounced than the one before. In an era of retreat Christianity never lost all it had won in the preceding period and with each age became more widespread and exerted a greater influence than before. Thus the record of the past gives ground for hope—hope that this recession, if such it be, will pass, probably briefer and less tragic than ever, and be followed by a great advance that will carry the Christian faith farther and deeper than ever before.

In the forward march of Christianity certain factors, within and without the Church, have had a part. Political conquest or penetration in some measure prepared the way for the evangelistic work of the Church, as in the time of the Roman Empire, and in the seventeenth and nineteenth centuries. Doors of opportunity were opened for the Church and it was guarded against hostile attacks. The Christian advance was also intimately related to exploration and discovery, trade and commerce. Dissatisfaction with their own religions and thought almost always has made peoples ready to receive the Christian message. But the great factor in the advance has been the Christian Church and the tireless efforts of the faithful missionary.

The third lesson—It was in areas where the Church had been most recently established that Christianity survived in the first great recession and from which the new impulse came. So it was in later periods. New power is likely to come from areas where the Christian Church was young at the beginning of the recession.

The Christian movement has survived greater storms than we are likely to be called on to weather. If it is true that it is entering a period of recession, and if in other cases strength has come from the new areas, we know where we may well look for the reinvigoration of the Christian Church—to the life of the Younger Churches, those established in the last century.

Two facts must, however, be kept in mind. First, the secret of power for advance—the possession of Jesus Christ, the story of His life among men, the reality of His living presence in the world. Secondly, Christians did not set out to conquer the Roman Empire or, later, to become a world community; or to create an organization to hold the peoples of the world together. *God* has been building up a Christian fellowship. No human agency planned it. No missionaries were aiming at a world-wide fellowship; their aim was to preach the Gospel. The great new fact of our time — and the great hope — is the world Christian fellowship.

Recalling Lord Grey's words in 1914—"The lights are going out all over Europe to-night. We shall hardly see them rekindled in our time"—Dr. Van Dusen reminded members that, although the lights have gone out not only in Europe but in the world, blackouts are never really complete. Always behind the shade lights are still burning, even if sometimes dimly, sometimes secretly. So to the external view there may be almost total darkness, but behind, sometimes dim, sometimes fiercely flaring, lights are still burning, lights that will again kindle into flames—the light of Him who gave light to the world. The greatest task for us, for our and humanity's future, is to keep those lights burning.

NOTE.—It is suggested that the report of Dr. Paton's addresses on "Issues Facing Christian Missions" (June *Glad Tidings,* page 225) be re-read in connection with these notes on Dr. Van Dusen's. The June 1938 issue has a summary of lectures given by Dr. Latourette on the World-wide Christian Movement (page 227). Our next number will have something more on the Conference.

# From India

**Miss Williamson wrote from Toran Mal on 11th June:**

ON my return home (from Bombay and the dentist). I had about a week in Amkhut and then got up to Toran Mal about April 16th. Miss Douglas, Miss Sherrick, and Miss Kennedy had preceded me. The Toombs family were here again this year. Also a young couple from the Swedish Mission and one of their single ladies. Dr. Buchanan was here, of course, and Major Thomson, with the Toombs family, and various officials made short visits. Two ladies of the Methodist Mission were here for about a week and Miss Buchanan was up for about ten days. So altogether it was about the busiest season that Toran Mal has known for some time.

On April 20th Mr. Toombs left to join up. He is not likely to see active service, but work of a more local character. All of the others have now departed, except Dr. Buchanan and myself. There is always a bit to do before closing up for the rains and as there is no sign of rain yet we feel safe until the end of this week or possibly the first of next. . . .

We have had a letter from the Welsh Presbyterians in Assam asking us to advise them of any available accommodation, should their missionaries be compelled to vacate. So far I do not know that they have. Of course, they sent letters to other Presbyterian Missions in Central India and Western India, too; also to Jhansi, so they may get fixed up in more convenient centres, but we let them know how many we could accommodate if they care to come.

Things are beginning to look a bit better and, as one news commentator from London said, if not worthy of optimism there is at least cause for a rise in temperature. We can only trust that as Britain and her allies get into their stride we will get the victory, and that soon. The taking of Madagascar, the arrival of the large convoy safely in India from Britain, the battle of Midway Island, and the big bomber raids all bring our hopes up.

The danger in this land, if there should be any, would more likely be from lawless people who got out of hand than from any danger from outside. By remaining calm and at the post of duty people who can do nothing else can help maintain public morale.

Miss MacMurchy has made a splendid recovery after an operation for appendicitis, and is now in Landour. The rest of us are quite well.

### A letter from Dr. Buchanan

A LETTER just received from Dr. Buchanan (written on May 25th) indicates that the veteran missionary, even at the age of 83, is still very active, during the hot season carrying on work at his beloved Toran Mal, where this year more missionaries than usual gathered. ''I preached twice yesterday, had my daily Bible class this morning, saw some men, gave medicine to the sick, scolded those whom I found lax about the garden, &c.'' A few days before her father wrote, Miss Ruth Buchanan had come up for a short rest. For weeks in that hot season, he says, she had been living in a small tent on the plains, going on with her work of teaching volunteer workers, young men who go from village to village telling the Gospel story. ''She keeps them for three days for intensive Bible and spiritual preparation;'' and then sends them out to Bhil villages, four in a band. At the end of a week they come and report, then go out again. In this way a wonderful work is being done.

### News from Jhansi in a letter from Miss Stringer (May 11th)

ALL the others, except Miss Magee, have gone to the hills. She leaves to-night for Kashmir. I will be down here for another week. . . . I felt I should go to Landour. I have not been there since 1929; and Landour is the place to meet all the missionaries. It is also the place for language study and I have forgotten so much that I want to do a bit of study this year. I am going to stay with a Danish friend who is with an American mission. She has her own little cottage in the hills.

School closed on the 29th of April and our family were gone by the 30th. We have twenty girls left in the hostel for the summer. I did try to get them away but, as most of them are teen age, no one would take the responsibility of having them in these times. If we could have rented a house cheaply in Landour, I should have taken them, but all houses are needed for refugees.

Five girls passed the 8th class this year and they are all going on for further study. Only one girl is of our own Mission, Barbara Joshua, whose father was one of the workers who came from Indore with Dr. Wilkie when he first came to Jhansi. Her brother Alec, who was our language teacher last year, is going to pay her expenses next year.

Two of our teachers resigned to be married. Sushila Yunaton was a pupil here and, after training, came back as a teacher and taught seven years. Lily Mary Lall is the daughter of Manki Bai, our matron.

She, too, was here seven years as a teacher. She was married on the 23rd of April. They had a very nice wedding in the church. Afterwards there was a tea party in the girls' hostel courtyard. Then at night the relatives of the bride and groom and all the missionaries had dinner together in the matron's place. We will miss both girls very much. Manki Bai is especially lonely as Lily Mary lived with her.

We have engaged two new teachers in their place. One is the daughter of Duru Lall, who is in the Bible class. He was a worker in Ranipur, the section taken over from the A. P. Mission.

The babies are still with Nan (Miss Whatling). Next year there will be only six. Grace Bai will not be able to care for them. The building (the orphanage) is empty now. It has been given over for evacuees, but we are hoping it will not be needed. We would like the place in July for the overflow from the hostel. The plan of the place is ideal for the cottage system and we would like to try it out. It would be a start towards the work for the backward girls I have been anxious to do and would also give opportunities to let our older girls take some responsibility.

Our school at the farm is doing well. Five girls passed the third class, the highest class there, and will come into Jhansi next year. Since Easter there has been a different spirit in Isagarh. We have, at last, hope of a real spiritual awakening there. Pray that the work may go on and the place be in truth what it is in name, "a fort of Christ." . . .

(Postscript, May 13th).—All plans to have the orphanage for the girls is off. Yesterday, about three-thirty, the chief magistrate arrived to say he had just received a wire that twenty-nine Anglo-Burmese women and children were arriving on the four o'clock train. The committee got to work and by eight they were settled for the night. Poor things, they have little more than the clothes they are wearing. The oldest of the group is eighty and the youngest about a year. There is a meeting here this morning to plan what to do with them. They plan to use this as a receiving station and, as we see what they are like, to make suitable arrangements elsewhere. It may be that I will not get off to the hills on Monday as planned, but we should all be ready to do our bit. This is the first lot and there will no doubt be others following.

We put twenty-four of them in the orphanage for the night and I had five in the bungalow with me, girls much superior to the others. Three of them are teachers. They have means of their own and plan to go on to the hills as soon as possible. The others are in two family groups, grandmothers and aunts and cousins. There are seventeen in one group and seven in the other. They are quite a mixture. The old grandmothers are pure Burmese and the others vary. The younger ones are much more English in dress and manner.

# Prayer

ALMIGHTY God, our Heavenly Father, we thank Thee that Thou has taught us to call Thee Father; may we be worthy of being called Thy children.

We do thank Thee for Thy great goodness to us as a people, when so many of Thy children are enduring such bitter persecution. We thank Thee for the seed-time and the harvest and for the beauty that has surrounded us. Now as we again take up the duties of the autumn season, guide us, our Father, that whatever task Thou dost entrust unto us all we do may be well pleasing to Thee.

Bless our beloved King and Queen. We thank Thee for their noble example of unselfishness and courage. Be very near to all our loved ones in this and other lands who are offering up their lives in this struggle for freedom, whether their duties call them to serve on land, on the sea or in the air. Give special wisdom to those who lead in national affairs and to the commanders of our Allied forces, that the aggressors may be overthrown.

Pour out Thy Spirit upon our Church in all its branches. Bless especially our young people. May they realize the need of the world and be filled with the desire to share in the joy of giving Thy message to others. Be with our boys and girls. May consecrated leaders be the means of their early turning to Thee.

Bless all missionaries at home and abroad. Be very near to keep and guard the ''little flocks'' of native Christians from whom the shepherds have been removed. Help us at all times to be good witnesses of Jesus Christ, and, dear Father, in the midst of uncertainties through which we must make our way, hold us by Thy hand and keep us in Thy paths.

In Jesus' Name we ask it. Amen.

Lord make me an instrument of Thy peace!
Where there is hatred, let me sow love;
Where there is injury, let me sow pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

—*St. Francis.*

# How to Endure

AS we look toward the unknown future, with all its problems and uncertainties, we may lose faith in our capacity to carry on, and our hopes of a better world may, for a time, be dimmed. We all have moods in which we sink below our best selves, and we need all the faith and courage we can muster to overcome such moods.

''He that shall endure unto the end, the same shall be saved,'' declared our Lord, and we do well to ask ourselves what is the secret of endurance.

*We shall endure if we put all our strength into our daily task.* There is nothing like work for getting rid of useless anxieties and forebodings. ''Whatsoever thy hand findeth to do, do it with thy might'' is a good motto for our times, and one reason why the morale of our people is so high is that most of them have plenty to do. Idleness and depression go hand in hand, but the energetic and hardworking have no time to indulge in bouts of despair.

''Produce! produce! cried Carlyle, the apostle of hard work, and that Carlylian note may well be sounded to-day. Our Lord, who never allowed Himself to be discouraged, gave His followers sound advice: ''Work while it is called to-day, for the night cometh when no man can work.'' We shall endure to the end if we put our duty first, and never slacken in the doing of it. When heart and soul, mind and strength, are fully engaged, there is no room for depression.

*We shall endure if we keep our eyes fixed upon the goal—righteousness, peace and freedom.* War for war's sake is an insane doctrine, and the fact that dictators accept it is but another sign of their madness. War is a terrible evil—one of humanity's worst scourges—and we only fight because there is something even worse—the enslavement of the spirit of man. Let us never lose sight of the ideals for which we struggle, and let us remember that, although their realization may be far off, it is coming nearer. War can brutalize the human spirit and always does so unless it is redeemed by a high and noble purpose. With St. Paul we can say, without presumption: ''We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.''

We do well, therefore, to let our minds dwell upon the world we desire to emerge from the war—a world in which ''all the men in all the lands may live out their lives in freedom from fear and want.'' It is a noble aim, and by keeping it always before the mind's eye we shall be made strong to endure until it is accomplished.

*We shall endure if we realize that the battle is not ours, but God's.* We need not be ashamed to state the issue in these unambiguous terms. This is not to deny that we have our share of blame for the present catastrophe and that there is need for national repentance and humiliation; on the contrary, repentance and humiliation are imperatively called for. But when all that can be said about our national shortcomings has been said, the broad fact cannot be disputed that we are engaged upon a struggle to preserve everything that is precious to our Christian heritage and to pass on these blessings to future generations.

With this faith burning in our hearts, this faith that in the long run victory will rest with righteousness, truth and love, we shall endure to the end, and "he that shall endure unto the end, the same shall be saved."

—J. A. P., in *The Bible in the World.*

## The League of Nations Society in Canada

(At the annual meeting of the League of Nations Society in Canada, held at the Chateau Laurier in Ottawa on May 30th, our Women's Missionary Society was represented by Mrs. Clarence Pitts and Mrs. Alexander Ferguson of Ottawa, who sent the following report of the meeting.)

AT the morning and afternoon sessions approximately one hundred delegates were present, representing the whole Dominion. A welcome was extended by Mrs. Cook of Ottawa to the out-of-town representatives. Senator Cairine Wilson opened the meeting and welcomed the delegates; she had just filled in for the Chairman in 1936, she said, and had been there ever since.

Mr. John W. Dafoe of Winnipeg, Honorary President of the Society, then addressed the meeting. He had heard the original League Covenant read in Paris by President Wilson. It was extremely interesting to note that the word "Covenant" used in this connection had been suggested by President Wilson, himself of Scottish descent, the word referring back directly to the Solemn League and Covenant. "We need firmer ground and a firmer will to carry on", Mr. Dafoe emphasized.

While the report presented by Mr. Clifford Sifton showed that the Society was a long way from the objective of 20,000 members that Mr. Justice Hyndman set when he became Treasurer, for the second successive year there had been an increase in the number of membership contributions. At the end of the year there were 2,413 fully paid-up members, 518 not more than one year overdue, and 1,274 others, a total of 4,205 on the National membership register.

Mr. Justice Hyndman read the financial report, which showed the total amount contributed by members for both local and national budgets was $11,644.24, as compared with $9,765.87 last year, an increase of $1,878.37. Of the one dollar fee, 75 cents goes to the National Executive and 25 cents to the local branch. He hoped everyone would work to increase membership.

Mr. Inch, National Secretary, reviewed the history of the National Society up to the time of the present war; and Mr. Ford, of Moncton, N.B., gave a summary for the branch societies, which indicated a spirit of optimism throughout the country, with particular emphasis on increasing League membership.

Mr. Warwick Chipman, K.C., of Montreal, later elected President, said that the work of the League was to bring races and nations of men to dwell together in harmony. ''While we are desperately struggling against the madness of Nationalism now threatening all our hopes of a decent world, let us not find in ourselves any contagion of the same disease.''

The afternoon session was taken up by resolutions, submitted by the National Executive Committee, Public Questions, and the Election of Officers.

Perhaps the keynote of the meeting could best be expressed in the following words of President Roosevelt appearing on a poster on the wall of the assembly room—''This war will produce nothing but destruction unless we prepare for the future now.''

## In Brandon and Superior Presbyterials

Miss Hazel Macdonald writes of the latter part of her work in Brandon Presbyterial:

THE time spent in Brandon was most interesting and I was so glad to have Miss Burdick with me for the last week. . . .

I went down to Boissevain and went with Mr. Campbell to the families he had not been able to visit; we covered all his fields. We also visited two schools. There are so many schools where the children are not in touch with any Sunday School or church service. Some of them have never been to Sunday School. I was wondering if it would be possible to get some of the teachers interested in having a week-day class for them.

Going back to Brandon, I met with the Auxiliaries of the two churches at a joint meeting and then spoke to the Heather Club, the young women of First Church, and the N. S. F., also young women, of St. Andrew's. They are both very much interested in our missionary work. . . .

Miss Burdick joined me and we went down to the south again. On Sunday we both spoke at Boissevain, then Miss Burdick and three men went to Ninga and Enterprise, where she spoke. I went by myself to Bellafield. It is called the Gaelic Church and the people are all quite Scotch. The student did not know I was coming, but after his service he asked me to speak to the congregation. . . . They were most friendly. Some of the older people sang one of the Psalms in Gaelic, and it was lovely. They were rather disappointed that I didn't speak the Gaelic. We went on to Melita and Hartney, where there were very good meetings. Glen Souris is just fifteen miles from Brandon, but it just poured rain, so that the meeting was postponed until Saturday.

I was glad they could do that because that was one place we did not have a meeting when Miss Adams and Miss Anderson were with me.

The Presbyterial meeting was held at Neepawa, as they were celebrating their fiftieth anniversary. We had very good meetings and a good attendance, although some of the people from the south could not get there.

On Sunday, on our way back to Winnipeg, we stopped at Carberry and we both spoke at the morning service. The Women's Auxiliary were attending the church that morning as a group; and afterwards some of them said they would like to take up some mission study and contribute to our work. So we are hoping to have an affiliated group there. We met with the Sunday School, then went on to Wellwood for church and Sunday School, and we arrived in Portage in time to attend the service there. Then we started for Winnipeg. . . .

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(In June Miss Macdonald was in Superior Presbytery.)

. . . While in Fort Frances, I spoke to the Auxiliary, both active members and Home Helpers, and then took four of the women with me and we visited all the Shenston people. We drove about 125 miles and made twelve calls. The people are scattered and they were all sorry to let their organization stop, but they have no leader and no way of getting around. So they are going to be Home Helpers again. There was a meeting of the girls and the junior choir and they are going to take up the mission study.

In Kenora I met with the Auxiliary and the Young Women's Guild. The young women decided at their meeting to affiliate with the Women's Missionary Society.

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## *"When Oceans Part"*

Whom oceans part, O Lord, unite
To love Thy Name and seek Thy light,
Though from each other far we be,
Let none, O Christ, be far from Thee.

On many a distant island shore
Still let men see heaven's opened door;
Mid silent hills, beneath fresh skies,
Let Bethel's shining ladder rise.

Our sons and daughters guide in truth;
Draw to Thyself the flower of youth;
Afar from home, through gain or loss,
Keep them true-hearted to Thy Cross.

—Elvet Lewis, in *The British Weekly.*

# The Canadian School of Missions

THE report of the Director of the Canadian School of Missions, Dr. J. Lovell Murray, shows that during the year 1941-42 a high standard was maintained in the School programme.

''As a matter of course the bearing of the war on the present and future of the whole missionary movement has been definitely felt by this School,'' Dr. Murray says—felt in the lectures and discussions, in the return of missionaries with fresh news from ''the front'', in the presence of missionaries unable to go on to their homelands, in the absence of some missionaries who had undertaken other work for the duration, in the need of providing special training for some who would be doing a different type of work in the future, or working in new fields. ''A happy effect of the war was the presence of some missionaries other than those connected with the School's constituent Boards (from Uganda, Nigeria, Manchuria, South Formosa, North, South, Central and West China, Brazil, and Jamaica). Most of these had found it impossible or inadvisable to go through to the homeland. They were heartily welcomed by the School and brought real strength as well as scope to its fellowship.''

In all, 80 missionaries registered for courses, 58 retired missionaries, 19 candidates, 22 members of Mission Boards, and 48 visitors.

Several new courses were given—on ''The Art of Effective Speaking'', ''The Church and the Working World'', ''The Educational Method in the Church's Mission'', ''Canada's Missionary Contribution to a new World Order'', ''The War on World Fronts''; and two special courses, on ''Social Work in the Present Crisis'', at the School of Social Work, and on ''Mothercraft'', at the Mothercraft Centre.

Outstanding in the year's programme were the N. A. Powell lectures, given by Dr. William Paton, Secretary of the International Missionary Council, on ''Major Issues Now before the Christian World Mission''. Of great value, too, especially to workers on rural fields, was the three-day Institute on Rural Work.

# A London Letter

From a letter from Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa (4th June):

SOME of you enquire about conditions of life here. I must assure you that the supply of food is adequate, for I hear from friends overseas that we are thought to be starving. Milk is at the moment decontrolled and we are getting as much as we can use. In housekeeping we find the head can save the heels very considerably. Our Scottish housekeeper has now gone into munitions, and we are fortunate in having the cleaning done by a woman we have known for many years, who is now a grandmother. After doing her own housework, she does ours. ''It is a rest'', says she, ''to clean in peace, and I can take my time to it.'' We give her our scraps for her hens and she brings us a gift of fresh eggs from time to time. Her family keep hens, rabbits, canaries, some cats, two dogs, and grow most of their own vegetables. The call up for war work means that service in shops is greatly reduced and petrol restrictions prevent many shops from delivering parcels. A learned pundit at the British Museum whom I met at lunch the other day said, ''I always carry a rucksack and shop for my wife on the way to and from the Museum.'' We follow his example. ''Your cabbage, madam,'' said a polite passer-by to me the other day, retrieving the object which had rolled under a tram I was boarding. A good many people shop with a large basket mounted on two wheels which they push in front of them. On occasion we borrow a neighbour's wheelbarrow; on the coldest Sunday afternoon of a cold winter we trundled a load of coal in it along our main thoroughfare to the house of the head of the African Department of the School of Oriental and African Studies, as her supply had run out and her pipes were freezing. Occasionally one sees carriages driven by elderly coachmen, and a smart Bond Street hatter has reverted to a horse-drawn vehicle which must have been very smart about fifty years ago! It is advisable to take some wrapping paper in our rucksack, for purchases are not wrapped, in order to save paper. Our fishmonger has put up a large notice, ''Customers are requested to bring a clean cloth for their fish. This is the most hygienic way.'' A popular song of the moment has the refrain, ''Shopping, eating and the nine o'clock news''. The successive verses put down all the sins of omission, including a falling birth rate, to these three preoccupations. . . .

London parks are very lovely. On Saturday I walked through St. James's Park and Green Park. The iris were just coming out and were reflected in the water. As I stood on the bridge enjoying them a voice behind me said, ''Yes, I am the King's private chaplain; that is part of my parish.'' I looked round and a tall clergyman, chatting to a small boy, was pointing to Buckingham Palace. A bank of pansies and one of iceland poppies made patches of colour against the dark shrubbery. In the Green Park the pink may was in full bloom, and families were sitting about on the grass. In all this loveliness it was a shock to realize that behind every tree there was a Home Guard with a rifle engaged in Saturday afternoon manœuvres, and all the rifles seemed to be pointed at me!

. . . Hardly a day goes by without reference in the press to the post-war world. A sentence from a speech of Mr. Eden's is being widely quoted, ''There will be no room for isolation, no room for selfish policies or unneighbourly policies. There will be but one village street from Edinburgh to Chungking.'' A recent editorial in the London *Times* stated, ''There is discernible everywhere to-day a tide of feeling which knows no party and no boundaries but moves towards new conceptions of security and social justice. Not only has the war increased the sense of national unity, it has quickened the social conscience in the condemnation of abuses and anomalies which have persisted only because they were not the object of sustained attack upon a sufficiently wide front.''

. . . A year ago I mentioned the inter-Church movements towards co-operation of Christians in the social and economic sphere. Considerable progress has been made in this direction during the past year. There are many study and discussion groups in different districts in which members of various Christian communions, including Roman Catholics, cooperate. Religion and Life weeks are being held up and down the country. One such week held recently in Manchester was sponsored by all the trade union organizations and the city fathers. Speaking there the new Archbishop of Canterbury said that Christian people must make clear that religion has a bearing upon life in all its aspects and discover what that bearing is. On social conditions, he said, it was indispensable that Christian people must stand together. The war was a struggle about religious truths. To-day the world desperately needs guidance concerning the true order in which the values of loyalty should be placed. If they put the goods of the economic world in the first place, the whole order of society would go wrong. That was what they had been doing, although few individuals had been conscious of it. Spiritual and intellectual goods must be put first. He declared that houses must be secured for citizens in which it was possible to live and bring up a family in real decency and dignity. Every child born in such homes should have adequate nutrition. Great strides had been made in these matters. There must be adequate leisure and labour-saving devices for saving labour, and not for saving labourers. . . .

The other day a farmer, his wife and a woman farm-hand were decorated by the King for carrying on with ploughing and other necessary work on their coastal farm under long range fire. When interviewed by a reporter, the woman said, ''When shrapnel was falling I used to look up sometimes to see if my husband was all right. But I really don't see why we should be honoured in this way, for the war is only a side-show after all; the real thing is the farm.'' For her there was no conflict between vision and action.

I have just been reading *Dawn Watch in China* by the American journalist Joy Homer, and have been immensely impressed by it. She pays high tribute to the faith in action of Chinese Christians. ''To-night I faced a plain fact which could no longer be explained away. The Chinese Christians were, with few exceptions, the strongest members of their race. They were leaders in the Government, leaders in education, especially leaders in relief and sacrifice; but always—leaders. A few Chinese, born into Christian families, accept their Christianity as we do, with a good deal of nonchalance—something to be turned on and off like a faucet. A few have probably adopted it for what they can gain by it. But most of them have taken on this new creed for better or for worse only after some strenuous thinking; and like their Generalissimo, they have a curious way of taking it literally. Always a practical people, they remould it from a creed into a way of living.''

I have been invited to visit the United States and Canada and hope to be there from November to January. No details of plans have come yet; there will, I imagine, be meetings on the need of literature for Africa, and I hope in addition there may be opportunity to discuss matters of common interest with various groups of people, and I am also greatly looking forward to seeing many friends.

## Changes for Annual Report

### ONTARIO

#### KINGSTON PRESBYTERIAL

Young Women's and Girls' Organizations Secretary—Miss Clare Thain, R. R. 2, Harold.
Exchange Secretary—Mrs. D. Mackay, R. R. 3, Campbellford.
Library and Literature Secretary—Mrs. J. MacDonald, Roslin.
Student Secretary—Miss A. Elder, Villa St. Clare Apts., Barrie St. Kingston.
Historian—Mrs. J. Fargey, 33 Catherine St., Belleville.

#### ORANGEVILLE PRESBYTERIAL

Recording Secretary—Mrs. A. V. Brown, Dundalk.
Treasurer—Mrs. E. A. C. Reynolds, Hillsburgh.
Mission Band Secretary—Miss Annie May Jack, R. R. 2, Dundalk.
Library and Literature Secretary—Mrs. Wilfred Gamble, Waldemar.
Welcome and Welfare Secretary—Mrs. Richard Hardy, R. R. 1, Proton Station.
Press Secretary—Miss Jessie Sime, Grand Valley.
Without Portfolio—Mrs. J. M. Abbott, Erin; Mrs. Alex. Park, R. R. 3, Bellwood.

#### PETERBOROUGH PRESBYTERIAL

Mission Band Secretary—Miss Elizabeth Walker, 261 King St., Peterborough.
Exchange and Student Secretary—Mrs. T. W. Chaplin, Lakefield.
Library Secretary—Mrs. Thos. Tough, Cobourg.
Literature Secretary—Miss Euphemia Feir, Cobourg.
Press Secretary—Mrs. E. H. Howson, 548 Aylmer St., Peterborough.
Historian—Miss Flora Galbraith, Bowmanville.
Finance Convener—Mrs. A. A. McIntyre, 207 Brock St., Peterborough.
Without Portfolio—Mrs. C. E. Blewett, 543 Downie St., Peterborough; Mrs. W. C. Steinkrauss, R. R. 2, Peterborough; Mrs. J. W. Rork, Norwood; Mrs. J. D. Smart, 540 Water St., Peterborough.

### QUEBEC

#### QUEBEC PRESBYTERIAL

Recording Secretary—Miss Verna Cathcart, St. George, Beauce Co.
Corresponding Secretary—Mrs. Wallace Cathcart, St. George, Beauce Co.
Treasurer—Mrs. Evan Cathcart, St. George, Beauce Co.
Welcome and Welfare Secretary—Mrs. Philip Boy, Scotstown.
Mission Band Secretary—Mrs. Hugh Rose, St. George, Beauce Co.
Exchange Secretary—Mrs. P. W. Powers, 235 Victoria St., Sherbrooke.
Press Secretary—Miss Verna Cathcart, St. George, Beauce Co.

# Literature Page

LOUISE A. REITH

"TRUE stories of real people" appeal to most of us, whether we belong to a Mission Band, Girls' group, Young Women's or Senior Auxiliary; therefore, all will enjoy the little books belonging to the "Eagle Book" series.

These little books written by well-known writers recount episodes from the lives of great men and women that cannot but interest those who read them and give them a better understanding of what has been done and the sacrifices that have been made for the good of others throughout the world.

The titles alone are sufficient to arouse our curiosity. When we see **Young Man Sit Down**, we wonder what a book with that title could be about, and why it was chosen. We find it is the story of William Carey, to whom the words of the title were spoken in the latter part of the eighteenth century by a group of fellow-ministers when he asked if they did not think the command given to the apostles to teach all nations ought not to be obeyed by all ministers to the end of the world. We are told that at the time "Carey sat down—severely snubbed", but his opinion did not change. Finally he succeeded in founding a missionary society and went himself as a missionary to India.

**Paddle Your Own Canoe** interests us as we think of our own work in British Guiana to-day, for it is the story of W. H. Brett, who in 1840, at the age of twenty-two, went as a young layman to preach Christ to the forest natives of Guiana. At first he was welcomed only by one old African woman, but he stayed and continued to labour for thirty-nine years among the Indian people.

In the same year that W. H. Brett went to British Guiana David Livingstone was on his way to Africa, challenged by Robert Moffat, who had told him of the need in Africa—"a great unknown continent . . . where I have seen the smoke of a thousand villages where no missionary has ever been." Time after time in the face of seemingly unsurmountable difficulties Livingstone went forward with the words, "I shall get through". The title **Get Through or Die** is significant.

We learn more about Africa as we read **Mary and the Black Warriors**, which tells the story of Mary Slessor, the Scottish mill-girl who disproved her brother Robert's assertion that "Girls canna be missionaries" by taking to the black warriors of Africa the Christian message of love and peace.

It is not difficult to guess that **Deep-Sea Doctor** is about Dr. Wilfred Grenfell of Labrador. The book tells of his missionary work, which began when, as a medical student in London, he won the hearts of a

Sunday School class of mischievous boys for whom he had summer camps before the days of Boy Scouts. Later he served as doctor on a mission ship to deep-sea fishermen in the North Sea and finally crossed the Atlantic to the Labrador coast, where for so many years he cared for the sick, established hospitals and Children's Homes, and introduced industries and gardening in a previously unproductive area.

Coming still closer home, we have **On Trail With the Redskins**—the story of James Evans of Canada, ''Friend of the Fur-trapper''. Among many things we discover how James Evans invented the Ojibway alphabet, so that parts of the Bible might be translated for the Ojibway Indians, how a printing press was made, and the first translation printed on birch bark.

These are but a few of the books in the EAGLE SERIES, any of which would be a welcome addition to your libraries.

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See the inside of the back cover for other titles of the EAGLE SERIES that we have in stock. A list of the Study material for 1942-43 for Mission Bands, Girls' Groups, and Senior Auxiliaries will also be found there.

# AUXILIARY PAGE

### Miss L. K. Pelton

A NUMBER of Auxiliaries use various means of bringing interesting and current items of news to their meetings, such as the ''Watch Tower'', ''News Flashes'', ''The Lookout'', and have found them helpful. For those who would like a change, and for those who have not been making a practice of gathering current items of interest, we suggest ''The Bulletin Board''.

The Bulletin Board could be used to real advantage along with the 1942-43 Study. Use your own ingenuity as to the style and type of board. If you have difficulty in obtaining a wooden one, get bristol board. In size it should be about 24″ by 18″. Appoint one or more members to be responsible for the monthly bulletins. They should know in advance the topic of study for each meeting, so that they will look especially for news items and brief paragraphs of information on the particular topic for the month. For example, suppose that your study for the month of November is to be ''The Chinese'', those responsible for the Bulletin Board will post on it for that meeting any items they may have found in the daily paper, in magazines, or something they have heard over the radio. In addition to items related to the particular topic of the meeting, the committee should be on the lookout for any news or information that would have any relation to missionary work. In this way we keep before the members of our Auxiliaries current information that has a bearing on the work in which we are interested.

To make the Bulletin Board effective:

1. Make all items *brief*.
2. Don't put items too close together, and don't have more than a dozen items on the board at one time. Fewer would be preferable.
3. Make interesting and arresting headings for your items.
4. Have the board set up and all your bulletins on it at least fifteen minutes before the hour of the meeting.
5. If practical, leave the board somewhere in the church between meetings where those who are not members of the Auxiliary may see it.
6. Change your bulletins for every meeting.

Sample Bulletins:

1. Four-fifths of all the American citizens now in Free China are church workers.
2. The National Christian Council of China has treated over 500,000 wounded Chinese soldiers since January 1940.

## YOUNG WOMEN

**Mrs. Hugh A. MacMillan,** *Secretary*

NEW Study—''Live To-day for To-morrow'', a study in Christian citizenship, its privileges and responsibilities.

Source Books

Towards His Dominion (Senior Study Book).
From Overseas.
In addition, two small books to be announced later.
Total cost, approximately 75 cents.

Much is being said and written about the new order that will come into being after the war. But this much we know—it will not come by any happy accident or by any amount of wishful thinking. For us as Christians the ''new order'' must begin here and now. We must strive to discern God's purpose for us and all mankind.

This study aims to clarify our thinking on the fundamentals of Christian democracy and ''to find the corner-stones on which alone the life of nations can be built with any measure of security for the future''.

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Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?

—*Tennyson.*

# GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

*Dear Leaders:*

ONE summer Sunday morning we listened to a minister read from the 29th chapter of Proverbs. After reading the 18th verse, "Where there is no vision the people perish," he paused, then read it again, before finishing the chapter. It appeared that that verse had special significance, and soon we began to wonder if it might not have a very real meaning for us.

In this day, as perhaps never before, we need vision, the vision that permits us to see far beyond the confines of the present day, the vision to see that the work we are now doing among our girls will have an all-important effect on the future of our country.

This is no time to allow ourselves to be hampered by our past mistakes and disappointments. Our work must not be curtailed because of our lack of progress and our inability to see beyond what has been done before. To-day we are demanding of our young people that they cut short the period of their youth, and assume those responsibilities which we are all eager to share. How important it is, then, to see that they are well equipped, spiritually and morally, for the tasks that they will have to undertake. The training that seemed sufficient in the past may not be such as to prepare our girls for the strange new life of these days. But there is an armour that will protect them from all the temptations of a war-ridden world—the "armour of God" is still sufficient for those who put it on. May we not be guilty of sending our youth into the fray unarmed.

We should pray earnestly for vision, the vision to recognize the great need of our girls, the vision which sees beyond to-day into the not so distant to-morrow, so that they may be given the training that will enable them to tread securely and fearlessly the path that they must follow.

If we are to be competent leaders, we must carefully study our girls and their needs. There must be a bond of companionship between us and the members of our group, that we may discover their needs, their hopes and desires, for only when we have reached this point of complete understanding will we be able to lead them.

To our girls we would commend the verse we quoted at the beginning. In truth we must sincerely pray that they will not only be granted the vision to see the needs of the day but will be filled with the desire to fit themselves for the work that all too soon they will be called upon to do.

It is natural for youth to turn to the pleasures and excitement of the moment, and by constant prayer and understanding we should be able to give them a vision of life in which these things will find their proper place.

In this your Secretary's first message to you, she would ask for this year that we should all look to the far horizons, that we may, above all the turmoil and uncertainty of the present day, catch a vision of the greatness of the work we are striving to do, and in this vision find the consolation for all our uncertainties.

Our work must become stronger because the need is greater, and so as leaders we must not allow outside forces to become rivals to the work of our groups. Surely if we have a deep conviction of the necessity of our work, we shall not find it difficult to surmount the obstacles we find on our path.

# MISSION BANDS

**Mrs. A. R. Riddell,** *Secretary*

*Dear Boys and Girls,*

THE best wish that I can make for you is that you will have as happy a time in your Mission Bands this year as the group of boys and girls are having in this little northern Quebec town where I am spending several weeks. We are using the book *We Gather Together* and have enjoyed reading the stories about churches round the world and the people who have helped to build them and who worship in them. The children haven't decided on their favourite story yet. I am wondering which yours will be.

Once many years ago, four children, Helen and Ethel, who were sisters, and Kathryn and Sam, brother and sister, were on the train on the way to boarding school, with Kathryn and Sam's father, whom all the children on the compound called Uncle Bill.

Their mothers and daddies were missionaries in China and, as there was no school in the town in which they lived, each year they had to take a three-day trip. It was always exciting, for part of it was by train, part by steamer, and part by sedan chair. The train passed by little villages and stopped at some of the bigger towns, but only for a few minutes. Once when it came to a station it really seemed that it was never going to move again. Then after a very long wait it chugged on. When it finally reached its destination, it was very, very late and the sun had gone down hours before. The only light by which any one could see came from the candles in paper lanterns and through the cracks of the houses.

Uncle Bill and the children were looking forward to seeing their friends who lived away across the city. They left the station and started down the road, but they hadn't gone very far when they came to the great city wall and the gate through which was the only entrance into the city. The gate was shut tight. Uncle Bill knocked and called out. A voice answered from the other side, ''What do you want? We are sorry, but you can't come in now for the gates are shut when the sun goes down and they can't be opened till to-morrow.''

''What will we do now, Daddy?'' Kathryn and Sam asked together, and Helen and Ethel were wondering it, too.

''I don't know what we will do, but perhaps we can find an inn where we may stay for the night,'' Uncle Bill replied. ''We'll ask some of these people if they know of such a place.'' A large crowd of Chinese people had already gathered, but one man answered. ''There is no place here, for all the inns are inside the gate. But my friend is a preacher at a little chapel and maybe he could tell us what we should do. I will lead you to him.'' So they all started out once more down the dark streets, while the crowd got bigger and bigger.

''There is the chapel'', said the guide, ''we will soon know what to do.'' The children were so glad to see the faint outline of the church and hoped that in this place they would find new friends. ''Is there any one at home?'' called out the guide at the door. ''Who is there?'' came the answering voice. ''There are five foreigners here who came on the train from away up country. The train was late and the city gates are shut, so that they cannot go to their friends inside the city. Can you tell them where there is a good place to stay?''

Just then a man appeared at the door, which he had unbarred from inside. ''Come in, come in, and rest awhile.'' He brought little cups of tea. ''There are no good inns here,'' he said, ''and there are so many people living in all the houses we could never find a place for you elsewhere. But we have two empty rooms upstairs. In one room we are drying fish, so that we may have food to eat. There is no furniture in the other room, but I think that we can find some boards and by putting them on two benches can make a bed. We can rent some heavy quilts from the neighbours and some of you will have a place to sleep,'' said the friendly man, who was the minister.

Up the stairs they all went and made the wooden bed. Then Sam said, ''Daddy, couldn't we ask the minister to let us take the door down and use it for our bed?'' ''You have a clever son,'' was the minister's reply. ''You certainly may, if you don't mind having the fish in the next room so close to you.'' And so it happened that Sam and his Dad slept on the door, while the girls tried not to fall off the narrow bed made of boards.

Next morning when they woke they found the ground covered with snow and they were all so glad when the minister arrived with a basin of hot water and a pot of tea. For breakfast they ate the sandwiches that were left from their lunch the day before. By this time the rickshaws the minister had called to take them to their friends in the city had arrived. The children bowed their thanks and good-byes and started off on the rest of their journey. It wasn't long before they passed through the great gate that had been closed so tightly the night before.

Many years have gone by and those children have grown up and are now living in Canada and the United States. They often think of the happy time they spent with the friendly Chinese minister who lived in the little chapel outside the great city wall.

I am hoping that some day before long I shall meet you boys and girls.

Sincerely yours,

*Ada E. Adams.*

# PROVINCIAL NEWS

## ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY Presbyterial.—"Victory through the Power of Faith" was the theme of the devotionals at the Presbyterial Executive meeting. The stay-at-home camp was planned, with Mrs. P. E. Dowler as leader, assisted by Mrs. E. M. Blackburn and Miss Margaret McLagan. Grace Church ladies decided to take their turn with the other churches in entertaining the wives of the men in the Forces at the different hostess halls. St. Andrew's reported sending a bale of clothing to Esquimalt House. They were sending two girls to the Leaders' camp at Sylvan Lake. The North Hill Auxiliary had Miss Tinder of the local Chinese mission and a class of Chinese girls entertain them with Chinese songs and recitations. Group Two of Grace Church Auxiliary enjoyed the dramatization of the Book of Esther by the Rev. Alfred Bright.

**Edmonton Presbyterial.**—The Young Women's Missionary Society of First Church, Edmonton, heard Mrs. J. McConnell speak on the history and work of the Y.M.C.A., its beginning, organization and growth. Its June meeting took the form of a picnic, the summer offering being in sunshine bags, a penny a day for each day of sunshine during the summer. At the Senior Auxiliary meeting, Miss M. Booth, the new deaconess in Edmonton, gave a résumé of her work among the Ukrainians in Toronto, then in Saskatoon and Prince Albert; she asked that all deaconesses be upheld in prayer, for their work is often single-handed, contacting the isolated families in scattered districts. Mrs. R. Ewart spoke of the Christians in China, who are striving under difficult circumstances to keep their churches together.

**Macleod Presbyterial.**—Instead of holding a Presbyterial meeting under existing conditions, the Presbyterial decided to have the President, Mrs. E. King, visit Lethbridge and Macleod. Two Affiliated groups of young girls met with the Auxiliary at Lethbridge when Mrs. King gave the report of the Provincial; a discussion followed on work of the departments and their problems. At the meeting of Macleod and Granum Auxiliaries Mrs. King's report brought out many questions in connection with Women's Missionary Society work. The ladies at both places appreciated their President's visit when so many workers were contacted.

**Red Deer Presbyterial.**—Owing to muddy roads and heavy rains, all members could not attend the Executive meeting held in Innisfail on June 24th. The reports were most encouraging; most departments were holding their own and a few showed an increase. There is an increase in girls' work and Mission Bands owing to the labours of Miss Todd, and more groups could be organized if leaders could be found. It was decided that all members should consider themselves Welcome and Welfare Secretaries to help meet the extra need caused by war conditions. The Auxiliaries were all keeping up their missionary interest and some were assisting in Red Cross work; Innisfail reported having made two quilts. The moving away of members has caused serious vacancies in some Auxiliaries, but the remaining members are shouldering the added responsibility. The *Glad Tidings* Secretary reported four fewer subscribers this year. The Provincial meeting was reported and discussed, as well as many phases of the Society's work.

## BRITISH COLUMBIA

MRS. W. BARLOW, 242 W. 15TH ST., NORTH VANCOUVER, PRESS SECRETARY

KAMLOOPS-OKANAGAN Presbyterial.—When the Goodwill Mission Band of St. Andrew's Church, Kamloops, held their closing exercises in June their guest of honour was Miss Mary Wilson, a great grandniece of the late Mr. Alexander Fortune of Enderby, B.C. Mr. Fortune was the first white man, the first Protestant, the first Presbyterian, to settle in the Okanagan valley, and the first representative elder in the Kamloops Presbytery. The certificate presented to Miss Wilson was the first one to be presented in the Kamloops-Okanagan Presbyterial. The members of the Auxiliary were present. To Mrs. A. Campbell, the Mission Band leader, Band members presented flowers.

**Kootenay Presbyterial.**—The 28th annual meeting of the Kootenay Presbyterial was held in Knox Church, Cranbrook, on May 13th. Mrs. A. J. Balment presided. The devotional service was taken by the Kimberley group at the morning session, and in the afternoon by Creston. Delegates from Creston, Kimberley and Trail were welcomed by Mrs. W. E. Worden. The Rev. T. E. Roulston was the special speaker, taking as the subject of his address at the evening session, ''Latent Faith and the Church's Vitality''. Mr. Roulston also installed the officers. The new President is Mrs. Condy. During the afternoon Mrs. John Clark gave a very interesting address and displayed various articles brought from the East, including curios from every country. The Mission Band, under the direction of Mrs. J. M. Windsor, presented exercises based on ''Doing for Others''. Dinner was served by ladies of the congregation and greetings were brought by representatives of the Anglican, Baptist, Pentecostal, Salvation Army and United Church Women's organizations and the Knox C.G.I.T. The next annual meeting is to be held at Trail.

**Westminster Presbyterial.**—Central Church Auxiliary, Vancouver, reported a very well attended meeting in June. Mrs. Willis, guest speaker, gave a most interesting and instructive address on ''The Women of the Bible''. Mrs. Mowat led in the devotions.

A garden party and tea under the auspices of the ladies of the Presbyterial was held on June 12th at the home of Mrs. George McKee, Vancouver. There was a good attendance and the visitors thoroughly enjoyed the time spent in the beautiful garden. The Rev. J. G. Inkster was present and gave a delightful talk. The members were also pleased to have with them the Rev. F. St. Denis. The proceeds from the tea went to the Presbyterial Expense fund.

At the half-yearly meeting of Robertson Auxiliary on June 25th splendid reports of the work done were read. Mrs. J. Reid was honoured for her faithful service in the Women's Missionary Society.

## MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT.,
PRESS SECRETARY

BRANDON Presbyterial.—The 28th annual meeting of the Brandon Presbyterial was held at Neepawa on May 29th. Mrs. J. A. Gray presided, assisted in the afternoon by Mrs. R. A. Hamlen. Eighty delegates registered from outside points. Encouraging reports were given, and Mrs. H. H. Dunwoody, Provincial President, gave helpful suggestions to the Secretaries. In the morning devotions were taken by the Minnedosa Auxiliary, in the afternoon by the Wellwood Auxiliary. It was the 50th anniversary of Knox Church, Neepawa, where the Presbyterial was meeting, and an interesting résumé of the history of the Church and Auxiliary was given by Mrs. W. Thomson.

In the afternoon Mrs. White of Elphinstone gave an address on ''Things we have Received''—Are we to keep on receiving and give nothing? The Mission Band Hour as conducted by Mrs. McKay of Minnedosa was much enjoyed. She suggested that leaders teach the children about our missions, teach them to pray alone, and encourage all to take part. A resolution expressed the Presbyterial's satisfaction at the increasing interest being taken by numerous groups, religious and secular, in making religious instruction a definite part of the curriculum of Public and High Schools in Manitoba and their wish to assure the Education authorities of their interest and pledge their support. Mrs. Gray was re-elected President.

At the supper hour Miss Hazel Macdonald gave an address, based on the text, ''The Lord gave the word: great was the company of those that published it.'' (Ps. 68:11). The evening devotions were in charge of Neepawa Young Women's group and the address was given by Miss Alma Burdick, who spoke of the crying need for an awakening in our hearts and in our churches. The Rev. Mr. Allen gave an account of the Young People's Conference held in Toronto. Mrs. F. A. Gemmel of Winnipeg gave the closing message, and prayer by Mrs. Armstrong of Neepawa brought to a close a very successful and inspiring meeting.

At the Minnedosa Mission Band Thank-offering meeting on May 28th, the President, Sheila Atkinson, was in charge, and there were recitations, a duet and a chorus by Band members. The speaker was Mrs. S. Patterson of Minnedosa, and the children were much interested in her stories.

**Superior Presbyterial.**—A well attended meeting of the Presbyterial was held in First Church, Port Arthur, on June 15th. Members of the Presbytery were present and Mrs. C. LeCocq presided. The speaker was Mrs. G. D. Ralston, Principal of the Missionary and Deaconess Training School, Toronto, who was introduced by the Rev. J. A. McMahon. A very grave situation was arising, he said, as young men for the ministry were becoming fewer and fewer. This problem existed before the war, but the war has aggravated it. Sixty ministers had gone as full-time chaplains. How is the Church to carry on? In the future women will have to be depended on. A few years ago, Mrs. Ralston said, the Training School Board had had difficulty placing the graduates; now the situation was reversed! Promising young women must be interested and trained. Our work has been neglected in the rural areas. Throughout her tour she had heard the complaint that the deaconess was being transferred, the reason, of course, being that there are not enough deaconesses to go round. There should be one deaconess at large in every Presbytery. We must wholeheartedly support our Church in its programme of Evangelism on the Home front. We need more trained workers for both home and overseas fields. Mrs. Ralston told what standing was required by the Training School and explained the courses given.

**Winnipeg Presbyterial.**—At the annual Mission Band rally, in First Church, Winnipeg, on June 13th, were members from St. John's, St. James, Calvin, First Church, Elmwood, and Norwood. Addresses were given by Mrs. Dunwoody, Mrs. J. P. Duffin, and Miss A. Burdick, who showed the members a Formosan dress and how it is worn there. Band members contributed appropriate numbers and the Norwood Band led in the devotions. Afterwards a picnic was held, with sports, the leaders and children returning to the church for lunch.

Under the auspices of the Presbyterial Executive, a special meeting was held on June 18th in Knox Church, Selkirk. Mrs. J. P. Duffin presided and Mrs. D. V. McLeod welcomed the guests. Devotional services were conducted by A. T. McIntosh and Mrs. H. Fraser. Mrs. F. A. Gemmel brought greetings from the Provincial and departmental reports were given. Mrs. A. M. Long spoke on ''The History of the Eastern Division of the Women's Missionary Society.''

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

BARRIE Presbyterial.—This Presbyterial met in Barrie. Mrs. N. R. D. Sinclair presided, and Miss Laura Pelton gave timely advice to secretaries, and also spoke on some recommendations from the Council in regard to organization work and the need of leaders and leadership training as a direct challenge to members of our Society. Mrs. A. C. Stewart, Midland, Mrs. C. W. Maitland, Collingwood, Mrs. J. A. MacInnis, and Mrs. A. R. Payne, Orillia, led in the devotional services.

**Brockville** Presbyterial is most grateful to Miss Laura Pelton for her outstanding addresses, and the challenge delivered, at their annual meeting in Kemptville. In her evening speech Miss Pelton emphasized the importance of building on the one and only foundation which can ensure a lasting peace. Mrs. James Riddell gave as her message, ''Jotham became mighty, because he prepared the way before the Lord.'' Members of the C.G.I.T. and the Mission Band also took part.

At Prescott Mrs. George Montgomery addressed the Eliza Dowsley Auxiliary and Mrs. W. C. MacIntyre of Ogdensburg the Young Women's Auxiliary. Miss M. MacKay and Mrs. M. H. Heslip assisted in the reorganization of the Brockville Young Women's Auxiliary. Mrs. Heslip also spoke to the Auxiliary and Mission Circle at Kemptville. Mrs. Fitzsimmons addressed Pittston Auxiliary and Mrs. William Cummings brought a message to the Ventnor meeting, at which Spencerville members were guests. At the annual ''get-together'' of Home Helpers and active members of the Kemptville Auxiliary Mrs. C. Robertson gave an account of the Provincial meeting.

**Bruce and Owen Sound** Presbyterial held its annual meeting in Walkerton, Miss Janet Scott presiding. Miss M. McGillivray brought salient points from the Provincial meeting. Miss Pelton said that her pleasure in being at this meeting was heightened because of her association with three members in the Society's service—Miss Beatrice Scott, India, Miss Geddes, former superintendent of the Saskatoon Residence, and Miss Louise Reith, Toronto. Reviewing missionary results, Miss Pelton said that, while some years ago all China wanted to be rid of missionaries, not long ago General Chiang Kai-Shek offered free transportation by air to missionaries going to West China. The closing message was given by the Rev. J. Mark, Hanover. At Chesley Auxiliary the memory of Mrs. H. E. Ferguson was honoured when a beautifully worded sketch of her life was read by Mrs. Malcolm Stuart. Coming to Geneva manse as a bride in her ''teens'', Mrs. Ferguson had given approximately sixty-five years of loving service in Chesley. Devotion to the Presbyterian Church, and to the Women's Missionary Society in particular, was the ruling passion of her life.

**Glengarry**—''Should we scrap our Missions?'' was the subject dealt with forcibly and convincingly by Dr. Alexander Ferguson, Ottawa, chief speaker at the annual Presbyterial gathering in Maxville. Mrs. Ferguson followed with a comprehensive and heart-warming address on ''The World-wide Church''. Mrs. W. J. MacKillican reviewed the year's work. The report was given by Mrs. Mason McLennan. The Mission Band presented a pageant. Mrs. E. E. Preston, Vankleek Hill, was elected president.

In **Hamilton** Presbyterial activities include district meetings at Burlington, Smithville, Port Colborne, St. David's, Binbrook, Port Dover, and West Flamboro. Special speakers and two carloads of Presbyterial officers attended each meeting. Thus much inspiring information was received by many unable to attend larger gatherings. Incidentally $85.00 was added to the treasury. The annual garden tea was held at ''Whitehern'', the home of Hon. T. B. McQuesten and the Misses McQuesten, Mrs. Donald Munro and Miss Mary McQuesten received the guests.

**Lanark and Renfrew** Presbyterial Executive met in Carleton Place. Members stood in one minute's silence as a tribute to Mrs. Goforth. Owing to gas restrictions, no sectional meetings would be held, and no Mission Band rally, each district Vice-president arranging for local meetings. Miss Pelton brought recommendations from the Council. From the Provincial meetings Mrs. W. Ashley noted the spirit of devotion, and Mrs. Alexander the departmental reports.

**Lindsay.**—The semi-annual meeting convened in Gamebridge. Dr. Isaac Page, as guest speaker, paid tribute to Dr. and Mrs. Goforth. We have the message of salvation, Dr. Page said; many parts of China, which has one-quarter of the world's population, have not had it. ''The only way the Saviour has of getting the message to them is through His followers. We must not be disobedient to the Heavenly Vision.''

**North Bay.**—At the annual Presbyterial meeting, held in Parry Sound, there was a large representation from the widely spaced district, despite travelling difficulties. Miss Frieda Matthews spoke to an intensely interested senior audience, and to an enthusiastic C.G.I.T. group.

**Orangeville** Presbyterial held its annual meeting in Tweedsmuir Memorial Church, Orangeville, with Miss M. Mitchell presiding. Mrs.

W. J. McCullough welcomed the guests. Mrs. Robert Moynan, a welcome guest speaker, spoke of the work of her parents, Dr. and Mrs. Goforth, and the many times God had answered their prayers. ''Elijah's God still lives and, if we exercise our faith, He will take care of us.'' Mrs. H. C. McKellar, also a guest speaker, reminded delegates that without interest little can be accomplished. We are often pleasure-seekers rather than church-goers. Money either brings us to God or builds a dividing line between God and us. Mrs. McKellar answered questions and installed the officers.

Mrs. A. C. Carmichael was hostess to the Hillsburgh Auxiliary, when Mrs. W. D. Turner gave a talk on the life work of Mrs. Goforth—it was the afternoon of Mrs. Goforth's funeral.

**Paris.**—Slides on India were shown at the Mission Band rally in Ingersoll, with Mrs. R. A. Patterson as narrator. Mrs. George Gibbs spoke to the children. Mrs. R. C. Campbell, Woodstock, read a message from Mrs. C. Robertson, Provincial Secretary. A flourishing Band in every church in the Presbyterial was reported.

**Stratford.**—The June conference was held in Avonton. From the Provincial meeting Miss J. MacGrigor stressed the theme ''A charge to keep''. Mrs. Staffen, Monkton, and Mrs. A. Hamilton, Atwood, also spoke. Miss Amy Macpherson spoke highly of the efficient leadership given at Kintail Girls' camp and urged the need of Christian leaders for C.G.I.T. groups. Miss Pelton, in her stimulating address, admonished her hearers to adopt a righteous way of life and to do all in their power to influence others to turn back to God, in the face of present world conditions. Mrs. James Erskine gave the closing message.

**Saugeen.**—Drayton welcomed members of Saugeen Presbyterial holding their annual meeting there. The Rev. George W. Mackay and Miss Pelton encouraged all hearts with informative and inspirational addresses. The treasurer reported more than $1,442.00.

**Temiskaming.**—At the annual Presbyterial meeting, held in Kirkland Lake, Miss Frieda Matthews vividly portrayed the joys and difficulties of deaconess work in Western Canada. Mrs. J. Paterson, Englehart, presided. Honour was paid to the memory of Mrs. Goforth. Mrs. John McPhee, Kirkland Lake, was elected President. The Rev. R. Stewart closed the meeting.

**Toronto.**—Sectional meetings were held at Port Credit, Streetsville, Scarboro, Nashville, Oshawa and Willowdale. Mrs. W. M. Hall addressed all meetings. Other speakers were Mrs. Hugh MacMillan, Mrs. R. Moynan, Mrs. John Williams, Miss Lily Simpson (Jhansi), Mrs. J. A. Hilts, the Rev. R. J. Koffend, and the Rev. M. Fesenko. Increased interest was shown.

Sutton West Auxiliary passed a resolution paying tribute to the life and service of Mrs. Goforth, for forty-eight years ''our highly esteemed and greatly beloved missionary''.

## QUEBEC

Miss Mary Greig, 2168 Paris St., Montreal, Press Secretary

It was with regret that the Quebec Provincial Board at the May meeting had to accept the resignation of one of their Vice-Presidents, Mrs. J. L. Hughes of Melbourne, owing to her removal from the Province. Mrs. Hughes had been a member of the Board of Management for some years and was always ready to do her part whenever called upon. Our best wishes follow her and Mr. Hughes to their new field of labour. Mrs. O. H. Parker of Sherbrooke was appointed to fill the vacancy.

The **Quebec Presbyterial** held its twenty-eighth annual meeting at St. George on June 25th. After the reports of the departments, the president, Miss Cathcart, in her review pointed out that, although it had been a successful year, there was still much to be accomplished; for instance, a special effort should be made to get new members and workers to do missionary work, members should consider themselves ''drafted to God's work''. Mrs. O. R. Campbell gave a stirring address on French work at the morning session. In the afternoon, the guest speaker was the Rev. Harold Reid, who came last October to St. Andrew's Church, Quebec, from Oshawa, Ontario. He gave an interesting account of the early history of the Presbyterian Church in Canada. When the colonists first came to this country, they followed the same form of worship as in the congregations in Scotland from which they came, so that in 1854 there were seven different churches, and in 1865 there were four. As circumstances changed, the churches became more alike. On June 15, 1875, came the union of the different Presbyterian Churches into the Presbyterian Church in Canada.

After the election and the installation of officers, Mrs. Campbell gave the closing message, stressing the importance of *care, prayer* and *service.* She explained the importance of prayer and study of the Bible, and referred to service as the act of witnessing for God.

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The closing exercises of the Chinese Language School and the Kindergarten in Montreal were held on June 26th. The Rev. Paul Chan, the minister, was in the chair, and welcomed the guests. Mrs. R. W. Dickie, on behalf of the Provincial President, brought a very appreciative and encouraging message from the Provincial Board; Dr. A. M. Hill and Dr. A. S. Reid represented the Board of Missions and the Presbytery of Montreal. All three referred with deep regret to the retirement of Miss Dickson from active service in the Chinese Church, and spoke most appreciatively of her work in Montreal. Mrs. Hill presented gifts to the children who were being promoted to Public School. The Kindergarten children took the devotional exercises, which consisted of a hymn and recitation of Scripture. They also added much to the enjoyment of the programme by their songs and by a little play, ''The Three Bears''. Before the close of the programme, one of the wee tots, Connie Lee, came forward and, on behalf of the Kindergarten, presented Miss Dickson with an exquisite Chinese vase and teacups and saucers. Miss Dickson found it very difficult to respond and to voice her sorrow in giving up the work that has been her life for almost thirteen years. The programme closed with a Victory March by the children and the singing of the British and Chinese National Anthems.

## SASKATCHEWAN

### MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

MOOSE JAW Presbyterial.—St. Paul's and Knox Auxiliaries, Moose Jaw, enjoyed a meeting with Mrs. Staveley, Presbyterial President, and Miss Ruby Walker, deaconess. In the evening there was a splendid meeting at the home of Mrs. McLellan with the Young Women's Auxiliary. Mrs. Staveley met St. Andrew's Auxiliary, Assiniboia, on Wednesday evening, at a well attended meeting at the home of Mrs. G. J. MacDonald; she spoke on the plans for the fall work and stressed the fact that we must never forget our Women's Missionary Society work. From Assiniboia Mrs. Staveley went to Pambrun, where Miss Walker joined her, then on to Swift Current and Maple Creek.

**Prince Albert Presbyterial.**—For its twenty-eighth annual meeting the Prince Albert Presbyterial met, on May 5th, in St. Andrew's Church, Tisdale. Encouraging reports were received; there was an increase in the amount of money raised for all funds; one new Auxiliary had been organized by Miss M. Booth, at Lens on the Carragana field. Mission Band work was stressed. Mrs. C. J. Leach is deserving of special mention, as she has been superintending four of the five Mission Band groups in connection with the Ephraim Scott Mission Band in Prince Albert. Mrs. T. J. White spoke of Mission Band programme-building as presented at the Provincial meeting. A very fine presentation of a dramatization of the parable of the Prodigal Son was given by the Golden Rule Girls' Auxiliary, under the leadership of Mrs. Downing of Tisdale. Mrs. G. D. Ralston, B.A., Principal of the Presbyterian Missionary and Deaconess Training School, Toronto, was again welcomed as guest speaker. Her outline of the Training School programme was very sympathetically received and it is hoped it may result in many recruits enlisting in definite Christian work. Luncheon was provided by the Tisdale ladies, after which a welcome was extended to the delegates by Mrs. McGratten of Tisdale. The Rev. W. McKeown, Home Mission Convener, and the Rev. Eoin Mackay, the newly appointed minister to Tisdale, extended greetings.

**Saskatoon Presbyterial.**—St. Andrew's Auxiliary, Saskatoon, at the June meeting had as speaker Mrs. J. Young, who gave an inspiring address on ''The Macedonian Call,'' relating it to the present day. She emphasized the fact that, though the doors of many countries were now closed to our missionaries, we must be ready when the call comes, ''Come over into our country and help us''. Mrs. Young stressed the need of prayer, especially must daily prayer in our homes not be neglected. Those present felt when the speaker concluded that each one must pray more and work harder.

North Battleford called a special meeting on May 28th to hear Miss Anderson, for ten years a missionary working among the Koreans in Japan. Miss Anderson's subject was ''Courage, Comfort, and Companionship'', and those whose pleasure it was to hear her were deeply interested in her message.

On April 27th the Mission Band members invited their mothers and friends to the meeting when Mrs. Kerr presented to the Band the banner they had won last year.

## Treasurer's Statement

### *June 30th, 1942*

RECEIPTS:

| | |
|---|---|
| Mrs. P. A. MacLeod, Macdonald College, Quebec, ''Eastview Church, Regina'' | $ 25.00 |
| Pte. Jos. Davidson | 1.75 |
| National Defence Tax received from workers | 316.61 |
| Refund on Deputation Work | 8.50 |
| Transferred from Pension Fund | 500.00 |
| Government Grant for Birtle Indian School | 4,402.15 |
| Government Grant for Cecilia Jeffrey Indian School | 2,217.11 |
| PROVINCIAL GIVINGS: | |
| Alberta | 202.32 |
| Ontario | 8,500.00 |
| Ontario for Supplies | 245.00 |
| Quebec | 1,175.00 |
| | $17,593.44 |

DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Canora | $ 220.00 |
| Rocky Mountain House | 210.00 |
| Weirdale | 123.33 |
| Chinese in Canada | 1,089.33 |
| Cecilia Jeffrey Indian School | 359.16 |
| Cecilia Jeffrey Indian School, Government Grant | 2,800.10 |
| Birtle Indian School | 257.50 |
| Birtle Indian School, Government Grant | 1,882.71 |
| Mistawasis Indian Day School | 45.00 |
| Presbyterian Residences: | |
| Saskatoon | 75.00 |
| Huntingdon | 75.00 |
| India: | |
| Bhil Field | 4,410.00 |
| Jhansi Field | 3,729.83 |
| Overseas | 1,875.00 |
| China, Yunnan Province | 1,175.00 |
| Grants | 740.00 |
| New Missionaries | 15.00 |
| Christian Literature | 50.00 |
| Deaconesses | 1,691.01 |
| Refresher Course for Deaconess | 101.32 |
| French Work | 60.00 |
| Publications | 487.48 |
| Organization | 732.73 |
| Life Membership | 1.07 |
| Insurance | 81.40 |
| Exchange | 138.02 |
| National Defence Tax | 333.03 |
| Administration | 349.20 |
| Eastview Church, Regina, (Special Gift) | 25.00 |
| | $23,132.22 |

## RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Legacy Fund— | |
| Estate of Miss Mary Eliza Mills, Toronto | $ 4.10 |
| Estate of Agnes Gunn Smith, through Walkerton Auxiliary | 100.00 |
| Estate of Miss Jessie Allan, Toronto | 300.00 |
| Interest | 49.50 |
| Overseas Fund— | |
| Refund from Chinese Student | 40.00 |
| Transferred from General Fund | 1,750.00 |
| Interest | 120.00 |
| Pension Fund— | |
| Interest | 232.35 |
| Sustaining Fund— | |
| Interest | 180.00 |
| Special Fund— | |
| Payment on Prince Albert Residence | 33.25 |
| | $2,809.20 |

### DISBURSEMENTS:

| | |
|---|---|
| Pension Fund— | |
| Refunded to General Fund | 500.00 |
| Legacy Fund— | |
| Taxes on Windermere House, Estate of Miss Mary Eliza Mills, Toronto | 24.00 |
| | $ 524.00 |

(Mrs. Daniel) Helen M. Strachan,
*Treasurer.*

Creator of all joy and beauty,
We bless Thee this morning for Thy bright world,
For bird and beast, mountain, plain and forest,
All giving glory to Thee in the radiance of the new dawn.
We thank Thee that we may listen, as Thou listenest
To its song of praise, its melody of joyful thanksgiving.

Make our hearts simple and trustful,
That we may think with Thee thine eternal thoughts,
And share in Thy will,
Whereby is created and upheld
All the joy and the beauty
Of this, Thy great universe.

—From A Book of Prayer written
for use in an Indian College.

## New Organizations

### Ontario

**Hamilton Presbyterial**—St. Andrew's Mission Band, St. Andrew's Church, St. Catharines, Ont.

**Toronto Presbyterial**—Mission Band, Union. (Leader, Mrs. Arthur McKane, R. R. 4, Georgetown).

### Saskatchewan

**Prince Albert Presbyterial**—Auxiliary, Sylvania. (President, Mrs. M. McLeod, Golburn; Secretary, Mrs. R. Hambly, Sylvania; Treasurer, Mrs. McDonald, Sylvania).

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|---|---|
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| TEMPERATURE 126!—Henry Martyn (India). By Hugh T. Frame. | |
| WINGS OVER CHINA—The Chiang Kai-sheks. By Basil Mathews. | |
| THE WITCH OF NINGPO—Mary Aldersey (China). By J. Reason .......... Each | $ .10 |
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Vol. XVIII OCTOBER 1942 No. 10

# THE GLAD TIDINGS

Miss Agnes Dickson

Miss Mary Todd

Camps and Vacation Schools

On Western Fields

At Landour

Observance of World Day of Prayer

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

# Women's Missionary Society, W.D.

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# The Glad Tidings

Vol. XVIII TORONTO, OCTOBER 1942 No. 10

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

### New Appointments

MISS GRACE IRVINE, who has been doing deaconess work in Brantford for a year, has accepted an appointment to work in Winnipeg.

Two new members have joined the staff of the Birtle Indian School—Miss May Kenny, an experienced teacher of Winnipeg, as senior teacher, and Miss Harriet Rodger, the daughter of the Rev. T. A. and Mrs. Rodger, formerly of Calgary, as girls' matron and teacher of handcrafts. Miss Rodger recently completed a course in Arts and Crafts.

### Departure of Missionaries Delayed

THE SOCIETY'S offer of help in meeting the need for more workers in British Guiana having been accepted by the Board of Missions, two missionaries were appointed—Miss Lily Simpson, Reg.N., who is unable under present conditions to return to the Jhansi field in India, and Miss Dorothy Douglas, formerly of Formosa, who during the 1941-2 school year was superintendent of the Huntingdon Residence. All arrangements were made for them to go to British Guiana in September, travelling by plane from Miami, Florida. Owing to war-time necessities, however, their passage was cancelled. In August, too, just as the Rev. George W. Mackay and Mrs. Mackay were about to leave Toronto, in order to be in British Guiana for the opening of the school year, their reservations were cancelled. At the time of going to press, these missionaries are still awaiting word that they can proceed to their new field. Not only is the delay disappointing to them but it will also be a keen disappointment to those on the field who have been looking forward to the coming of these much needed reinforcements.

IN view of the number of changes in the Deaconess Department since last year and the fact that the list published in the Annual Report was of the staff in 1941, we are in this issue giving the names and addresses of the Society's deaconesses, in so far as these are available at the time of going to press.

CORRECTION, September number, page 322, 3rd last line should read *alternations* instead of *alterations*.

## An Appeal to Church Workers

MANY of our women's organizations all across Canada will now be thinking very seriously of plans for their fall and winter activities —sewing meetings, sales and bazaars for raising money to carry on their social work and the many other meetings for discussion and study.

Into the minds of most of those whose work it is to organize these activities will come the thought, How is the rationing of tea, coffee and sugar going to affect our time-honoured plans and customs? The answer is, of course, that it is going to affect them so fundamentally that the women concerned will have to do some hard thinking. They must make up their minds that new methods have to be found to meet a new situation, if their really worth-while activities are not to suffer complete eclipse.

The first hard fact to swallow is that there will definitely be no extra allowance made of any of the three rationed commodities—tea, coffee and sugar—for any social meeting, cooking sale or similar function. The situation is much too serious to allow of exceptions being made.

But when we accept this as part of our new pattern for war-time living, there does not seem any real reason to despair. Because we have got into the habit of serving tea and coffee and sweet cakes at socials and church suppers it does not mean that there are absolutely no alternatives. Fruit juices are still obtainable, home-made soups and bouillon provide a hot drink, and innumerable varieties of sandwiches both sweet and savoury can take the place of sweet cakes and cookies.

For cooking sales, ingenuity suggests the holding of no-sugar baking contests and the sale or distribution of particularly successful recipes.

Finally, for the more intimate meeting where the cup of tea has a definite significance, the arrival of the chosen guests each with her own small contribution for the common pot will add considerably to the atmosphere of comradeship. There is nothing in the new ration orders which forbids this communal gesture.

At the close of three years of the most devastating war in history, Canadians are being called upon to begin making minor sacrifices in some of their ways of living. Compared to those made in other countries these sacrifices seem very trivial indeed and give no cause for grumbling. Here is a big chance for Church workers to set a grand example and prove how with a little thought and ingenuity all their customary activities can proceed as usual—indeed, if necessary, be expanded to meet the demands of war-time conditions.

—BYRNE SANDERS, *Director, Consumer Branch,*
*Wartime Prices and Trade Board.*

## Committee on Home Religion

DURING 1941 the Board of Sabbath Schools and Young People's Societies conducted a survey of the Church in an attempt, among other things, to discover the problems which are facing the work entrusted to the Board. The survey revealed that the one outstanding problem confronting the Church is the religious indifference on the part of parents and the spiritual barrenness of home life. The Board drew the attention of the General Assembly to this condition and urged that, inasmuch as this is a matter of vital concern to the whole Church and not merely of any individual board, a special committee of the Assembly be appointed to deal with this condition and ''formulate a policy and programme which will adequately meet the situation, with power to promote the same''.

Accordingly the General Assembly appointed a Committee on Home Religion composed of ordinary members who can be readily called together and members by correspondence representing the Church from coast to coast. The Rev. A. C. Stewart of Midland was named Convener. At the first meeting on Wednesday September 9th every ordinary member was present and the Committee had communications from every member by correspondence save two. This is indicative of the sense of the importance and urgency of the task felt by the Church at large. After prayerful and careful consideration of the whole subject the Committee came unanimously to the conclusion that the establishing of family worship in the homes of the people should be the first step towards remedying the situation.

To this end it was felt that the Committee should make available for the homes of the Church a list of Bible readings and a volume of prayers. So that there might be no delay in getting this work under way, a book for use in the meantime will be suggested. At the same time the Committee looks forward to the selection or publication of a volume for permanent use. Ministers and Presbyteries will be informed and asked for assistance in this matter of such paramount interest and importance to the whole Church.

—E. A. Thomson,
*Secretary, Committee on Home Religion.*

# Agnes Isabel Dickson

## Ambassador for Christ — Missionary to the Chinese

> ''A countenance in which did meet
> Sweet records, promises as sweet.''

THIS month we are saying ''au revoir'' to Agnes Dickson. It will never be good-bye, for as long as Miss Dickson lives she will continue to be interested in the Chinese and be working for her Master, but after thirty-eight years of such service as our friend has rendered we are thankful and happy that she is to have rest and leisure. Few in our Society have rendered such strenuous service at home and abroad, and there will be no idle moments to account for in this life.

Brought up, so tenderly, in a home of Christian culture, with every advantage of an excellent education, in which she always won distinction, it was a courageous undertaking for this young girl to go to China, but the God she served so well brought her safely through many dangers and trials. It was always Miss Dickson's hope to return to China, but the Master willed otherwise. Nevertheless, her work and influence are still felt in that great land to which so many of her Chinese friends in Canada have returned to spread the Gospel.

Miss Dickson is known from coast to coast and her annual visits to the Chinese women in many cities of Canada have brought joy and blessing to all.

After her return to this land she was for a time in charge of our work in Toronto, which she built up in a remarkable manner, and then she was moved to Montreal, where, owing to her influence and work, we have now our own Chinese Presbyterian Church.

Miss Dickson is not only recognized by our Society as an authority on things Chinese but many times she has been called into our law courts as an interpreter, and she was offered a very remunerative position by one of our largest business concerns when it was desirous of starting a Chinese department.

Agnes Dickson has a unique record in length of service as a worker in our Society, having gained two bars for her long service medal, signifying thirty-five years of service in all.

The influence of this charming Christian woman is incalculable and her retirement is a great loss to our whole Chinese work in Canada. To her Secretary, to whom she has been guide, philosopher and friend, it is a sad blow, and I am afraid her time of retirement will be often disturbed by calls from Macedonia for help.

And so, for the moment at least, we say ''au revoir'' to you, Agnes Dickson. All your friends in the Society, and throughout the Presbyterian Church in Canada, wish you well and earnestly pray that you and your sister may enjoy many years of quiet happiness, in full companionship one with the other.

MARGARET G. B. WOOD,
*Secretary, Chinese in Canada.*

♣ ♣ ♣ ♣

# Miss Dickson

Miss Agnes I. Dickson this month, after thirty-eight years of loving and faithful service, retires from her labours among the Chinese people. She has, indeed, done a good work. She will be much missed, for she has worked her way into the hearts of both Chinese and white people, young and old alike. In her time she has been a real mother to so many, a true counsellor, a devoted friend. Eighteen of her mission years she spent in China. There she proved herself a great missionary. Twenty years she has spent in Canada, first at Toronto, then at Montreal. I have known Miss Dickson during all her years in our work here at home, and have learned to admire and honour her for what she is—a happy-hearted, faithful missionary of the Cross. There are many gifts, to my mind, that go to make up the successful life-work of a missionary. These Miss Dickson has had in well balanced measure. For her this work has been not a job, but a life. That is as it should be. Nothing has been too big or too small for her to tackle. She has known the value of intimate personal interests. Moreover, and this too is important, she has carried with her through all her missionary life a keen saving sense of humour. Experience taught her early, in her Chinese contacts, to look on the bright side of even the most serious situation. Never for a moment in all her doings (whether teaching the tiny tots of the Kindergarten, or meeting with the young or older women) has she forgotten, or neglected, to keep to the forefront the true end of all our Mission work—the preaching and teaching of Jesus Christ and Him crucified. Though Miss Dickson has decided to give over her more active ministering, we do not feel at all that we have lost her to our work. She cannot get beyond her Chinese friends and contacts so easily as that. Moreover, the people and work she has loved, and still loves, are too close to her heart. Those of us who continue to serve in the field pray that she may have many more happy years of Chinese missionary interest and that her influence, which has been great, may continue to be felt, not only in Montreal but throughout all our Chinese work in Canada, for the glory of God and His Church.

—D. A. Smith,
—*Superintendent, Chinese Work in Canada.*

# Miss Mary Todd

THE name of Mamie Todd has been a familiar one to the members of our Society for the past twelve years. Miss Todd's work has always been of peculiar interest, perhaps because it has been mostly in the nature of pioneer work.

In May 1930 the Candidates Secretary reported the appointment of a graduating deaconess, Miss Mary Todd, to port work in Montreal. A year later this young deaconess was transferred from Montreal to Winnipeg, where newcomers were arriving in large numbers to make their homes in the Canadian West. A report she wrote while in that city contains a sentence which may have been the keynote of her success as a deaconess. In speaking of her contact with the non-English-speaking people, she says, ''There is always one thing we can use which is universal—a smile; without this our words would be of little value.''

After three years of service in Winnipeg Miss Todd was given another appointment. This time it was to a pioneer field in the Peace River district. With her headquarters at Brownvale, she had seven preaching stations on her field. Mission Bands were organized among the children, while families were contacted and helped. Roads were anything but good and the horse and buggy or wagon was the sole means of transportation. This young woman won a true and loyal place in the hearts of the people of this newly settled district and many felt they had lost a real friend when she severed her connection with the field by asking for an indefinite leave of absence in order that she might visit her parents in Ireland.

After a year's absence Miss Todd signified her willingness to return, at the request of the Board, to work in Canada, providing she be given a hard field where there was plenty of work to be done. Accordingly, she was given the Willowdale field of the Red Deer Presbytery. The territory to be covered was vast. Two preaching stations, Willowdale and Valley Centre, had to be supplied with regular Sunday services, and five other points given services on alternate Sundays. In addition to these services there was visiting, the conducting of Mission Bands and Young People's work—such was the arduous task that presented itself to the worker. After two years of faithful work Miss Todd was rewarded by an increased attendance, increased interest and increased loyalty at every point. With the appointment of an ordained minister her services on this field were terminated.

After a brief period in Regina our deaconess took up work on another field, that of Rocky Mountain House, where work had been started by Miss Elizabeth Walker. After nine months of strenuous work, Miss Todd resigned, and most regretfully was her resignation accepted. Cupid had won out; our beloved deaconess was married in Winnipeg on September 5th and is now the wife of Mr. Hugh Campbell of Dauphin, Manitoba. Our best wishes go with her; may the future bring as much happiness to her as she brought to those she so faithfully served in her Master's Vineyard. —TENA A. MITCHELL.

## With Missionaries from Many Fields

AT the ''missionary evenings'' of the Inter-Church Conference on Missionary Education more than twenty missionaries gave information on missions and churches in the countries where they had served—Japan, Formosa, Korea, Manchuria, occupied and Free China, India, Kenya, and Bolivia. Representing our Church were Miss Lily Simpson and Mr. Angus MacKay, both on furlough from the Jhansi field, India; Miss Ada Adams, formerly of Formosa, and the Rev. E. H. Johnson, of Manchuria.

Gleanings from the round-table conference on work in Japan and Japanese-controlled areas:

– The new Church of Christ in Japan resulted from a movement within the Churches themselves—towards union or federation—as well as from the desire of the Government to form one religious body. Thirty-four Churches united to form the new Church; the Anglicans and the Greek Orthodox did not unite with it.

– In the work of rural evangelism an effort was made to adapt or christianize some of the folk customs and festivals and to preserve as far as possible the family system which was ''the warp and woof'' of Japanese life, not to present Christianity as something ''foreign'' or western.

– In Manchuria the lowering by the Japanese of standards in the schools and colleges had gradually deprived the Christian students there of opportunities for advanced education.

– In spite of imprisonment and torture Christian leaders had been fearless in opposing the Japanese demands that they worship at the shrines.

– In Korea remarkable success followed the use of the Nevius method, with its emphasis on the study of the Bible and family prayers, the responsibility of every new Christian to bring some one else to Christ (''Every Christian an evangelist''), and stewardship — a church was expected to be self-supporting as soon as possible.

– About one-half of one per cent. of the people in Japan are

Christians; about one in every 1,000 in Manchuria, that is, slightly over 40,000.

– Although the work of the Christian Literature Society for China increased during the war, in occupied areas sales and distribution of literature had been affected. Even in 1935 the Society was warned against sending literature to Manchuria, because Christians receiving it would be in danger. At times books were confiscated by the Japanese in North China, because they contained what were considered ''dangerous thoughts''. Yet large quantities of Christian Literature had been getting through. No longer able to carry on work in Shanghai, the Society has now its headquarters at Chengtu in Free China.

Of work done in rural areas of South India to help the India peasant ''to tackle the ever-present problem of poverty'' Canon Dixon told on Wednesday evening. In the extreme south at one rural reconstruction centre experiments were made along the lines of economic uplift—to help the Christian people raise the level of their own economic life by helping them to reduce expenses and to raise their income. Bound by custom to certain expenditures that kept them poor, they were, also by custom, bound to an income that was low. One of the missionaries was an agricultural man, and finding that, though bees were common, the people did not know how to keep them, he introduced beehives, so that they could make and sell honey, and so increase their income even a little. Then as few eggs were obtained from the poultry the people had, he introduced thoroughbred leghorns (now found all through the district) and the number of eggs increased. An improved strain of cattle was brought in. Weaving was introduced. Help was given the people in marketing what they could sell. Thus they were able to earn more, and to raise their standard of living. The Government was glad to see what was being done through the mission and helped. But more was needed. They introduced training schools during the summer vacation, village teachers being brought to the centre and given intensive training—courses in Bible study, in simple hygiene, in rural economics, and a practical course in actual cottage industries. Then, in their own villages, the teachers taught what they learned. This work has been carried on for over fifteen years. By helping the people in this way to raise their standards, missionaries have helped them to live Christian lives.

(Readers will remember that for several years Miss Ruth Buchanan, in addition to her other work, has been doing ''uplift work'' among the Bhils, along much the same lines as that described by Canon Dixon. She introduced Leghorn fowl there, too, and has been training the people in better methods of work in chicken-raising and gardening, and successful marketing, as well as in many other ways helping the poor Bhils to a better way of living.—EDITOR)

Miss Lida Pratt, of the Canadian Baptist Mission among the Telugus on the east coast of India, told something of their village work, with its emphasis on teaching the people. The southern part of the field is a mass movement area. In one village where much work had been done, there was only one Christian. Then one day five young men expressed a desire to become Christians. Twelve workers went out from the Mission to hold a meeting that evening, to which all the caste people were coming. All listened eagerly and the five young men stood up and declared their wish to become Christians. A worker was sent to the village. Several others were baptized, and later almost the whole village became Christian. And other villages are being brought in, as the new Christians work among their own people. In that one district are 5,000,000 people, and thousands of villages there are still untouched.

Miss Simpson emphasized the importance of medical work as a part of Christian missions. A missionary nurse does both medical and evangelistic work, ministering to both body and soul. With people living under the bondage of sin, believing that disease is caused by the ''Evil Eye'' or an evil spirit, that an accident comes because of some sin, perhaps in another incarnation, it is important to free their minds of this fear. Besides caring for the people on the mission compound and in the schools, she went out to the villages with Biblewomen. There she would be called to help the sick, and in this way homes were opened to them and their message, and, through them, to other workers. Missions began health work; now the Government is doing much to improve the health of the people, especially of the children. Still there are hundreds of villages with no medical help, and in others people often lack confidence in their own people and prefer to come to missionaries.

Mr. Angus MacKay spoke of some of the problems of the work in that part of India: mixed marriages—Christian young women better educated than the men marrying non-Christians; nationalism—many young people joining, and giving their first loyalty to, the Congress party, a section of which is seeking to get hold of all mission property; the need of shepherding the people in mass movement areas, and the securing of suitable recruits for the work of the Church and institutions to train them.

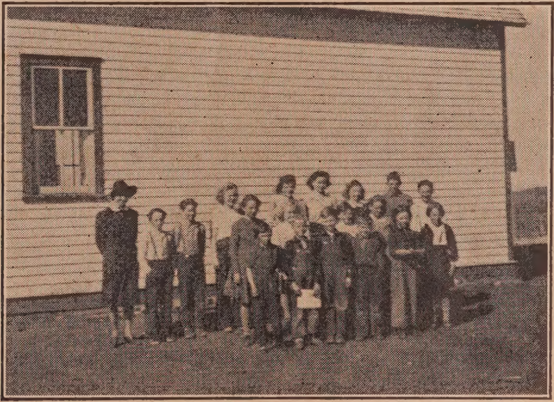
When Mrs. G. E. Simmons of the Anglican mission in Honan left a year after the Japanese occupation, the work was still going on. Moreover, the Church there was growing under adversity. Young Chinese were volunteering to go out and help in the work. Buildings were all taken away, but the Church goes on. Missionaries had an opportunity to do work in the Government schools—in fact, more opportunities for work than they could take advantage of. There was a great deal of work for refugees going through, and in refugee camps, work in which all denominations, Protestant and Catholic, shared — and Buddhists helped. The war brought them together and intensified their fellowship.

News of missions in Africa and South America was given on Thursday evening. Major Fairhurst told of the well established work the Salvation Army has in Kenya, their prison work, their very successful evangelistic work, the work among young people, literature (a 16-page *War Cry* issued monthly), and, during the war, work for the troops. Polygamy, witch doctors, and fear are the great problems of work there. Lantern slides and a moving picture, with comments by Miss Jean Pyper, and other interesting information, told much of life and work in the Baptist Mission in Bolivia, said to be the highest mission station in the world.

## Extending Service to New Districts

(From Miss Todd's report of her work, April to August, in the Rocky Mountain House district.)

MOST of my work has been in the country around Rocky and Eckville, and the longer I stay the more need I see for work such as a deaconess can do. The roads were quite bad in the spring and early summer and the work was to some extent hindered. When one takes over three hours to travel a distance of ten miles by car, you will understand in some measure what the roads must have been like. However, I tried to keep my appointments and did not miss any more than I could help. The interest in our Sunday Schools and Mission Bands at all the eight points was fairly well maintained, and I trust that the seed sown in the hearts of the boys and girls will spring up to the honour and glory of God. From Medicine Valley fifteen miles north of Eckville, where we had a new Mission Band



Gilby Mission Band

this year, seven boys and two girls came to camp. It was a new experience for all of them, and they all enjoyed it. Now that I am taking the services on the Eckville field, I find that these Mission Bands at Medicine Valley and Gilby have proved to be a great blessing. Most of the children, before we started these meetings, knew little or nothing about the Bible, and what a privilege it has been to have even a few months to break to them the Bread of Life. The parents are most anxious to have the meetings at the schools continued and are hoping that a deaconess can be sent to take over the work of that field, or that my successor at Rocky may be allowed to continue this work. It is a long trip from Rocky to Medicine Valley, 90 miles return, but it is worth it to be able to reach these lambs of the fold for Him who said, ''Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God.''

Medicine Valley Mission Band

Since the beginning of July I have been in full charge of the services on the Eckville field, Mr. Fraser having resigned. We have service in Benalto (30 miles from Rocky) every Sunday at eleven o'clock, followed by Sunday School, for which I stay. Then one Sunday I go to Gilby (10 miles north of Eckville) for service at 2.30, and back to Eckville for service at eight o'clock, and home to Rocky (30 miles). The alternate Sunday I go to Benalto for eleven o'clock, then to Hespero for two o'clock, down south of Benalto again to New Centreville for 3.30, and back to Eckville for eight o'clock, and then home. New Centreville is a district in which they have not had Sunday School or service for years, but recently one of our Benalto young men started a Sunday School there. He asked me if I would go down and have a service two weeks ago, and I was glad I did. There were over thirty waiting for us when we arrived. We had the Sunday School lesson first, and divided up into two classes, a boy of fifteen taking the little ones outside and I teaching the older ones inside the school. When Mr. Bennett went out to tell Buddy that it was time to come in for the service, he had the little ones all lined up with their backs against the wall, right in the sun, teaching away for all he was worth. . . . After the Sunday School we had a good service, and the people seemed to appreciate our going out to give them this service. It really is refreshing to one's own soul to carry the Word to these isolated districts.''

## All Auxiliaries in Presbyterials Visited

– From Miss Ruby Walker:

FOR some time I had been thinking it would mean a great deal to our work in the Regina and Moose Jaw Presbyterials if the Presidents from each Presbyterial could visit all the Auxiliaries. Mrs. Shaw and Mrs. Staveley were most enthusiastic and their Executives agreed that such a visit might add new interest.

On May 11th Mrs. Shaw and I started our visits in the Regina Presbyterial at Qu'Appelle. To this meeting the ladies from Indian Head were invited. Special music by the Mission Band added greatly to our programme—it was this Mission Band we received at a Sunday morning service last December and it was interesting to hear of all their activities and to know that the leader and the children have enjoyed this work together.

Broadview was the next stop. There a small but faithful group is carrying on. As we have no church building there, we met in the town hall where the Sunday services are held. We were especially pleased to have a few of the young women present. As they have no minister, a member of the congregation conducted a service every two weeks.

We arrived at Whitewood that evening and the next afternoon we visited several homes and spent a short time at the Red Cross workroom where we met quite a few Presbyterian women. We have not had an Auxiliary here but about thirty attended the meeting. We hope that in the near future there will be an organization.

Saturday found us on our way to Bekevar. We did look forward to a good day with our Hungarian friends and we were not disappointed. Service started immediately after Sunday School and lasted from 2.30 until 5.30. Mr. Fazekas conducted the service and preached in Hungarian, then for the benefit of the visitors gave a short outline in English. Mrs. Shaw and I were invited to speak to the congregation and, although a great many could not understand English, they were most attentive. The young people's choir added a great deal to the service.

It was an added pleasure to have Mrs. Sinclair (the Provincial President) with us at Heward and Stoughton. Our members are few at Heward but we had a fine meeting. The ladies of the community were invited, so that we had present not only Presbyterian but United, Anglican, Apostolic and Roman Catholic women. This meeting is very typical of a number of our Western towns, especially small ones where everyone seems to be interested in all that is going on. In Stoughton the following day several families were visited in the morning and the meeting was held in the church in the afternoon.

A few days in June were spent at Briercrest visiting the homes, and, as the student had not arrived, I supplied the pulpit the first and second Sundays. With Mrs. Ralston I visited our young women in Moose Jaw. The next day we went out to Briercrest. A good many of the mothers and girls were present. Similar meetings were held the next two days at Indian Head and Weyburn. At each place the girls were most interested in Mrs. Ralston's message.

The middle of June Mrs. Staveley and I started on our visit through the Moose Jaw Presbyterial. Our first meeting was in Moose Jaw; in the afternoon we met the ladies of Knox Auxiliary and in the evening St. Paul's Auxiliary.. Both meetings were well attended. The following day we were to go to Assiniboia, but as we had a bad rain storm during the night and the roads were impassable, Mrs. Staveley went alone by train and I took the gravelled road, meeting her the following day at Ponteix, as we had arranged to have our meeting at Pambrun that day. Our meeting at Pambrun was worth all our effort and extra driving. It, too, was well attended and as it was in the evening some of the men came. We felt that they must be interested in our work when in such a busy time they would stop for a meeting. Friday found us in Swift Current. We have few members in that Auxiliary, but they showed their usual interest in attending the meeting which was held in one of the homes. We were most disappointed that some of our meetings had to be cancelled owing to wet weather. I returned to Weyburn with Mrs. Staveley and again in spite of the rain we had another fine meeting. Travelling by bus back to Regina was not a very pleasant trip. At one point the bus had to be pulled out of a mudhole by two tractors.

At all the points visited in the Regina and Moose Jaw Presbyterials we found the interest in our work was not lessened and there are earnest and eager workers.

## Student Deaconess has Busy Summer

That Miss Athalie Read spent a busy five months in the Presbytery of Prince Albert is evident from the following brief report.

FROM April 19th until May 31st Miss Read was working in Prince Albert, under Mr. Roskamp's direction. In that time, she writes, she led three Mission Bands, the Canadian Girls in Training group, and assisted in the Sunday School and Young People's Society, visited many families and went twice a week with Mr. Roskamp to the two hospitals. She went, too, to Mr. Roskamp's three outside points: visited every Presbyterian home in Clouston, took service at Alingly and organized a Sunday School at Deer Hills. At the end of May she went to the eastern part of the Presbytery.

''On May 31st I took the church service at Tisdale and two outside points. I stayed there a week with different families before going on to Sylvania. I was at Sylvania almost two weeks and took services there and organized a Women's Missionary Society Auxiliary. We have good hopes of a Mission Band, too. I went on to the Carragana field, where I spoke to the Auxiliary and visited the families in the outside districts, at Golden Glow and Souchez.

''I stayed a week on the Shipman field, where I addressed three different groups of women, hoping that a Senior Auxiliary could be organized. The Society in Pine Valley organized a sectional meeting that took in three other Societies, Weirdale, Meath Park and Howard Creek, and I spoke to them. I also spent a day in the Mistawasis and Mont Nebo district.

''On July 15th the Presbyterial girls' camp began at Christopher Lake. We had three leaders, two cooks, a business manager and thirty-seven girls, from Prince Albert and the north. On July 28th the second Presbyterial camp opened, with girls mostly from Tisdale who have been under the leadership of Mrs. Downing. These camps seemed to be very successful and will always be pleasant memories.

''I came through Melfort and visited the Bible School. On August 11th I went to Weirdale to help Mr. McKenzie in his Daily Vacation Bible School. Then on August 17th the North End Prince Albert Bible School began and on August 24th the East Bible School, continuing until the 28th. The next day I went to Melfort and took three services. On September 20th I expect to take services on the Meath Park field.''

## Thanksgiving

Father of life that cometh from the sun
    And from the rain,
Giver of every perfect gift enwrought
    With loss and gain,
Lord of the spring-time—this we humbly ask,
Our hands be faithful to the sowing task.

Lord of the summer when with warmth and light
    The days are long,
Sustain the labourer's will, and may his faith
    Be ever strong,
That, with the Master's measure, shall the yield
Reward the honest tillage of the field.

Lord of the autumn, when the soul's ripe grain
    Is garnered in,
And Christ's great heart rejoices as the world
    Puts by its sin,
Into Thy love shall all Thy people come
With glad thanksgiving at the harvest home.

—E. J. Pratt, in *The Missionary Monthly.*

# Camps and Vacation Schools

## In British Columbia

– From *Miss Isabel D. Scott,* Victoria.

AUGUST has been quite a busy month for the deaconess in Victoria. Two Vacation Bible Schools were held in the Presbytery, one at Erskine Church, Victoria, and one at St. Andrew's, Nanaimo. It is the first time such a School has been conducted in either church. The programme of study followed at Erskine Church was built around the theme, "The Lord is my Salvation". This School continued for two weeks. Forty-two children were enrolled and there was an average attendance of twenty-three. Over twenty-five boys and girls marched into the Nanaimo Bible School each morning for one week singing:

Onward, Christian scholars,
Off to Bible School
With the love of Jesus
As our only rule.

"Learning to live like Jesus" was their theme. A picnic was held on the Tuesday, when the children enjoyed an afternoon of fun and swimming. A number of parents were present, which gave me an opportunity of meeting them—I was also able to visit in a few homes while in Nanaimo. Memorization of Scripture and Bible teaching in an earnest desire to bring young hearts to the knowledge of Jesus as their Saviour was the main feature of each School. At the closing exercises awards were presented

Vacation Bible School, Nanaimo

for completion of memory work and perfect attendance. Each school was directed by the minister of the church, assisted by a staff of helpers, and the deaconess.

We hope to continue the meetings of the Happy Home-makers group this fall and winter. During the past month I have contacted several young women who seemed very interested in such a group.

And now September is here again reminding us of the many meetings to be started. With more and more of our young women going into war work we are continually being confronted with problems of leadership in the Sunday Schools and young people's work. But perhaps it may be the means of interesting more persons in the great task of spreading the Gospel. So often the work is left for a few to do.

THE LORD IS MY SALVATION

Vacation Bible School, Erskine, Victoria

### In Alberta

– From *Miss Todd,* Rocky Mountain House.

THIS summer we have had three camps, and all were very successful. A camp for girls from eight to twelve was held at Crimson Lake, ten miles west and north of Rocky. Owing to the death of my brother, I was not able to start this camp, but Miss Rollo, who had recently arrived at Rocky Hospital, took over this work until I returned and the children were delighted with her. I got back for the last three days. We had eighteen girls and, besides Miss Rollo, Miss Mary Kirker of Olds and two young teen-age girls to help with the programme. Miss Effie Adams of Arbutus was our cook, and she did excellent work at all three camps. Following the little girls' camp came the boys' camp for boys eight to fourteen; the Rev. Chas. Bray of Willowdale was director and Miss Kirker and I leaders. The doctor's two boys from Rocky also helped. We had a lot of rain during that week, but it didn't seem to spoil our programme, and the boys had a grand time. The spiritual atmosphere in both these camps was very marked, and it was interesting to note how the boys' choice of songs swung to the grand old hymns and that without any persuasion on the part of the leaders. Judging by the appetites and the noise and the expressions of appreciation at the close of camp, I feel sure that those twenty-one boys will not soon forget the time spent together at Crimson. It was most difficult getting out to Crimson Lake this summer; as we had so much rain, the ferry was not able to cross the river. That meant walking over the railway bridge, which is seventy-five feet above the water. We did get the railway jigger to take the supplies and some of the leaders across, but some of us had to walk sometimes. It was quite amusing to see the supplies being let down over the bridge to the road below on a rope. Then when we got over we had to get a truck to take us the rest of the way. Once I did get the car across on the ferry, but before I got back it rained hard again; and when I had to get to Eckville for the Sunday work, I travelled by buggy to the river and then walked the bridge. The teen-age girls' camp was held at Sylvan Lake. We had to rent the cadet camp site, as our own site is far from being ready for camping. Twenty girls came, but one took sick and had to go home. The nineteen others were all healthy and happy, and I think we had one of the most profitable camps yet. Mr. Bray was not there, but the other leaders were the same as at the boys' camp, with the addition of Mrs. C. J. Puzey, a farmer's wife of Valley Centre, on the Willowdale Field. We had a grand time, and though tired when all was over, we were thankful to have had this another opportunity of touching so many young lives.

* * * *

*Miss Mabel Booth* had a busy time from the beginning of July till the middle of August with two camps and two vacation schools. At the request of the Alberta Girls' Work Secretary she directed a district C.G.I.T. camp at Vilna, Alberta, from July 2nd to 9th. There were twenty-seven girls and leaders, all from country points and all very enthusiastic about camp life. "Four wrote the Bible Study test for senior girls and passed. In camp work this year Alberta stressed particularly the importance of morning watch; this was emphasized also in the reading of the Acts of the Apostles and portions from the letters of Paul."

Of the other camp Miss Booth writes: I also had the opportunity to be a leader at Fallis C.G.I.T. camp, fifty miles west of Edmonton, which is owned by the Edmonton C.G.I.T. board. It is to this camp that the girls of our churches in Edmonton may go. It is a well equipped and well organized camp. The camp that I attended was particularly for the leader grad girls from eighteen years of age up. There were forty-one leaders and girls. Our aim was to help the girls who were leaders and prospective leaders in C.G.I.T. work, to give them a love for the Bible and a clearer idea of the value of morning watch. Out of the camp came a group called the "Vision Seekers". Each girl was asked to interest her group at home in daily devotions and to have the members prepare by the end of October one week of morning watch helps. We are praying that something worth while will come from this small beginning.

July 27-31 a Vacation School was held at St. Andrew's Church, Edmonton. Thirty-three children, three leaders and four helpers gathered each morning for worship, singing, Bible study, memorization of Scripture, and handwork. I was in charge of the school and responsible for the girls twelve years old. We opened each morning with the singing of choruses and worship, which included stories and object talks. The three leaders were responsible for the Bible study, memory work and handwork for their own departments. The girls studied part of the life of Paul. The memory work included the Books of the Bible and Psalm 24. For handwork the Primary and Beginners departments made cut-outs; the boys, hot plate pads and animals from pipe cleaners; and the girls sewing cards, necklaces, and felt work. At the closing programme each department showed the parents what they had learned. The beginners and the primary pupils sang a chorus. The girls gave the Scripture lesson from Psalm 24 in choral speaking, the girls and boys sang a chorus, giving the names of the twelve disciples, three girls recited the Books of the Old and New Testaments, and the boys repeated the 100th Psalm. The attendance of parents was very encouraging and they ask that the school be held for two weeks next year.

From August 10th to 14th a Vacation School was held in Rupert Street Presbyterian Church, three churches co-operating. I was responsible for the Primary Department of twenty-six children. There were eighty-three children on the roll and an average attendance of sixty-seven. All met together for worship and singing and for the closing each morning, and each department was responsible for memory work, Bible stories and handwork. In the Primary Department the stories were around the thought of boats, two old Testament stories and three from the New Testament, with handwork in connection with each story. Each child learned the 100th Psalm, a grace and an evening prayer. The handwork included plaster paris plaques, book marks, picture frames made with coloured paper, sewing cards, and, for the boys, fret saw work. At the closing on Friday evening there was a gratifying attendance of parents. An offering was taken at both schools, which covered all the expenses.

## In Saskatchewan

– *Miss Ruby Walker* writes of her summer work.

JULY brought summer school and camps. Attendance at the summer school in Saskatoon was much the same as last year. A very fine programme was arranged this year by the Synod's Committee. Mr. Johnson, with his lectures on "The Missionary Work of the Church," was most acceptable. The Rev. T. Rodger led the group on the study of Romans. Mrs. C. P. Young and Miss Anderson contributed a great deal with their lectures on India and Japan. All the young people entered into the studies and sport with their usual enthusiasm. I was pleased to be again asked to direct the music and to assist in some of the work of the school staff.

I was asked to direct the Bible Vacation School for children at Briercrest. The school opened on Monday with seventeen children and by the end of the week we had twenty-seven. The staff consisted of the student minister, Mr. Duke, Miss Mary Findlay and Miss Julia Olsen. Mr. Duke deserves a great deal of credit for the interest he worked up among the children. Each morning the children met at the church at 9.15. We had morning worship, then group Bible study, the seniors studying the book of Hebrews, the Intermediates the Life of Christ, and the Juniors had Bible stories of interest to children. After ten minutes' recess each group had fifteen minutes for Scripture memorization. The children enjoyed the singsong periods and learned some new children's hymns. After lunch we had our Arts and Crafts group. The boys were interested in tin work, such as candle holders, and the girls made trinket boxes. On the closing day of the school the Briercrest congregation had their Sunday School picnic and in the evening the children of the Bible School had a short programme. Some recited passages of Scripture they had learned and some dramatized Bible stories. This was the first school to be held in Briercrest and some of the parents were so pleased that they have asked that another such be held next year.

♣ ♣ ♣ ♣

– From reports by *Mrs. D. M. Craig* and *Miss Walker.*

For the third year the Girls' Stay-at-Home Camp was held at Knox Church, Moose Jaw, from July 20th to 26th, with Miss Ruby Walker, deaconess, as Camp Director. Forty-six girls enrolled from Weyburn, Assiniboia, Briercrest, Swift Current, Pambrun, Prairie View, Tilney, Parkbeg, Brownlee, McMahon, and Moose Jaw. Miss M. Brown, Mrs. Wm. Kelly, and Miss M. Gillies looked after the registration and correspondence. The first evening Miss Walker introduced the leaders, who spoke briefly; the Rev. R. Davidson addressed the group; and Mrs. D. M. Craig, on behalf of Moose Jaw Presbyterial Society, extended a welcome to all. On Tuesday morning the camp got under way at 9.15 with the flag-raising drill, followed by the devotional period conducted by the deaconess. Dividing into five groups the girls studied and played. Mrs. Cunningham from Briercrest conducted the Senior Bible study and Miss Mamie Shaw, Swift Current, had the Junior study, both on Paul. Mrs. Sherrick of Weyburn, with her study on Missions, was most helpful and interesting. Miss Vera Moffat again had charge of the Arts and Crafts groups—the girls were greatly taken with their bracelets made with shell macaroni and their felt needle cases. A half-hour each morning was spent in the Home Nursing class, with Mrs. Davidson of Moose Jaw in charge. Each afternoon they enjoyed hiking, swimming (in the river and the Natatorium) and picnic suppers in the Moose Jaw parks. The girls were billeted in the homes of members of Knox and St. Paul's Churches, and meals were served in the church—for their fine co-operation in making this possible those in charge were grateful to the women of the two congregations. On Sunday July 26th the girls and leaders attended the morning service in Knox Church, when the Rev. R. A. Davidson preached an inspiring sermon on sacrifice. After lunch the girls put on a programme for parents and friends. Several girls contributed solos and the older ones presented a pageant, ''The Women of Other Countries''. Representatives of the groups gave their impressions and lessons they had learned. After hearing their comments, the leaders felt that all had benefited by the camp.

### In Manitoba

—From *Miss Burdick,* Winnipeg.

A VACATION Bible School was conducted, July 6th to 17th, by some of the teachers of Talbot Mission and Elmwood Sunday Schools for the benefit of the children in the Elmwood district. The average attendance was 40 pupils, ranging in age from 5 to 15. The course followed was ''The Superior Summer School Series''. Besides completing the work books connected with this course, most of the children did extra memorizing, completing Isaiah 55, Psalm 46, and the names of all the books of the Bible. The smaller pupils memorized many verses in the Scripture Catechism Course. Gospel choruses were sung each day as well as hymns related to the Bible story of the day. At the close of the session a successful programme was given, presenting what the children had learned and what handwork had been accomplished. In addition to this a friend gave the Gospel message through the stories of the Brazen Serpent and the Cross, illustrating them with the flannelograph. This closing meeting was well attended and the work of the children appreciated. Two girls from my Sunday School class assisted during the two weeks of Bible School and did well. I also enjoyed helping with another such school down at First Presbyterian Church.

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In Superior Presbyterial *Miss Hazel Macdonald* was in charge of the C.G.I.T. camp (interdenominational) held at Loon Lake, near Fort William. She met with the camp leaders before, and went over the study with them. Of the camp Miss Macdonald writes: ''We really had a grand camp. As well as being director, I had a group of nine sixteen-year-old girls. Our Bible study was on 'Paul, the Triumphant' and for Bible expression we had an outdoor map, with each girl taking a certain section. The people were made of twigs, with a clover for a head. The missionaries were dressed in white robes (made of Kleenex) but the heathen were left black. Another group had a newspaper as it might have been written in Paul's time, and there was also a most interesting mural.

"It seems strange that after camping in the far north, the first time we ever had a bear in camp was in Ontario. It caused lots of excitement, because it was really a big one, big enough to tear out the logs and get in the cooler. The next time it came it ripped the bottom boards off the kitchen. Two men came over the next night and the bear was shot. One of the leaders and I sat up on the kitchen roof and waited for it. The next morning when the cook went down to the kitchen its mate was there, so we had lots of excitement."

Of the Vacation Schools in Port Arthur and Fort William: "While most of the organizations had closed for the summer, we planned three Daily Vacation Bible Schools. Some time was spent in finding leaders, going over the study with them, and generally planning the activities. I was very much pleased with the results. Port Arthur had an enrolment of over sixty and an exceptionally fine group of leaders. They had an evening programme for the parents and everyone was surprised at the work covered in the two weeks. The handwork done was related to the Bible lessons, and a great deal of memorizing was done by all groups. The Juniors dramatized the story of Ruth. At West Fort William and St. Andrew's the attendance was small, but the work done was good. At West Fort the Sunday School picnic was held on the closing day of the D. V. B. S. and the children had a programme of their work. At St. Andrew's the handwork was along missionary lines and included villages with people and animals of other countries."

## Deaconesses—September 1942

**British Columbia**

Miss Isabel D. Scott, St. Andrew's Church, Douglas Street, Victoria.

**Alberta**

Miss Ruby Walker, Rocky Mountain House.
Miss Mabel Booth, 9350 108th Avenue, Edmonton.
Miss Hazel Macdonald, Lethbridge.

**Saskatchewan**

Miss Margaret Ramsay, 61A Willingdon Apts., Regina.
Miss Mary E. Anderson, 916 Spadina Crescent, Saskatoon.

**Manitoba**

Miss Grace Irvine, Winnipeg.

**Ontario**

Miss Margaret Allan, 46 Connaught Ave. South, Hamilton.
Mrs. S. M. Gillespie, 54 Ellerbeck Ave., Toronto.
Miss Isabel Taylor, 156 St. George St., Toronto.
Miss Marjorie MacKay, 146 Bedford Road, Toronto.
Mrs. C. Steinmetz (part time), 188 Bedford Road, Toronto.
Mrs. M. Fesenko (part time), 506 Ossington Ave., Toronto.
Miss S. V. Scott, 224 Albert Ave., Belleville.

**Quebec**

Miss Iris Munro, 2447 Madison Ave., Montreal.
Miss Helen Ross, 3420 Ste. Famille St., Montreal.
Miss Lily Macarthur, Box 143, Val d'Or.

# Prayer

*Arise, shine, for thy light is come.*—Isaiah 60: 1.

**O** GOD, who didst send Thy Son to be a light to them that sit in darkness and to kindle in the hearts of men a light that has burned all through the centuries, shine forth in our lives. As Thou dost lead us, O God, into the light of a new day, grant us the grace and strength to serve Thee with our whole heart.

Humbly we thank Thee for all Thy goodness and at this season we would render praise for Thy bountiful gifts to us. We thank Thee for the beauty of nature, for the changing seasons with their messages of love, for the rain which watered the seed, for the sunshine which ripened the grain and for the joys of abundant harvest. May Thy children be so filled with gratitude and love of Thee that they may bring thank-offerings of all they possess—time, money and talents—so that the windows of heaven may be opened and Thy richest blessing descend upon our land.

O Lord of the harvest, send forth, we beseech Thee, labourers unto Thy great missionary field, that for Thy Son's sake there may be a great ingathering of souls, unto the glory of Thy Holy Name.

Ever mindful of the way Thou hast led us, O Lord, may we face the unknown future with faith and renewed zeal, living witnesses for Christ, sending forth Thy light and Thy truth into the dark portions of our globe.

We remember before Thee our King and Empire. O God of wisdom, guide those who are in places of authority and responsibility. May they be men in whose hearts is Thy fear. Be with all who serve at sea, on land, and in the air. Protect them in danger, keep them in temptation, and comfort them in suffering. Make us worthy of victory and grant it to us in Thine own time. Accept these our petitions in Jesus' Name. Amen.

*It is a good thing to give thanks unto the Lord.*

*Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.*

*In everything give thanks: for this is the will of God in Christ Jesus concerning you.*

## Grateful for Help from the Canadian Churches

WRITING at Nîmes, 24th July, to Canon L. A. Dixon of the Joint Committee, Monsieur E. Schloesing of the Paris Mission expresses gratitude for what the Canadian Churches have given for its work.

''We have learned through Dr. William Paton of the generous help which you have brought to our Mission of Paris, in the difficult days through which it is going. We know that it is in great part through the grace of the Churches of Canada that the work has been enabled to continue in our mission fields of Barotseland and Basutoland. I express to you in the name of our committee, the name of our missionaries as in my own personal name our profound gratitude. Dr. Temple spoke recently thus: 'God is serving Himself, through missionary efforts to remake a great community, a Christian world.' Never more has the Church Universal manifested her living reality as during the present anguish. The churches of Canada are, by this means, re-entering into the designs of God, and we bless them.

''On our part we struggle to come to the aid of the stranger Missions who are working in French West Africa and Madagascar. Thus are seen everywhere the ties which unite the children of God, to await the day when the Church of Jesus Christ may, in peace, procure the stability of our overthrown world and attempt with faith to rebuild the ruins.

''Will you send to the Churches of Canada, and receive yourself, the expression of our gratitude for the help which you never cease to bring to our Mission of Paris.''

After the occupation of a large part of France an office of the Paris Mission was opened at Nîmes in the south, to keep in touch with churches in the unoccupied area, to correspond where possible with the field and to maintain contact also with Switzerland where (in Geneva) a temporary office was set up under Pastor Rusillon.

(International Review of Missions, January 1942)—The Paris Evangelical Missionary Society rejoices in the return of Pastor Schloesing from a prisoner of war camp to take over the control of the work from Pastor Couve, who remains in Paris with a share of responsibility. The committee in France, with the strong and invaluable support of Switzerland, supports the work of the Paris Society in Madagascar, Togoland and Dakar. Help has been rendered by the American Presbyterian Mission in Cameroon and Gaboon. The work in the Pacific Islands is partly self-supporting, and help has been rendered by Australia and by the funds of the International Missionary Council. The large Paris missions in Basutoland and Barotseland have been maintained by a generous gift from Canada together with help from South Africa and Great Britain.

'Twere little praise
Did full resources wait on our goodwill
At every turn. —*Browning.*

# Fellowship and Conference at Landour

–From Miss Bessie M. MacMurchy of Jobat.

MISS McCONNELL and I arrived in Landour May 21st. . . . The weather has been glorious for people on vacation. Until last week there was not a day we couldn't be out. The only time it rained was at night. We have had several picnics, the last one yesterday, when Miss McConnell, Miss Kennedy, Miss Stringer and I entertained a number of our friends at a pretty picnic spot on the side of one of the Landour hills. We had guests from Australia, Denmark, England, Ireland, Scotland, the United States, and Canada. The Missions represented were Australian Methodist, Christian Mission, English Brethren, Central India Mission, Irish Presbyterian, Church Missionary Society, Bible Church Missionary Society, American Methodist, United Presbyterian (U.S.), United Church of Canada, Canadian Assemblies of God, Boys' Home Mission, and six from our own Mission. Quite a variety! It was international and interdenominational. We played games, had a good tea, sang choruses, and ended with prayer. Such times of fellowship are very beneficial, I think, especially for us who come from isolated places. When I first came up I had to go everywhere in a dandy or rickshaw, but now I'm able to walk to most of the places to which I want to go.

Last week the annual Missionary Conference was held, from Tuesday to Friday. It was most interesting and beneficial. You might be interested in the topics that were discussed. They were: Rural Evangelism and the building of the Church, Rural Evangelism and the Christian Home, Adult Literacy, Christian Endeavour, Y.W.C.A., The Task of Training a More Effective Christian Ministry for India, The Village Ministry, Lay Leadership, The National Christian Council in the Present Crises, Evangelism in the Cities, Christian Enterprise and the Situation created by the War, and The Spiritual Implications and Challenge of the Present Situation. Each morning there were devotions, and Friday was devoted to medical subjects. Dr. Manikam, Mr. Whittaker, and Miss Ure, secretaries of the National Christian Council, contributed a great deal to the discussions. Dr. Manikam told us quite frankly what the trend is in the thinking of Indian Christians. He voiced what we have been feeling lately, that for some reason there is growing up an antagonism to missionaries. He doesn't know the reason, but gave us advice as to some ways in which it might be met,—by more definite identification with the Indian people (living in their homes, etc.), and more control of Mission affairs turned over to the Church in India. I shouldn't say Mission affairs, perhaps, because it is felt that a mistake has been made in developing a ''Mission'' complex, when it should have been ''Church''. We Canadian Presbyterian missionaries felt that it was very good for us to hear the discussions, and what we heard ought to be helpful in meeting some situations on our own fields. There seemed to be a definite feeling that after the war India will be a very different place because of the political situation, and it will be well for us to read the signs of the times and to prepare as much as possible for what the future may hold. It may be that missionaries from the West will not be welcome in India. If that should be the case, the important thing is that the Church should be on its own feet, and that every effort of the missionaries should be directed towards this end, establishing the Church. Of course, things may take a turn that we do not anticipate, and it may be that God will make a larger place than ever for missionaries. We must just go on from day to day, guided by Him in all we do.

Thus far we haven't felt any marked ''pinch'' financially. . . . We are unable to buy as many tinned goods as we used to, because of their price or because they are unobtainable, but we have been fortunate in being able to procure sufficient vegetables and fruit during the past few months. If our garden is good this year we should have enough for the coming months, except between July and September. Sugar is now being rationed, but we have had many more months of an unrestricted supply than some other countries. On the Bhil field we never have had a large meat supply, but we have been able to get all the chickens and eggs we needed except at occasional intervals of two weeks or so. Altogther we have no cause for anxiety at present as far as food is concerned. Travel restriction is requested by the Government, and the petrol supply will probably soon be almost nil. Despite these factors, however, we will be able to carry on work around our stations. We can concentrate on the places within walking distance rather than going by car to distant villages.

I suppose you wonder what it has meant for us since the war has been raging close to India. There are blackouts in the cities, and instructions for conduct during air raids are given frequently on the radio and in the papers. . . . We are all going on ''in quietness and confidence''. This we know—God retains control even though man has gone wild in some places.

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We thank Thee, Lord,
For mercies manifold in these dark days;—
For Heart of Grace that would not suffer wrong; . .
For every sacrifice of self to Thee;
For ease and wealth and life so freely given;
For Thy deep sounding of the hearts of men;
For Thy great opening of the hearts of men;
For Thy close-knitting of the hearts of men;
For all who sprang to answer the great call;
For their high courage and self-sacrifice;
For their endurance under deadly stress; . . . .
With burdened hearts, but faith unquenchable,—
We thank Thee, Lord!

—*Oxenham.*

# The Observance of the World Day of Prayer

**FEBRUARY 20th, 1942**

By Mrs. F. H. Cosgrave

*Theme*—"I am the Way"

"AND so the whole round earth is every way bound by gold chains about the feet of God." These familiar words ring in one's ears as one recalls the great chain of prayer that bound together the women of the Christian world on the annual day of prayer. Transcending all boundaries of nationality or denomination, Christian women were that day united in a great sisterhood, daughters of the one Heavenly Father. Who can measure the greatness and the results of that spiritual force, released and sent forth to all corners of the earth to exercise its healing and creative power!

The observance of this Day of Prayer was begun in 1887, and has spread to more than fifty countries. In India alone the programmes were printed in several vernaculars. The increase in interest and in gifts that has marked this annual observance has continued, as evidenced by the number of meetings held, 1,811 in 1942, an increase of 40 over last year. The total contributions, $10,691.28, are an increase of $316.99.

From provinces far and near, from cities and towns, from tiny gatherings in isolated districts, from the far Arctic, letters poured in, all showing clearly how deeply the women of Canada value this opportunity for united intercession. Space permits of only a few extracts from these letters:

"This is the first time Temagami ever had worship in the World Day of Prayer programme. We all felt that we had missed a great deal and if all is well we hope to continue each year." Ontario.

"The service this year was held in the Pentecostal Church. About 150 women attended, besides the Young People from the different churches, about 45 in number. Each church took the different themes. We added much more prayer, a message in song, and an address on the theme (Service), the programme being so short this year." Ontario.

"I have much pleasure in sending $1.00 from our World Day of Prayer collection. Just a few of us met on this Indian Mission Reserve to offer up our prayers with the rest of the Christian world. With prayer and the best of wishes for you in your work of love." Indian Reserve, Sask.

"The Indian women read some of the prayers this year and they all sing the hymns so heartily at the World Day of Prayer service for the Indian women at Waywayseecappo Reserve." Manitoba.

"Next year our meeting will be in the Lutheran Church, in the Anglican the following year. We had 52, including Jewish ladies and a few Catholics. It was suggested having some verses from the Old Testament, which Jewish people would know.'' Manitoba.

''I heard so many remark:— 'What a beautiful service!' Surely those four women who prepared it were filled with the Holy Spirit. The day was stormy and cold; consequently the turnout was not as large as expected. It was held in the Norwegian Lutheran Church, and other churches represented were the Salvation Army, Anglican, German Baptist, Swedish Baptist, Swedish Mission, Nazarene, Pentecostal.'' Alberta.

''We had a very fine attendance, in the neighbourhood of 75 women, at the service held this year in the Finnish Lutheran Church.'' Ontario.

''In D.... we have a community service for young people, men and women; about 75 attended to-night. We think the committee who prepared the service did it wonderfully well, and are proud to be part of the great chain of prayer around the world.'' Alberta.

''We had a very large meeting and the programme was followed and taken part in most earnestly, for it was a very wonderful theme and at this time of anxiety a most needful one. I have sisters in Scotland and Buenos Aires, who I know have also taken part to-day.'' Ontario.

''Once more we had a fine service with the same splendid spirit of co-operation. There were about twenty present, not as many as usual, but it was very cold. We know this universal prayer-spirit is not confined to the one day and take heart that the right cannot but prevail.'' Ontario.

''The committee here feel that some Prayer groups of all denominations should come out of this. Can you or your committee offer us any suggestions as to how we should organize and who should head it up?'' Alberta.

''Twenty women, Ukrainian and Anglo-Saxon, gathered, and what a sense of fellowship we had to know that we were part of a vast company of women meeting in prayer together.'' Alberta.

''I am the United Church Missionary-at-Large in the Thunder Bay district of the Superior Presbytery. I sent out over 200 copies of the Services of Worship to women and girls at fifteen points on the field. You have already received a contribution from one of these, Kaministiquia, and others may have sent something. I have information of meetings at four points, covering six centres. I expect to hear of meetings at three or four others and we shall probably use the programme at Sunday services at the remaining ones. Public School teachers and Women's Institute officers have sometimes co-operated.''

''We did not hear from Fort McPherson concerning the Day of Prayer, but Aklavik had a splendid meeting, with a good attendance of Eskimo, Loucheaux Indians and workers, in the new Cathedral.''

''In the Eastern Arctic at Fort George, the President of the W.A. wrote enthusiastically about their meeting. They could not hold it on the regular day of Prayer as their people were all out hunting, but soon afterwards they all came together, and their President conducted the meeting. This is the third annual Day of Prayer for this group, and the women now look forward to it.''

''It has been a privilege for the missionary each year to endeavour to bring more of the women in these scattered centres into the greater fellowship of praying women who meet in many lands on the World Day of Prayer, and who 'return to their homes with songs in their hearts', because they are sure that whatever the future may hold, they have strength, through God the Father, to meet the demands of each day and that there will always be hope for the world so long as there are people following Him Who is the Way, the Truth and the Life.''

We wish it were possible to pass on to you in full the letters of thanks for contributions sent from the 1941 offering. Here are a few quotations:

From Miss Ruth Ure, Secretary of Literacy Campaign and the Christian Home, National Christian Council of India, Burma and Ceylon, Nelson Square, Nagpur, C. P., *India*:—''I am most grateful to you for the money which has come from your Inter-Board Committee for women's work. It is good to know that the women of Canada are heartily behind this effort. Some of us here feel that the promotion of the ''Christian Home'' is one of the most important things to which we can give our time and attention even in these days of war—perhaps more because of the new situation created by war. The same feeling of urgency applies to the work of the literacy campaign and of Christian literature in general. Practically all of our plans involve the production of literature and so you will see how very timely your gift was.''

Miss Margaret Wrong writes, re literature for *Africa*:— ''The International Committee on Christian Literature for Africa conveys very warm thanks to the Inter-Board Committee . . . for their generous support . . . We are thankful that in spite of the war it has been possible to produce *Books for Africa* regularly, and to plan for other needed literature. The paper situation and the rising cost of production have increased expenses. But (your) generous grant has covered all additional costs. The cost of supplying material in French from *Listen,* and pictures for *L'Evangile en Afrique* has been met. This French magazine published by the Congo Protestant Council and printed on a mission press in Leopoldville, Belgian Congo, is circulating in French Equatorial Africa as well as in the Belgian Congo.''

From Angola, Portuguese East Africa:— ''We are very grateful for the subsidy for literature which comes from the Inter-Board Committee . . . We have agreed that this grant for 1942 be used for the subsidizing of some daily devotional readings which we hope may be widely used in the villages. Our people have nothing of this kind, and unless it can be produced cheaply they will not be able to purchase it.''

An educational missionary in *China* writes:— ''There is no more imperative need in Free China to-day than that of Christian Literature. As the years of the undeclared war have lengthened and the trek of millions from the war-devastated areas to the West continued, that need has grown more insistent . . . until special effort to meet it became urgent. Records of such efforts made to satisfy this literature famine read like wonder stories. The Canadian Mission Press, situated in the historic city of Chengtu, Szechuan, which first gave printed books to the world, is now the only Christian literature producing agency west of Hankow . . . The twice evacuated *Christian Farmer* has found a refuge and printing facilities with us. This fine little fortnightly paper has increased its circulation by leaps and bounds and now stands at 35,000, twice monthly.''

From our own continent, Mexico City, we hear that ''The increased offering last February has just opened the most timely new avenue of service—the printing of *The Friend of Youth*, to serve all the Spanish-speaking countries, with a possible Portuguese edition for Brazil.''

The need is great. Let us look forward to next year's opportunity. The World Day of Prayer in 1943 will be March 12th.

ALLOCATIONS FROM THE 1942 OFFERTORY:

| | |
|---|---|
| China, Christian Literature Society, Chungking | $ 400.00 |
| Papers, books for Women and Children | 200.00 |
| Canadian Mission Press, W. China | 300.00 |
| *Christian Farmer* | 300.00 |
| India, National Christian Council, for Literature | 400.00 |
| Mass Movement and Literacy Campaign | 350.00 |
| Miss Ure, Christian Home teaching | 150.00 |
| Vellore Women's Medical College, for Christian Literature | 200.00 |
| Ludhiana Medical College | 100.00 |
| Henry Martyn College, Aligarh, Christian Literature for Moslems | 200.00 |
| Wilfred Smith, Lahore, for Christian Literature for Moslems | 150.00 |
| International Missionary Council, for Moslem Christian Literature | 200.00 |
| International Missionary Council, for Orphaned Missions | 1,500.00 |
| Africa, Christian Literature, Miss Wrong | 700.00 |
| Christian Literature, Missao de Dondi, Angola | 100.00 |
| Jews, Christian Literature, Dr. Hoffman, New York | 700.00 |
| Christian Literature Committee for Women and Children, New York, (distributes magazines, books, tracts, pictures, etc., in Latin America, China, India, Egypt, Mexico, Africa) | 700.00 |
| Christian Medical Council for Overseas Work, New York | 100.00 |
| Economic and Missionary Research, Dr. Merle Davis, New York | 100.00 |
| Canadian School of Missions, Toronto | 500.00 |
| International Leper Mission, Toronto | 200.00 |
| British and Foreign Bible Society, Canadian Branch | 700.00 |
| Upper Canada Tract Society | 200.00 |

| | |
|---|---|
| Religious Education Council of Canada | 200.00 |
| Ukrainian Christian Literature, Canada | 200.00 |
| The Canadian *Ranok* | 100.00 |
| Hungarian Papers (Baptist and United Church) | 100.00 |
| French Literature, *L'Aurore*, Montreal | 50.00 |
| | $9,100.00 |

Additional allocations in 1941:

| | |
|---|---|
| Miss Ure, Nagpur, India, for Christian Home teaching | $ 150.00 |
| International Missionary Council, for Missionary and Economic Research | 800.00 |

# Literature Department

By Miss Louise Reith

ANNOUNCING the fourth book of the Auxiliary Book Shelf for 1942. During the past months many Auxiliaries have begun, or added to, an Auxiliary Library. This month we bring to your attention a little book that is worthy of a place beside *For the Healing of the Nations, Towards a New Order,* and *New Life in China* on your Book Shelf.

*Continental Christianity in War-time,* written by Dr. William Paton of London, England, Secretary of the International Missionary Council, part-time Secretary of the World Council of Churches, and Editor of the *International Review of Missions,* is another in the World Issues series. The object of the book is to illuminate the two statements with which it begins—''The war is being fought that there may be the possibility of a Christian civilization . . . the Church in Europe has shown a remarkable staying power, and a no less remarkable ability to maintain its contacts.''

Throughout the book the author uses the word ''Church'', as he states, ''in the widest sense to denote the community of those who call themselves Christians''. It is good for us, who as yet have not had to suffer for our faith, to read of the courage and steadfastness with which these European Christians face the difficulties and dangers that surround them.

Our thoughts are first directed to the Church in Germany. There, in spite of the antagonism of the Nazi party to the Christian Church, religious literature continues to be produced and distributed and increasing attention is being given to the Bible. ''No one outside of Germany'', writes Dr. Paton, ''can tell what is the size of the faithful remnant which, whether Catholic or Protestant, holds to the Gospel and the reality of the Church. No British Christians should ever allow themselves to forget that there is still this Christian Germany with which they must make their account.''

The ''staying power'' of the Church in the occupied countries is indeed proved to be ''remarkable''. In Holland, we are told, ''For all the Dutch Churches, and especially for the Dutch Reformed Church, the months of enemy occupation, with all the suffering they have brought, have been months of rejuvenation and intensification of Church life.'' In Norway the courageous and united action of the Church and its leaders has prevented its domination by the occupying power and has resulted in a ''revival of religion and a keener sense of the meaning of Christian discipleship''. In Denmark, where the general situation is on the whole more tolerable, both national and religious revivals are evident, while in Sweden, that country placed in such a delicate position between Germany and Russia, the Church tries to maintain fellowship with the Churches throughout the world. We are reminded of the extreme difficulty of the position of the Church in Finland; the grievous suffering of the Czechoslovakian Christians, where no further training of Protestant ministers is possible; the difficulties faced by Christian organizations in occupied France and the attempts of the ones in the unoccupied zone to help them.

As our thoughts dwell on these Christian groups in country after country of war-time Europe our attention is drawn to the fact that in the face of surrounding dangers there is arising ''a fraternity of people of the most diverse backgrounds'' and in that fraternity, we are assured, ''The Church has a central rôle. It alone becomes stronger as it is attacked. It alone becomes more universal when attempts are made to separate its parts from each other.''

## AUXILIARY PAGE

**Miss L. K. Pelton**

ONE of our members said a few days ago, ''Really with these new taxes I don't see how many of us are going to be able to give to our work as much as we have been giving.'' There is little doubt that we are entering upon a period of financial ''pinch'' and we find ourselves asking the question, ''How will this affect the work of the Women's Missionary Society?''

While the incomes of many are seriously curtailed—in many instances people are compelled to reorganize their living altogether—many others have more money to-day than they have had for a number of years, and some more than they have ever had. No one's circumstances are fully known to another and the matter of one's giving in war-time, as at all other times, is strictly one's own business. As Christian women and adult members of a missionary society surely every one of us must feel constrained at this particular time to examine her resources and herself with more than ordinary care, asking the question—What are the *first* calls upon my money?

Within the Church there have always been a number of people with a strong aversion to the discussion of money in connection with Church life. In some instances this aversion derives from an age-old weakness—the desire to evade an issue. Whatever our opinion in this matter, no doubt we agree that one of the acid tests of character is to be found in the way in which one uses money. Whether we admit it or not, the world judges, at least in part, our interest in the Church by what we are willing to spend on it. Our own friends, not in missionary work, often judge our attitude towards our Society's work by what *we are putting into it.*

It is probable that we are entering upon the most crucial stage of our missionary work in war-time. Certain it is that we shall have the opportunity to demonstrate whether or not we are determined to maintain the work of our Society during the remaining period of war. When we think of our work and read over again Miss Mathieson's article on the Auxiliary page of the June *Glad Tidings,* have we any doubt as to the seriousness of having to drop any of it? Suppose any one were to suggest closing one of our hospitals, or reducing the deaconess staff, or recalling some of our missionaries, she would need to remember, wouldn't she, that there are over 40,000 members in our Society and that the very work some would close would be considered by other members of the Society as the most important we are doing? How very prone we are to simplify the cost of an organization's work by suggesting that we dispense with that which does not particularly appeal to us personally—but it is never as simple as that. During the years we have visited members of our Society in every Presbyterial we have never known any part of our work not to be considered worth while by *some* members.

Are we in danger of having to curtail our work? It all depends upon—*us,* the members of the Society. That for some it will be impossible to give as much as they have been giving no one will deny. For many to continue their present contributions will mean a ''pinch'' somewhere, while many others could give more than they ever have. We need have no retrenchment, if we approach the matter with honest thought and determined action. Our danger lies in our tendency to drift along and *trust* that a miracle will be performed and the work will go on without any effort on our part.

As Christian missionary women let us approach the matter of our giving by carefully examining our resources and ourselves. In many instances, as we consider the purchase of something we shall find the situation altered. Where so often before we were in a position to spend *and* give, we shall find ourselves now frequently in the position where we can only spend *or* give. The war now puts the situation for a great many people thus—it is no longer what we want, but what we need; not what is desirable, but what is essential. But what do we need? What is essential? These questions can be very disconcerting. If we, the members of the Women's Missionary Society, answer them in accordance with the *teaching* and *spirit* of Christ we shall protect the interests of the work that is ultimately His. If we believe that our Society's work is truly part of God's purpose, then there is no escape from an honest stewardship of our money.

An honest stewardship of our resources, however, will be scarcely enough. We need *more* givers. In 1941 our membership decreased by 3,076. In our senior groups alone we lost last year 1,097 members. The probable givings of those lost members represent the work of three deaconesses, or three missionaries in India. In the face of an urgent need for more members the best that we did was to lose 1,097 senior members. Surely this convinces us that we have not yet an adequately organized plan for securing new members. Why? Because it is too difficult at this time to interest women in missionary work? Of course, it is difficult. Nevertheless, at no time in the history of the missionary movement has there been such incontrovertible evidence of the success and effectiveness of missionary work: instance China to-day and the saga of Orphaned Missions, to mention just two examples.

How important do we really consider our missionary work to be at this time? Is it important enough to persuade us that any Christian women in our Church *could* be interested, if the work were properly presented to them?

What have you done about appointing a membership committee or membership secretary in your Auxiliary? If you have appointed one, are you seeing to it that the members of the committee are getting the information necessary to show the relevance of missions to the situation in the world to-day? Only a planned and faithfully sustained effort will secure new members.

Nazism is a collection of vicious ideas translated into barbarous action. It must be destroyed and, until it is, there can be no peace in the world. But those who think that merely an Allied military victory will destroy the diabolical philosophy and cruel ambition that is Nazism do not understand the nature of this war. While we believe that such a victory would be the first step in crushing Nazism, very much more than that is needed. A new idea about the meaning of life must replace the one now held by millions of people in Europe, Asia, yes, and even on this continent. They must come to know life as Christ gives it. This is the task of the Church and a major part of that task is to be found in the Church's missionary work. If we do not keep our missionary work up to its present strength then a part of the work vitally necessary to the destruction of the very thing against which we are waging war must go undone. If we fail to keep the Church's witness and our missionary work strong and effective during the time of war, an Allied victory would prove to be only another mirage of peace.

If we believe that the Church's witness is essential to a worth-while peace, if we realize that our missionary work has to do with ''the things which belong unto thy peace'' then surely we shall meet this hour resolved to maintain our work at its present strength and, if possible, enlarge it. This means that we *will* pay the price.

## YOUNG WOMEN

**Mrs. Hugh A. MacMillan,** ***Secretary***

### New Study Material for 1942-43

### LIVE TO-DAY FOR TO-MORROW

LAST month a very brief notice of the new Young Women's study appeared on this page and perhaps a further description would help groups that are looking for new study material. The following is a ''meeting by meeting'' description of the study, with a list of source pamphlets used. (Instead of the usual programme guide, separate outlines for each of the six meetings will be provided.)

**Meeting One**—''What Democracy Owes to the Church'' is the subject and five main points are covered, with time for discussion.

**Meeting Two**—''The Church's Message To-day.'' ''Thinking with a pencil'' will bring to light some of the practical contributions the Church has made to the world and also some of the ways in which it has contributed to the building of Canadian character.

Worship theme—''Freedom in God's Will.''

**Meeting Three**—''Fellow Canadians''. Would you like to attend a case-history clinic on non-Anglo-Saxon Canadians?

Worship theme—''For God and the Right.''

**Meeting Four**—''Fellow Canadians.'' This is ''People's Court'' night. Come and learn of the problems of some of your fellow Canadians.

Worship theme—''Creating a New Earth.''

**Meeting Five**—''From our Church Abroad.'' Come and meet Grace Bai or Nurse Miriam from India and hear a true story from Formosa.

Worship theme—''Fellow Citizens in the Household of God.''

**Meeting Six**—''Live To-day for To-morrow''. What can we do?

Worship theme—''Make Me a Captive, Lord.''

**Source Pamphlets:** *Towards His Dominion, Security in Crisis, From Overseas.* Price (for complete study), 65 cents.

### Creating Friendly Attitudes Through the Home

This is one of the most interesting little pamphlets that we have seen for a long time and as we read it the thought came to us that many of our Young Women who are mothers of small children would find it very well worth studying. Our suggestion is that Young Women's groups that have a large percentage of young married members might use it this fall or winter in place of, or in addition to, their regular missionary study.

*Creating Friendly Attitudes Through the Home* contains a series of nine short articles based on incidents dealing with a wide variety of experiences through which children are helped to grow. "Situations which are full of creative possibilities for growth are introduced and the basic principles of learning how to be good neighbours are vividly set forth in true life incidents." Special price for Young Women's groups, 25 cents. —*T. Negoro.*

## GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

NOW that we have returned to our groups after enjoying a healthful summer vacation, the first thing we must do is to follow the example of the successful business man and take inventory. Just because we have not been too closely confined to our duties, we may more easily see them in their proper light and view them with that detachment that is so necessary if we are to obtain a true picture of our work and its needs.

Three things are of the utmost importance in carrying on a thoroughly alive girls' group.

First, we must have enthusiasm. The leader who tries to conduct a young people's organization without having a plentiful supply of enthusiasm is defeated at the outset. It is impossible to arouse enthusiasm in others unless we ourselves are enthusiastic about what we are doing; if we are really enthusiastic those with whom we come in contact are likely to become interested. It is one of our most valuable assets; with it we can carry on even when disappointments come. We must not, however, allow the enthusiasm to wane. Those of us who are already leaders of groups have been sowing our seed, but our harvest will depend now upon the time and patience we are prepared to spend in cultivation. We must work to make sure we are "up to the minute" in all that is new in our community. We must be alive to grasp every opportunity to advance the interests of our group. We must, with an open mind, investigate what might prove to be a counter attraction; perhaps there we might find something that could be applied beneficially to our own group. We should always be on the alert for an opportunity to invite new members to our meetings. This is where our enthusiasm is going to pay large dividends, for it is practically impossible to resist anyone who is obviously convinced of the worthiness of her organization. The more we think and plan for our work the more enthusiastic we shall become.

A second essential is conviction; without that we cannot carry on. It is most important that we study every angle of our work and become thoroughly informed about it. There must be no doubt in our minds that our organization is really worth while and has an essential place in the lives of its members. We must be sure of its value and convinced of its power to benefit our girls or we shall not be able to make it the splendid influence it was intended to be. Before we can hope to convince others we have to convince ourselves. We should know our Society thoroughly. We should know its organization, become acquainted with the workers and with the work in which they are engaged. If we do this, we should feel ourselves to be an important part of our Society and take a personal interest in all its activities.

Enthusiasm and conviction, however, are not enough—we also need understanding. This is something we have to acquire. It comes only with perseverance, tolerance, and an insatiable desire to help the young people with whom we come in contact. We are going to find it difficult to understand them; indeed, sometimes we may find it impossible and this is when we must learn to be tolerant. Let us at all times refrain from harsh judgments and criticisms and, if we find ourselves puzzled, let us use every means at our disposal to establish such a bond of friendship with our girls that soon their ways will be made plain to us.

It is not any easy task to which we have applied ourselves, but as we discover our weaknesses and earnestly try to overcome them, we shall be well on the way to become better leaders of the girls in our groups.

# MISSION BANDS

**Mrs. A. R. Riddell,** *Secretary*

RUTHIE was curled up on the couch playing with her doll. She was only seven. Joan was doing some homework at the table.

Mother began to read aloud from the paper an appeal for Chinese relief. She was reading it to Father, but the details, while vivid, were not too distressing for children to overhear.

Joan's pencil went slower and slower. Ruthie stopped playing with her doll. The two grown-ups didn't notice.

Suddenly Ruthie rushed from the room. She came tearing back with her purse in her hand. Opening it as she ran, she dumped a collection of pennies in her mother's lap.

"I want to send it all to them!" she cried. "I want to send it right away!"

Joan chimed in. "I've used up all my allowance, but I'll send all of next week's!"

The astonishment of mother and father was considerable. They had been hearing so many appeals for relief! Evidently here were two youngsters whose response had not been dulled by the impossibility of answering all the calls for help.

The mother smoothed Ruth's curls and took up the money. She smiled into the tense little face. ''We do want to help our friends in China, Ruthie. I'm so glad you want to send your money. But I wonder if we can't all plan an even better way of giving it.''

Father laid down his part of the paper. Joan came over and snuggled down in the couch corner.

''I don't know what could be better than sending *all* my allowance,'' said Joan.

''How much would it all come to?'' asked Father.

They counted Ruthie's money. Sixteen cents. Joan's weekly allowance was a quarter.

''Any obligations you have to meet out of that money?'' Father asked quietly.

Joan's face fell. ''There's the stamp for Grandma's letter. And five cents club dues at school. And church school offering.''

''You know, dear, that you are given an allowance partly to take care of your obligations,'' said Mother.

''I know. Well, anyway, I'd have twelve cents left.''

Ruthie was tired of talk. ''What's a better way?'' she demanded.

''This is another way. It may be a better way. But you can decide about that,'' said Mother. ''How would it be if we took that Chinese bowl we have and put it on the dining table? Then each of us could put in a coin at breakfast, each morning that we wanted to. At the end of each week we could send off what we have collected.''

''We could do it for several weeks, or for a long time,'' supplemented Father.

Joan and Ruthie looked at each other. They thought a while. ''Those people are hungry all the time. That plan would be better,'' decided Joan. ''Because,'' she added sagely, ''what we'd send in ten weeks would be very much more than Ruthie's sixteen cents and my twelve cents right now.''

The children hunted up the Chinese bowl. The first pennies from each of the four went in right then. A very simple prayer, asking God's blessing on their plan, seemed the only natural thing. The bowl was carefully placed on the dining table.

There was a lot of fundamental wisdom to that little incident. It takes a delicate touch to change a child's spontaneous desire to give everything into the more basic regular-giving habit to which Christian training must lead a child.

Ruthie's mother knew all too well that an ill-advised generosity often results in regrets that stifle later impulses to give. Had Joan put in her full allowance, someone would have had to supply the stamp; she would have had to let her club dues go unpaid; and she would have been without an offering at church school. These made three undesirable results in view of Joan's total training. As for Ruthie, some of those pennies had been saved up to buy a birthday present for a neighbour child. What would have happened there?

The shift to regular giving has kept that Chinese bowl on the table for six months. For six months food and comfort have been supplied to Chinese friends. During that time the giving has been accompanied by constant planning, information, and learning. That the gift has been immeasurably larger is important. But far more important is the continued guidance which the long stretch of giving has made possible.

The happiness of giving to those in special and desperate need can be experienced early in the child's life.

—From *Creating Friendly Attitudes through the Home,*
by Grace W. McGavran, by permission of Friendship Press.

## PROVINCIAL NEWS

### ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY Presbyterial—Another successful Stay-at-Home camp was held this year in Calgary with twenty-nine girls in attendance, under the leadership of Mrs. P. E. Dowler and her five assistants. Mrs. C. E. Jamieson opened the camp; she explained how the Women's Missionary Society made it possible to have the camp and what the Society stands for, and expressed the hope that some day the girls would be members of the Society. The life and travels of St. Paul were taken in the Bible study. The ''campers'' enjoyed a picnic and a visit to a local dairy, had a talented musician give a practical talk on music, which she illustrated with selections from the works of great masters composed when these men were children; they visited a radio station, where fifteen minutes were almost entirely given over to the girls in an impromptu programme. A swimming instructress gave her services to teach the girls who could not swim. In all, an enjoyable and profitable week was spent by all who attended.

Mrs. G. Rae, Presbyterial President, and Miss G. Hillocks, Press Secretary, visited Scarboro Hall, where the different churches serve tea to wives of the men in the Services. Bandages were made and a number of the St. John's Ambulance Corps gave a talk on First Aid and explained the uses of the various bandages. It is hoped that these teas will be educational and helpful as well as entertaining.

**Edmonton Presbyterial.**—The Blueberry Mountain Auxiliary has lost one of its most faithful and beloved members in the death of Mrs. James A. Corbett. Before coming here, she was for years the Secretary of the

Whitewood (Sask.) Auxiliary. She had hosts of friends all over Western Canada, but nowhere was she more beloved than at Blueberry.

**Red Deer Presbyterial.**—Olds had their usual August Auxiliary meeting with Mrs. R. Macdonald at her farm home; the devotional period was given to prayer and prayerful concern for our missionaries. Miss M. Kirker, who had assisted Miss Todd and Miss Rollo at three camps, gave a report of them. At the first camp at Crimson Lake there were eighteen girls. The second camp had twenty-one boys attending and the Rev. Mr. Bray of Willowdale assisted. The teen-age girls' camp was at Sylvan Lake, with twenty girls, and Mrs. C. J. Puzey assisted the other leaders. The last afternoon the girls staged a general Council meeting, each representing a different Presbyterial.

## BRITISH COLUMBIA

Mrs. W. Barlow, 242 W. 15th St., North Vancouver, Press Secretary

WESTMINSTER Presbyterial.—The Mission Band of Knox Church, Sapperton, closed its twenty-sixth year on June 13th when it held an open meeting. Carrying out the regular programme, the members showed how they conduct their meetings. During the winter interesting talks had been given by the leader, Mrs. W. Miller, who unfortunately had to give up the work owing to ill-health. The Band work was then led by Miss Ingle and Miss Oswald. Stories about great missionaries as found in Dr. Hugh Kerr's book *Children's Missionary Sermons* had been studied and these proved very enjoyable. Simple refreshments were served at the close.

On June 27th the Busy Bee Mission Band of St. Stephen's Church, New Westminster, held the last meeting of the 1941-2 session. Under the leadership of Mrs. J. McPhail, the officers and members held a regular meeting. Brief addresses were given by the minister, the Rev. P. C. McCrae, by two former leaders, Mrs. J. A. McKenzie and Mrs. Lyle Lloyd, and by Mrs. Thos. Oswald, who brought greetings from the Presbyterial. Members of the Auxiliary served refreshments.

## MANITOBA

Mrs. W. S. Nairn, 523 South Vickers St., Fort William, Ont.,
Press Secretary

SUPERIOR Presbyterial.—Superior Presbyterial was fortunate to have the services of Miss Hazel Macdonald during the latter part of June and most of July. Miss Macdonald made her headquarters in Fort William, the guest of Mrs. W. Stevenson and Miss Jean Stevenson. During the time at her disposal she addressed meetings of the various Women's Missionary Society organizations of Fort William and Port Arthur. Under her direction Vacation Schools for the three Presbyterian churches at the Head of the Lakes were organized. These schools, under capable leaders, were conducted in the mornings for two weeks. All were well attended. Literature outlining the programme to be carried out was supplied the leaders. Schools were divided into three classes—kindergarten, Junior and Senior. Opening with devotions, there was also a musical interlude devoted to singing of hymns and patriotic songs, followed by handcraft lessons. Each school concluded with a meeting open to parents and friends.

Miss Macdonald was in charge of the interdenominational C.G.I.T. camp held this year at Loon Lake. Commenting on this, she said that it was the first time some of the girls had attended such an organized camp and it was interesting to see how quickly they adapted themselves to the various phases of camp life; it was encouraging for her to observe that the devotional exercises were enjoyed as much as, if not more than, the various sports activities.

We wish Miss Macdonald much success in her new sphere of service and thank her for the valuable help she has given us at all times.

**Winnipeg Presbyterial.**—Winnipeg Presbyterial lost one of its most loved and honoured members in the passing of Mrs. P. J. Campbell on August 11th. For a number of years Mrs. Campbell held offices in First Church Auxiliary and also in the Winnipeg Presbyterial. She has been called to higher service. With her quiet, gracious and loving manner, always ready and willing to help in any worthy cause, she will be greatly missed. The women with whom she worked will always remember her with gratitude for her unselfish, untiring effort in everything that pertained to the promotion of the Kingdom of God.

Old Kildonan Auxiliary held an evening meeting in Nisbet Hall at which the Home Helpers were present. Miss Flora Henderson presided and Home Helpers led in the devotions. Mrs. C. Whidden, Presbyterial Home Helpers Secretary, spoke of the work of this department, which she compared to a dependable ''Home Guard''. The secretary also read a paper received from Mrs. J. W. McDonald, Auxiliary Home Helpers Secretary, on the importance of the Church to-day.

## ONTARIO

Mrs. J. R. Hill, 250 Cooper Street, Ottawa, Press Secretary

### A THANK-OFFERING MONTH THOUGHT

The glow of light around us,
The star of Hope before,
In sisterhood of service
We count our mercies o'er.

One thought, the love of Jesus,
One consecrated aim,
We lift a torch in darkness
And toil in His dear Name.

In little self-denials,
In prayer on bended knee,
By word and work we answer
The Master's ''Follow Me''.—*Selected.*

THROUGH the good offices of Press Secretaries word comes of steady and encouraging progress in Auxiliaries and Presbyterials throughout the Province. Departmental work faithfully performed, systematic giving emphasized, evidence of loyalty and devotion, a searching after information, the response to this whenever and wherever possible, kindly greetings from interested friends—all these must be read into reports given here, which must of necessity be brief.

**Brockville** sends interesting notes. ''Family night'' was held in the Prescott Church, members of the Mission Band, Young Women's and Senior Auxiliaries taking part. The Rev. M. W. Heslip gave an illustrated lecture on Formosa, one picture shown being of the Library presented by the Japanese Government in honour of Dr. George Leslie Mackay. Mission Band and Young Women brought gifts for the Mission bale. Members from Prescott, Brockville, Caintown and Lansdowne were present at a sectional meeting held in Brockville. Mrs. James Riddell, Presbyterial President, and Mrs. George Montgomery of Pittston enthused the gathering with their addresses. Miss Jean Kellock, Reg.N., who was for many years Library Secretary, was an honoured guest.

**Kingston Presbyterial.**—At the 56th annual meeting of Kingston Presbyterial, held in Belleville, Mrs. G. E. Darling, Gananoque, was in the chair, and delegates answered the roll call with ''a statement of new plans for 1942-3''. The May Carruthers Mission Band, Belleville, presented a delightful little play, telling of children rejoicing in Bible stories and of the work of Canadian missionaries. The Good Companions gave ''The Message of the Month''. Miss Frieda Matthews, in her address, mentioned the splendid donations given by the Women's Missionary Society for Orphaned Missions. Mrs. Fargey was elected historian, succeeding Mrs. H. R. Duff, for many years a faithful member and a former Presbyterial President. Miss Scott installed the officers and the Rev. Mr. McKay closed the meeting with the benediction.

**Lanark and Renfrew Presbyterial.**—Owing to war conditions, the Mission Band rally was not held this year, vice-Presidents overseeing the work in their respective districts. Mrs. A. Ashby supervised a picnic, to which all members in her section were invited. Eighty attended and snap-shots were taken, to be used in the Presbyterial scrap book. Boating, bathing, and games provided entertainment for all, and lunch at the close completed a happy day. Supplies for the bale were sent to the Supply Secretary.

**Ottawa Presbyterial.**—Wearing the Kaisar-i-Hind medal with two bars presented to her by the King for distinguished service in India, Dr. Ida S. Scudder of Vellore, India, was a welcome guest at a drawing-room meeting in Ottawa, when representatives of the Anglican, Baptist, Presbyterian and United Churches and the Salvation Army were privileged to meet and listen to this honoured visitor.

Sectional meetings this year gave place to afternoon and evening meetings in St. Andrew's Church, Ottawa, under the auspices of the Presbyterial. At the evening meeting, held in co-operation with the Presbytery, Mr. Clarence Pitts, Vice-Chairman of the Pan-Presbyterian

Alliance, Western Division, spoke on that important work. Mrs. J. M. Ritchie presided, and the Rev. N. Reid, Moderator of Presbytery, conducted the devotions. Selections were sung by a quartette composed of Mrs. J. Logan-Vencta, Mrs. N. Allan, Mrs. F. Finlayson, and Miss D. Ferguson, accompanied by Mrs. F. R. Duminy. Mrs. F. M. Mooney and Mrs. J. R. Hill also took part. The Rev. W. A. Hunter dedicated the offering and the benediction was pronounced by Rev. Dr. Alexander Ferguson (since deceased and deeply mourned).

**Paris Presbyterial.**—A spirit of deep earnestness and consecration characterized Paris Presbyterial summer conference, in Knox Church, Norwich. Mrs. George Gibbs presided at both sessions. Despite war restrictions, seventy women attended and received great encouragement to go forward in the Lord's work, the President reminding all to keep first things first. Miss Frieda Matthews was welcomed, and spoke on what it means to be a deaconess and told of their work. The Secretary writes, ''Where would one get so much of great interest, for so little, as in *Glad Tidings*?''

**Sarnia Presbyterial.**—Sectional meetings were held in Sarnia Presbyterial—two meetings a day for two days. On Tuesday afternoon the meeting was in Knox, Warwick, and in the evening the Young Women's Auxiliary in Strathroy entertained their section. Section 3 met at Cameron the next Wednesday afternoon and Section 4 at Corunna in the evening. Mrs. G. A. Bell, London, who was the guest speaker at all meetings, took as the subject of her fine address ''Christians, the Pioneers of the New World Order''. This new world order will come, she said, only when men and women are committed to the Word of God, and willing to serve God in every situation in which they find themselves. Mrs. M. C. McClenaghan, Presbyterial President, was present at the meetings.

## QUEBEC

Miss Mary Greig, 2168 Paris St., Montreal, Press Secretary

ALTHOUGH the holiday season is over, we have many happy hours to remember. Looking back, we realize that we have learned many new and interesting things to put into practice during the fall and winter months. The girls who were fortunate enough to attend the camps at Lake Memphramagog and Val d'Or will have stores of inspiration and knowledge with which to enrich the lives of their fellow members. May we who are older thank God for our summer and go back to our Auxiliaries with greater enthusiasm, more fervent prayers, and deeper devotion to His service.

C.G.I.T. Camp.—During the month of July, camp was held in three ten-day periods at Lake Memphramagog in the Eastern Townships of Quebec, under the leadership of Miss Martin of Toronto. A number of

British guest children attended, which added greatly to the interest of the camp. Among the splendid group of leaders were Miss Lily Simpson, Reg.N., of India, who was camp nurse for the month, Miss Cook of China, Mrs. H. S. Hallam, Girls' Organizations Secretary for Quebec Provincial, who took handcrafts for one period, and Mrs. L. E. Tranter, Girls' Organizations Secretary for Montreal Presbyterial, who took singing for one period. One hour each day was spent in Bible study, this year on the Psalms. Another hour was spent in interest groups. The leaders for these groups were very well equipped to handle dramatics, advanced swimming, handcrafts, nature lore, First Aid, and choral singing.

Summer activities in Val d'Or.—Daily Vacation School and camps kept many of the children of Val d'Or well occupied during the holiday weeks. Over sixty children registered at the Vacation School. The sessions were held in the mornings in the Queen Elizabeth School. While the little ones of pre-school age, in charge of Miss Helen MacLeod and Miss Mavis Pelette, played in the basement and out-of-doors, two other groups met for study and handwork under the leadership of Miss Jean MacLeod and Miss Lily Macarthur. Miss Ada Adams, B.Sc., of Toronto, directed the School. The subject of study was ''Worship around the World'' and into that theme were fitted the games, handwork, dramatization, music, and Bible study. On the closing day, parents and friends gathered to see the work done by the pupils of the School, and to hear a programme of worship, songs, stories and games.

Camp this year was at Dorval Siscoe Island, an ideal spot for a children's camp. Five girls from Perron attended with the eighteen Val d'Or girls. Miss Adams was in charge of all activities except the water sports, which were ably directed by Miss Helen MacLeod. Mrs. A. Heffran was camp nurse, and with Miss Macarthur she also gave attention to satisfying the healthy appetites of the campers. After the girls left camp, a group of thirty Boy Scouts and Cubs, under the leadership of the Rev. Donald MacLeod, took possession of the Island.

## SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

PRINCE ALBERT Presbyterial.—A new Auxiliary was formed at Sylvania in June, when Miss Athalie Read, the student deaconess, attended. Miss Read speaks very highly of these women and reports a great opportunity for service. A new church is to be built; the turning of the sod ceremony already has taken place.

**Saskatoon Presbyterial.**—The Parkview Auxiliary held a very successful meeting with two new members added to the roll. Mrs. Young, the minister's wife, gave a splendid report of several meetings held in the Presbyterial.

# Treasurer's Statement

*July-August, 1942*

| RECEIPTS: | |
|---|---|
| A Friend, "Mrs. Geo. W. Mackay's work in British Guiana" | $ 50.00 |
| King's Daughters' Class, St. John's Church, Hamilton, "Miss Isabel McConnell's Work, India" | 25.00 |
| C. G. I. T. Camp, Fallis, Alberta | 10.00 |
| National Defence Tax | 622.02 |
| Refund on Travelling Expenses | 16.91 |
| Refund on Refresher Course | 43.75 |
| Government Grant for Birtle Indian School | 4,134.82 |
| Government Grant for Cecilia Jeffrey Indian School | 5,517.11 |
| PROVINCIAL GIVINGS: | |
| Alberta | 600.48 |
| British Columbia | 899.95 |
| British Columbia, Supplies | 200.05 |
| Manitoba | 643.03 |
| Ontario | 8,560.00 |
| Ontario, Supplies | 1,243.16 |
| Quebec | 1,825.00 |
| Saskatchewan | 257.94 |
| | $24,649.22 |

| DISBURSEMENTS: | |
|---|---|
| Hospitals: | |
| Canora | $5,065.00 |
| Rocky Mountain House | 590.15 |
| Weirdale | 413.66 |
| Chinese in Canada | 1,211.33 |
| Cecilia Jeffrey Indian School | 408.32 |
| Cecilia Jeffrey Indian School, Government Grant | 1,556.82 |
| Birtle Indian School | 485.80 |
| Birtle Indian School, Government Grant | 2,358.13 |
| Saskatoon Residence | 462.70 |
| India: | |
| Bhil Field | 100.00 |
| Jhansi Field | 299.99 |
| Overseas | 426.96 |
| New Missionaries | 85.33 |
| Deaconesses | 3,321.37 |
| Refresher Course for Deaconess | 23.75 |
| Publications | 2,102.20 |
| Organization | 1,191.66 |
| Life Membership | 86.32 |
| Insurance | 4.55 |
| Lantern Slides | 53.18 |
| French Work | 120.00 |
| Council Expenses | 1,897.61 |
| Exchange | 4.81 |
| National Defence Tax | 854.43 |
| Administration | 881.44 |
| | $24,005.51 |

## RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Legacy Fund— | |
| Estate of Miss Eliza Mills, rent for Windermere house | $ 70.00 |
| Special Fund— | |
| Rent for Prince Albert Residence | 33.25 |
| Huntingdon Residence Account transferred | 1,211.41 |
| | $1,314.66 |

(MRS. DANIEL) HELEN M. STRACHAN,
*Treasurer.*

## THE GLAD TIDINGS

It will soon be NOVEMBER—the month for getting subscription lists in order for the 1943 *Glad Tidings*. Time is precious these days. Do not wait to be asked for your subscription but give it to your *Glad Tidings* Secretary early; and help by interesting others in the magazine. The December 1942 issue will be sent with gift subscriptions and to all *new* subscribers.

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| | |
|---|---|
| CONTINENTAL CHRISTIANITY IN WAR-TIME. By Dr. William Paton. A review of this book is given on the Literature Page | $ .10 |
| COPPER IN AFRICA. By T. Cocker Brown. The writer deals with the economic, racial, moral and spiritual problems to be found in the area of Central Africa's great copper mines .......... | .10 |
| STUDY MATERIAL FOR SENIOR AUXILIARIES, 1942-43. See Literature Page, July-August *Glad Tidings*, for outline of Study | .50 |
| MISSION STUDY KIT FOR GIRLS' GROUPS, "MAKING FRIENDS IN CANADA" .............................. | .50 |
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*I give and bequeath to the* WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of ........................................ dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XVIII NOVEMBER 1942 No. 11

# THE GLAD TIDINGS

NEC TAMEN CONSUMEBATUR

## The Council Number

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

# Women's Missionary Society, W.D.

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# The Glad Tidings

Vol. XVIII TORONTO, NOVEMBER 1942 No. 11

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

### Changes in Officers

FROM the list of officers for 1942-3 it will be seen that the Council Executive has again suffered serious losses. Mrs. A. R. Riddell has for ten years been a valued member of the Board and Mission Band Secretary and it is a matter of deep regret that she has found it necessary to resign. Miss Lundia MacBeth, who for over five years has served the Society well as Secretary for Koreans in Japan and latterly as Welcome and Welfare Secretary, has also had to resign. A year ago Mrs. Hugh MacMillan consented to act temporarily as Young Women's Secretary but now she has had to withdraw. Mrs. C. N. Johnston, who became a member of the Council Executive earlier in the year, has been elected Young Women's Secretary.

## Dr. Jessie MacBean

ALL members of the Women's Missionary Society will be sorry to know of Dr. Jessie MacBean's illness, which makes it necessary for her to have a complete rest for some months. She regrets that she has not been able to fulfil her engagements to speak to various groups.

## Christian Literature for Africa

IN a letter acknowledging the Society's gift of $150 for literature for African troops, and for other Christian literature, Miss Wrong tells how it was to be used. To the Secretary of the Church Missionary Society in Kenya the Committee agreed to send $50, asking that it should be spent on Christian literature for the African troops in East Africa; and, following the suggestion that books and booklets in English and in Amharic be provided for Ethiopia, to send a parcel of approved booklets in English and copies of *Listen* to the Ministry of Education in Addis Ababa, the cost being met from this grant. ''Health and the Home'' by Dr. Janet Welch has been translated into Amharic, and ''The Country of Jesus'' and ''Children fight Enemies of Health'' are being translated; the fees for translation will be met from this special grant.

# European Pastors Grateful for Help

FROM a letter from the Rev. Alex. King of the Overseas Department of the Church of Scotland regarding the use made of the Society's contribution of $250 for Protestant ministers of European Churches now in Britain:

– The contribution . . . was distributed as follows:

£25 to the Rev. Dr. Heinz Golzen. He is a non-Aryan pastor from Germany who was ''adopted'' by our own Church. He lives here with his wife and two children. At last Assembly he was admitted to our Church as a licentiate and does some Jewish Mission work in Edinburgh under the Home Board. For that he gets a small salary . . . quite insufficient to maintain him, though enough for all the work that they have for him to do. The Church also has provided him with a furnished house. He is very well liked and has won many friends. But I know very well that it must be hard for him—or rather Mrs. Golzen—to make ends meet and this grant would make a tremendous difference. In his letter of acknowledgment to me Dr. Golzen writes: ''May I express my most cordial thanks for the donation which is a very valuable contribution to our maintenance. We appreciate it highly. Would you be kind enough to convey our thanks to the Women's Missionary Society of the Presbyterian Church in Canada? I take their gift as an expression of the bond of Christian brotherhood which neither war nor distance can break.''

£20 to Rev. Dr. W. Karle. I quote the letter I received from him. His position also, I know, is such as to justify the grant of £20.

"It was a very pleasant surprise to get your letter with the enclosed cheque for £20, and I want to express my sincerest thanks for the generous gift which comes very useful to us. Would you, please, convey my very cordial thanks to the Women's Missionary Society of the Presbyterian Church in Canada? I am most grateful to them for their gift.

"After four years and a half study at the Universities of Heidelberg, Tuebingen and Marburg, I was received into the ministry of the United Evangelical Protestant Church of Baden as the first among sixteen candidates and ordained in October 1925. The first ministry to which I was called was in a little Black Forest town in South Germany where I worked for about a year; then I was called to a church in Mannheim, and after five years of service there I was appointed pastor of a church in the Black Forest where I worked until March 1939.

"In 1933, after Hitler's rise to power, I joined the Pastors' Emergency League formed by Pastor M. Niemoeller, and the "Confessional Church" as well; from 1936 till 1939 I acted as District Representative of the Confessional Church in the Black Forest district. Owing to these activities, and especially to the "non-Aryan" descent of my wife, I was unable to continue my ministry and accepted the invitation of the Bishop of Chichester to come to England. We emigrated in April 1939 and lived for just over a year at Wadhurst in Sussex. In July 1939 I was appointed by the Foreign Mission Committee of the Church of Scotland to go to Jamaica and take up work there as missionary and tutor at a Presbyterian Training College for native pastors, but, owing to the outbreak of war, I did not get permission of the Governor of Jamaica to enter the island. From November 1939 till May 1940 I helped in the Methodist Circuit of Ticehurst in Kent; when after the invasion of Holland and Belgium the wholesale internment of aliens started, I was interned but released in February 1941.

"For more than a year now I have been working on behalf of the 'Christian Fellowship in Wartime'—German-British Christian Fellowship which was formed by the Bishop of Chichester—as its Theological Secretary. As such I have visited many churches of various denominations all over England, preaching and giving addresses on the Church Struggle in Germany.

"I think this may suffice to give our Canadian friends some particulars about me. I may add that I am married and have two children, a girl of twelve and a boy of nine years of age."

£5.18.0 to the Rev. R. J. Ehrlich, Ph.D. He is a young man who had to leave Germany because one of his grandfathers was a Jew. He completed his studies for the ministry here in Scotland in 1940. He was interned when there was a spasm of internment of everybody after the collapse of France and actually spent part of his internment in Canada.

In the internment camp, by the way, he did splendid missionary work. He was soon released, of course, when the authorities had time to discriminate among the internees. Recently he was admitted to our Church as a licentiate and at the present time is an assistant. But you will understand that in wartime an assistant's stipend is inadequate and young Ehrlich has no other means of income. Unlike Golzen and Karle, of course, he has no dependents and so I thought that the £5.18.0 would meet his case, as, indeed, judging from the letter of thanks he has sent me, it seems to have done. He writes: ''How welcome your letter and cheque for £5.18.0 was I can hardly describe to you. A gift is always welcome but the spirit which prompts such a gift is still more important. I would be very grateful to you if you transmitted my heartfelt thanks to the Women's Missionary Society of the Presbyterian Church in Canada. I do appreciate their gift and their Christian spirit.''

The balance of £5 I sent to Miss Barbara Murray of the Church of England Committee for Non-Aryan Christians, who wrote to me in reply: ''We are very delighted with your most kind gift of £5 which you have sent us from the amount received by you from the Women's Missionary Society, Presbyterian Church in Canada. There are several of the pastors whom we should like to help. . . . Please do accept our very grateful thanks.''

I trust that the women will approve of the distribution. It was the best that I could think of and I myself am satisfied that those who received it were cases which were entirely worthy.

## The Passing Hour

Hast thou some noble aim, some project high,
That man may serve, and God may glorify?
Do thou to-day what lies within thy power
For swift may pass the impulse and the hour.

Time flies, and on its pinions bears away
The cherished dreams, and hopes of yesterday,
Within to-day alone can one possess
That gift divine, the aptitude to bless.

Once only may some golden chance be given,
Some mystic ladders set twixt earth and heaven,
Heed thou the vision! ere it pass away,
Resolve to think, to act, to live to-day!

—ANNIE E. WOODCOCK,
*British Weekly*, July 23, 1942.

# The Council Meeting

THE annual meeting of the Council of the Women's Missionary Society, Western Division, was held in Calvin Church, Toronto, September 28 to October 2. Mrs. McMurrich was in the chair at all sessions. The Provincial Societies were represented by the following members: **British Columbia**—Mrs. W. G. Gourlie, Mrs. James Harley, Vancouver; Mrs. A. Whitecross, Kamloops; Mrs. J. E. Carter, Trail; **Alberta**—Mrs. R. S. Gibson, Calgary; Mrs. C. Oscroft, Edmonton; Mrs. J. H. Williamson, Olds; Mrs. J. M. McLean, Suffield; **Saskatchewan** — Mrs. J. A. Sinclair, Mrs. J. B. Shaw, Regina; Mrs. C. Downing, Tisdale; Mrs. James Williamson, Prince Albert; **Manitoba** — Mrs. H. H. Dunwoody, Winnipeg; Mrs. J. P. Duffin, Winnipeg; Mrs. J. A. Gray, Brandon; Mrs. C. LeCocq, Fort William; **Quebec**—Mrs. A. M. Hill, Verdun; Mrs. C. Johnson, Mrs. G. W. Stackhouse, Westmount; Miss Maud Cathcart, St. George; **Ontario**—Mrs. V. A. Smith, Mrs. D. Allan, Hamilton; Mrs. K. B. Schroeder, Mrs. W. M. Hall, Mrs. D. A. Mowat, Mrs. J. G. Inkster, Toronto; Mrs. H. W. Morgan, Peterborough; Mrs. A. B. Macdonald, Ailsa Craig; Mrs. C. H. McDougall, Strathroy; Mrs. C. Robertson, Kemptville, Mrs. J. S. Riddell, Spencerville; Miss M. Mitchell, Dundalk, Mrs. J. A. MacLean, Dutton. Members of the Board of Trustees, and overseas and national workers also attended the meeting, as well as members of the Society living in or near Toronto.

Mrs. A. R. McMurrich

The Council was greatly indebted to the minister, the Rev. Joseph Wasson, and the session of Calvin Church for their courtesy in placing the church at its disposal for the week's meeting. The members were very grateful, too, to the women of Calvin Auxiliary for preparing a luncheon for them on the four days.

The service of meditation with which each day began was led by Miss Christina Moffat, deaconess at St. Andrew's Church, Toronto. Taking as her theme ''Establishing the Kingdom of God'', she spoke of some characteristics of that Kingdom, the Church as a power in establishing the Kingdom of God, the influence of our lives as a power in establishing the Kingdom of God, and prayer as a power in establishing the Kingdom of God. (We hope to publish these ''meditations'' in later issues.)

Thursday evening's ''Workshop'' was planned to give members an opportunity to see what had been done by some groups and might be done by others. Handwork from Val d'Or was displayed and Miss Macarthur explained how it was done by boys and girls in Vacation School and Mission Band in connection with the study, ''Worship Around the World'', which she and Miss Adams were taking up with them. Miss Mathieson told just how a programme on one part of last year's study was worked out for their Auxiliary. (See page 429.) How pictures might be used in worship services for children, girls, and adults, was demonstrated by Miss Adams for Mission Bands, by Miss Webster for girls' groups, and by Miss Matthews and Miss Negoro for Senior and Young Women's Auxiliaries.

At the closing session Mr. Wasson took the chair for the election of officers, and conducted the installation service.

## South America and the Far East

It was to South America and the Far East that attention was directed by the two speakers on Wednesday evening, Dr. W. A. Cameron, Secretary of the General Board of Missions, and the Rev. E. H. Johnson, missionary from Manchuria, and Secretary for Missionary Education. The Rev. Joseph Wasson conducted the devotional service, and, before introducing the speakers, Mrs. McMurrich presented to the audience five overseas missionaries: the Rev. George W. Mackay and Mrs. Mackay and Miss Dorothy Douglas, who had been in Formosa, Miss Lily Simpson, of the Jhansi field in India, and the Rev. D. E. McDonald of the Bhil field. The first four, under appointment to British Guiana, had expected to be already on their new field, but, while permission had been obtained for them to land there, they still awaited word that they might go, the reservations made earlier having been cancelled.

### Latin America and British Guiana

''In these days when we have been driven from some lands, temporarily we hope, because of war, we are turning our thoughts,'' Dr. Cameron said, ''to lands nearer home, and beginning to ask ourselves if we have not a responsibility that we have not fulfilled.'' Of Latin America, whose culture derives from that of the Spain and Portugal of past centuries, we know little or nothing, not having been interested enough to seek information. The war, however, has increased our interest in those twenty republics and made us realize how closely the nations of the Western hemisphere are bound together in the struggle. Before the war Axis agents were busy there sowing seeds of distrust, but now those countries are looking towards the north. Governments are doing much, and trade agreements and goodwill commissions are all to the good, Dr. Cameron said, but instead of suspicion there must be friendship and confidence, and a sense of unity of interest and purpose. The agency that can best accomplish this is the Church, for true confidence and friendship must have a spiritual basis.

The Church in Latin America has been the Roman Catholic, but the influence the Evangelical Church is exerting on the life of the people is far greater than its numbers would indicate. It has 2,500 workers in South America, and through its ministry it is interpreting the spirit of Christ. ''When the Christian virtues are woven into the life of the people, democracy will become a force there,'' he said. ''The task is difficult, but the door is open and the Evangelical Church must take its place.'' The only Canadian Church at work there now is the Baptist. (Our Society this year gave a grant for Christian literature for Latin America.)

Our Church's only work in South America is in British Guiana. That work is almost entirely among the East Indians, now the largest unit of the population. At the Ephraim Scott Memorial church, however, there is a negro congregation as well as an East Indian one. At first the work was mainly educational. Now there are thirty elementary schools and two High Schools. There is compulsory education, and children have to attend the school in the district. As the schools are church schools, regular religious instruction can be given. The Mission Council chooses the teachers, the Government ratifying the appointments. In the Berbice High School most of the pupils are blacks or coloured, but the number of East Indians is gradually increasing.

There is a field missionary in each of the three counties (Berbice, Demerara and Essequibo), with catechists under them. A new departure is the Theological College, begun under Mr. Dickson, where ten young men are in training for the ministry, six of them catechists, the other four with Senior Cambridge standing.

Dr. Cameron told of attending a Harvest Home service in a country school. Sugar cane, bunches of bananas, plantains, cocoanuts, bags of paddy (rice before it is milled) were brought as gifts. Some Mohammedans and Hindus came also bringing gifts, as one way of showing they were grateful for the education given their children. The next day the things were auctioned off and the proceeds given to the Church. The sight of a child joyfully bringing as her gift a soup plate of rice with an egg on top called to mind Jesus' words, ''She hath given more than they all.'' ''Young men are giving so much these days,'' Dr. Cameron said in conclusion. ''How little we give! The greatest gift of all was given by Him who gave His Son, Jesus Christ. Shall we not give, though our gift may seem as small as the little girl's?''

### The Church in Manchuria and Japan

The withdrawal of missionaries from Manchuria and Japan should not make any difference in our interest in the Churches there, Mr. Johnson said. Manchuria is a country which we should know more about. The eighth largest country in the world, it has a population of 43,000,000; its area is about that of Quebec, and its climate similar to that of the prairies. It is now of great military importance as a base from which Japan might strike at Russia in an attempt to take Eastern Siberia and build it into the Japanese Empire. There one finds ancient and modern side by side—the most efficient railway system on the eastern mainland of Asia, with a better train than any in Canada, yet Chinese farmers still carrying on as for centuries past, open sewers on the streets, well educated people and illiterate. To the Chinese it is still a part of China, the three eastern provinces. Of its people thirty-eight or thirty-nine millions are Chinese, who are hoping to be again a real part of China.

Christian missions came to Manchuria about seventy years ago, first the Irish Presbyterian, then three years later the United Presbyterian of Scotland. From the beginning practically the two have co-operated very happily, one of the best examples to be found of co-operation on the field. The Danish Lutherans came later, working in co-operation with the Scotch and Irish. Then there were Finnish Pentecostals in the east, American Presbyterians and Methodists in Harbin, the Salvation Army in the cities. Our Church came in late, in 1927, when Dr. Goforth began work there. The work of Christ has been done by representatives of many churches, Mr. Johnson said, but there has been no overlapping; there has been much more effective co-operation of Christian forces there than here—now we are beginning.

The problem of the Chinese Church now is to integrate the denominational groups into one Chinese Christian Church. There is no reason for them inheriting our differences, but from the different streams of Christian tradition they can take the best and build up a Church of their own.

The Manchurian Church is not large—about 45,000 Christians, one in 1,000 of the population. Many of their buildings are small, with mud walls. Their worship, too, is unlike ours—there is nothing in the Chinese background to prepare them for Christian worship. This young Church is struggling with problems such as the early Church had to face. Already it has experienced persecution. Many lost their lives, others suffered persecution and torture, and came through in triumph. Thus the present leaders know what persecution and suffering is.

There has been no direct word from the Chinese pastors. The most direct news came through missionaries from North China, who arrived a month ago. They emphasized the fact that after Pearl Harbour they were treated with great consideration by the Japanese authorities and civilians, and by the Italian crew on the Pacific. It is good for Christians to note these things, Mr. Johnson said; we should see the Japanese as no better than they are, but no worse. They reported that the Churches in the occupied areas are going on. In Japan Kagawa is going about the country carrying on his work. In Korea and North China the people have rallied to the support of the Church and are going on with the work.

The money that has been spent in missionary work there has not been wasted. The missionaries set out to do medical and educational work, and above all to present to people the Gospel of Jesus Christ and help them establish Christian churches, and this they have done. They still want and need our help. We must not give up because specific pieces of work have been closed temporarily, but must find other avenues in which we can work, such as the increased production of Christian literature in countries like China and Latin America. We are committed to the task of making Jesus Christ known abroad and upholding these younger Churches.

## From Quebec Mining District to Saskatchewan Prairie

FROM the Val d'Or mining district of northern Quebec to Ontario towns near air training schools and out to the prairies of southern Saskatchewan the audience on Tuesday evening was taken by the three speakers, deaconesses serving on these varied fields.

In the Val d'Or district of northern Quebec our Church's work is not among French Canadians, Miss Macarthur explained, but in the Protestant community, where eighty per cent. of the people are of central European origin. Work there means gathering into groups people of different social, religious, and cultural traditions. In a girls' group of fifteen members eight nationalities were represented — Yugoslav, Bulgarian, Polish, Ukrainian, Finnish, Swedish, French and British. Some of these people have come feeling resentful and prejudiced against the Church; others are indifferent. They have to be won and made to realize that the Church goes to them because it believes that it can help them and has a message for them and that they in turn have a contribution to make in life and service.

It is in the children, Miss Macarthur said, that one finds the key to the situation. They learn to speak English readily at the Protestant school, and are glad to have a visitor from the Sunday School and Mission Band come to their homes. The deaconess is always welcomed by the mother and, gradually, as the visit is repeated, wins her confidence. The children make friends easily, but it is more difficult for the mothers, and it may be that the first time they come to any meeting or service in connection with the church it is to the Vacation School closing, or to a mother-and-daughter banquet. In Quebec it is the clergyman who registers all births, marriages, and deaths; and this gives the deaconess many opportunities. A mother appreciates a call when a baby is born, and any attention paid to the child whose name is on the Cradle Roll. When illness or death comes to a home, the family is grateful for the help and sympathy of the understanding church worker.

One of the serious difficulties in such a mining community is that people are constantly moving away. But even though people may be there only a short time the Church's work endures. Their aim is to present Jesus Christ and His way of life to the boys and girls and the young people, so that wherever they go they will be Christian citizens, serving their community and helping make it what God would have it be, and to go to men and women who are lonely and disappointed, seeking satisfaction in ways that cannot satisfy, and tell them that, in spite of the past or the present, there can be for them a new beginning. They believe, Miss Macarthur concluded, that thus their influence reaches out beyond that community, through those who have been trained there and move away, and through their missionary teaching.

Part of Miss Shirley Scott's work since the beginning of the year has been among the wives and families of airmen at Belleville and Trenton. This war service, she said, may be small, but in it she sees a wonderful possibility. With the minister's help, she gathered together some airmen's wives who had come to Trenton so that they and their husbands might spend together the little time they had. It is a very enthusiastic, faithful group; some in it belonged to young women's groups in their own congregations in different parts of Canada. It is difficult for these young people to find even one or two rooms in which to make their homes for the time they are there. What the members of the group wanted most, then, was a place where they could come together, meet other people, and have a little friendly time. The church gave them a room, and an effort is being made to make it an attractive meeting-place for them. The great problem of both the young men and women coming into such towns is where to go in their leisure time; too often there seems to be only the movie theatre or the beer parlour, unless the Christian people open their homes. Many homes are open to the men, but the plea was for more Church people to open their homes and make these airmen from all parts of the world welcome—and to extend hospitality to the women in the service, too, for they are faced with the same problem—where to go and what to do in their free time. This is something in which, in the smaller towns as in the large centres, the Churches and such organizations as the Y.M.C.A. and Y.W.C.A., and local groups can work together, but it was felt that the Churches should give the lead. The church should be the place where the stranger can find friendship and neighbourliness.

Introduced by Mrs. Mitchell as ''the little Sky Pilot'' who had travelled 34,000 miles through southern Saskatchewan in the last two years, Miss Ruby Walker related some of her experiences as she went through

Moose Jaw and Regina Presbyteries, in all kinds of weather and over all kinds of roads, with "Dorcas", the W.M.S. car given her for her work as a deaconess at large in that large field.

She conducted church services at places where there was no minister. Almost every Sunday, she said, she had the opportunity of conducting service, and often during the week she could speak to the boys and girls in the schools. She organized Sunday Schools and Mission Bands in some districts. She got in touch, too, with the older girls and the women, and formed girls' and women's groups. And perhaps nothing she did was more worth while than the visiting of scattered homes; in some cases the families had long been cut off from the services of the Church. Here and there through that country, she said, are little faithful groups of women who are doing all in their power to see that the Gospel message is given to the children and young people. She paid tribute to the splendid courage of the people in a desolate part of the country where there had been no crop for many years. After conducting service there on Sunday, she met with the women, who were eager to organize as a Women's Missionary Society Auxiliary, for "they wanted to have a share in the work God had entrusted to this country". They meet every month, some coming by wagon, some on horseback, and last year one of them went to the annual Provincial meeting—the first time in seventeen years that she had been away from the district.

In other parts of the field she visited families that had got out of touch with the church because they lived so far away. One family, however, drove twenty-five miles to the nearest town every Saturday afternoon, stayed over night (in a tent), attended service on Sunday, and, while the children were at Sunday School, visited some friends. Last October she spent two weeks in Pambrun—"Dorcas" had to be towed twenty miles and she drove a truck in. There she organized a Mission Band that has met every two weeks, some of the children coming four or five miles.

She was most grateful, she said, that it had been possible for her to cover so many miles, to visit so many families—to do that it did not matter much that she sometimes got stuck in mud-holes and had at times to sleep in or beside the car.

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## Hospitality Asked for Women in the Forces

> That the General Assembly commends to our Presbyterian families the appeal from the Principal Chaplain (P) R.C.A.F. as reported by Dr. Stuart C. Parker, and requests that our homes be opened to provide hospitality for young women, away from home, who are enrolled in the various branches of His Majesty's Forces in training in Canada, wherever required, and that this be placed under the direct control of the Women's Missionary Society.

IN sending forward this resolution passed by the General Assembly in June the Chaplaincy Committee asked the Council of the Women's

Missionary Society to send down to the Presbyterials ‘‘a recommendation that, in those places where there are Women’s Camps, they take whatever steps they can to co-operate with the Y.W.C.A. or other Societies to keep in touch with the young women’’.

Mrs. Strachan, who brought the resolution before the Council, called attention to three points. First, it concerned only women ‘‘in the various branches of His Majesty’s Forces’’. They alone are the responsibility of the Chaplains who provide religious services for men and women, and therefore the concern of the Chaplaincy Committee. Second, the Women’s Missionary Society is given direct control of this work, doubtless because it has the organization, but it should be the concern of all the women of the congregations. The Auxiliary should, therefore, get in touch with the other women so that together they may put it into effect. It is hospitality that is asked and that concerns all the women of the congregation. Third, it has not to do with women in war industries. They are the concern of the Welcome and Welfare Department. Where there are Women’s Camps the Committee asks that our women take steps to co-operate with the Y.W.C.A., &c., to give any service needed for the women.

The Council agreed that a letter be sent down to every Auxiliary with the resolution, asking that it be put into effect quickly.

## Finances

AN increase in givings and an increase in the reserve funds were reported by Mrs. Strachan in her financial statement.

The grants received from the Department of Indian Affairs were administered from the Treasurer’s office, as were all the trust funds, which have been built up through the years and can be used, Mrs. Strachan said, to help the Church in its work for the advancement of the Kingdom of God. From the Legacy Fund $500 was given toward the furnishing of the French Church (St. Luc) and $500 for the Italian Church, in Montreal; $800 ($300 of this from the Special Fund) for the camp at Sylvan Lake, Alberta; $503 to the French Church at Fontenelle, Quebec; $500 to the Ukrainian Church in Toronto; $1,000 for work in Yunnan Province, China; $100 for Miss Whatling’s bungalow at Baragoan on the Jhansi field in India; and $300 to the Saskatoon Residence. From the Sustaining Fund was taken the $1,100 given, to date, to aid bombed churches in England, Scotland and Ireland; a loan to the Ukrainian Church in Toronto, and $250 to help Protestant ministers from Europe who have taken refuge in Britain.—Mrs. Strachan read to the Council a letter which told how this latter grant had been distributed. (See page 398.)

### Trust Funds

Twenty-six of the Society’s workers are connected with the *Pension Fund,* Miss Chisholm and Miss Todd having withdrawn since the 1941

Council Meeting. Last year the Society paid $1,024.53 in rates, and workers $1,064.58. A legacy of $1,000 was received during the year and a gift of $100 in memory of Miss Gowans. In cash in the bank and bonds the fund amounted to $47,008.21. The interest on the bonds and the interest on other funds which was transferred to the Pension Fund (last year $793) is sufficient to pay the rates. At its last meeting the Council decided that every quarter the Treasurer should set aside a quarter of the unused estimate for overseas work, in order that a fund might be built up for use after the war. From the provisional overseas estimate $4,000 had been transferred, and to this more would be added at the end of the year. This fund amounted to $21,157.27. This is being kept, in the *Overseas Trust Fund,* against the day when the Society can go ahead in its overseas missionary work. It is hoped, Mrs. Strachan said, that the Women's Missionary Society and the Church would be alive to the tremendous opportunities for Christian work after the war. From the *Sustaining Fund* a loan was made to the Ukrainian Church in Toronto—as the money is repaid it will go back into this fund. A grant of $1,000 was given to the church at Geraldton. The interest on this fund is not transferred. Approximately $1,600, Mrs. Strachan reported, had been received this year for the *Legacy Fund,* besides $1,300 that had just come in, and there was then in the fund $9,833, part of it for permanent endowments. A grant of $1,000 was made to the church at Timmins, Ontario. To the Chaplaincy Committee $500 was given towards the publication of *The Armour of God.* As the Committee reported that 10,000 copies had been distributed and 5,000 more would probably be needed, the Council Executive was asking that an additional $250 be sent for this year.

To date $8,699.60 had been given to Orphaned Missions—a little over $3,000 of it this year. There was, too, a grant of $500 to Chinese War Relief, which Chinese friends warmly appreciated. Special grants were also given to the British and Foreign Bible Society for their increased war work. When Mrs. Ralston visited the provinces in the interests of the Missionary and Deaconess Training School, her expenses were paid by the Women's Missionary Society, which engages most of the graduates of the School.

In order that the estimates for 1943 might be completed for presentation to the Council, Mrs. Strachan asked that the members decide whether or not a full Council meeting should be planned for next year. This year the many matters requiring consideration made it necessary to have the full Council, but as the war went on, difficulties would increase, with travel restricted and prices higher. After discussion, **it was agreed that a full Council meeting should not be held next year.**

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**Estimates**

On Thursday morning Mrs. Strachan presented the estimates for the work of 1943, as prepared by the Finance Committee. These amounted to

$145,000 as set by the Council. Over and above the estimates, the Finance Committee asked that from money on hand there should be set aside for war services the sum of $5,000, from which grants could be made to aid Churches in Britain, the Chaplaincy services for men and women in the forces, and for other war service in which the women of the Church would wish to have a part.

Mrs. Strachan reminded the Council of the spiritual meaning of the estimates, through which, in one way or another, the Society touched every part of the world, asking that members link up the finances with the spiritual aspect of the work being done. The prayer of all should be: Lord, increase our faith. What Dr. John Mackay of Princeton had written in *The New York Times* in his article, ''Needed: Great Faith to Match Great Faith'' was important for us in Canada as for the people of the United States. Pointing out what a false faith has done for Germany, raising German youth up from despondency to a belief that they are supermen, he emphasized the need of matching that faith with a faith in God.

The Council accepted the following recommendations from the Finance Committee:

1. That the Treasurer be authorized to transfer $1,000 from the General Fund to the Pension Fund at the end of the financial year.

2. That permission be again given the Treasurer to transfer quarterly a quarter of the provisional estimate for Overseas work to the Overseas Trust Fund, which is being built up to care for work to be undertaken when the opportunity comes. (While there was no estimate for new missionaries, Mrs. Strachan explained, candidates must be trained and prepared for overseas work.)

3. That $5,000 be set aside for war services, this to be taken from money on hand, in recognition of the duty of the Church and the Society to the war.

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### International and Interdenominational

More and more was one conscious, Miss MacMurchy said, of the unity of the Christian Church and the closer co-operation of Churches in missionary work. From other countries came reports of work going on and even increasing under changed conditions. Especially, she said, do our thoughts go out to the sister societies in Australia and New Zealand, to whom the war has come so close, and to those in England, Scotland and Ireland. She referred to the continued help given to Orphaned Missions, whose work must not be allowed to suffer because of lack of support, to the increased interest in the World Day of Prayer, and, in conclusion, to the growing influence of the Church in the world to-day.

### Candidates

Mrs. McMurrich paid tribute to Mrs. Grant's work during her eighteen years as Secretary. What it has meant to the Society the missionaries and deaconesses know perhaps better than any others, she said.

Since she took over the work several appointments have been made. Miss Gertrude Rollo, on her graduation with high honours from the Vancouver General Hospital, was appointed to the staff of the Rocky Mountain House Hospital, as at present she cannot go overseas; Miss Dolly Matthew, student deaconess, to work for the summer in Melrose Park, Toronto, where she gave most acceptable service; Mr. and Mrs. Roy Webb as Principal and Matron Supervisor at the Birtle Indian School, to succeed the Rev. E. H. and Mrs. Lockhart, who resigned; Miss May Kenny as senior teacher, Mr. Trevlyn Sterling as junior teacher, and, following Miss Ione Gordon's resignation, Miss Harriet Rodger, with special art and handcraft training, as girls' matron at Birtle.

The Secretary asked that every woman and girl should be her helper. She was particularly anxious about the situation in regard to nurses and would be glad to hear of any that might be available. Already the Committee was in touch with some young women, all nurses, who wished to prepare for overseas work.

Looking to the future, Mrs. McMurrich said, the Society has to meet the challenge to prepare now, so that when missionaries can again be sent to different parts of the world they may be trained and ready to go. For the training of candidates provision is made at the Missionary and Deaconess Training School, the Canadian School of Missions, and Knox College. For those requiring special work there are the courses given at Hartford Seminary in Connecticut and the new School of Chinese Studies at Berkeley, California.

### Hour with the Chinese

THE importance of the work among the Chinese in Canada was brought home to all on Wednesday afternoon when two Chinese speakers, Miss Pansy Yeung and the Rev. Paul Chan told of the work among their people. Briefly reporting some changes in the work, Mrs. Wood paid tribute to the long, faithful service of Miss Dickson, who at the end of September was returning to her home in Fenelon Falls. Miss Burdick, Mrs. Wood said, was already winning her way into the hearts of the Chinese people in Montreal, where Mrs. G. P. Louie, formerly of Vancouver and Victoria, would assist her. The growth of the work in Vancouver making a third full-time worker necessary, Miss I. Bennett was in September appointed to help Miss Yeandle and Miss Susan Yeung; their kindergarten was three times as large as any of the others. In Victoria Miss Heighton and Miss Grace Lee were doing a fine work, but the former had sent in her resignation, to take effect November 30th, that she might train as a nurse. The Toronto congregation was still without a minister, but the men carried on themselves, keeping up the regular Sunday evening service. Miss MacTavish and Miss Pansy Yeung were in charge of the work with the women and children, Mrs. Adams continuing to help the non-Chinese women.

Referring to the fine contribution being made in China and here by the families of our Chinese ministers, Mrs. Wood introduced Miss Pansy Yeung, the daughter of the Rev. K. H. Yeung, Vancouver, who since graduating from the University of Toronto and completing a course at the Ontario College of Education, has been assisting in the Chinese work in Toronto. Their first contact with the children, Miss Yeung said, is through the Cradle Roll. The mothers are glad to have their babies' names entered, so that they may later send the children to the kindergarten or nursery school. Here children are taught to play together, to share with each other and practise the Golden Rule. Then there is the Mission Band. There is a noticeable lack of young people, for as the boys and girls grow old enough they have to find work, and so are not free to help; indeed, they often have to leave the city, and the future leaders are thus lost to the work here. A good many leaders trained here, Miss Yeung concluded, are now at work in China.

Miss Pansy Yeung

The Rev. Paul Chan, introduced by Mrs. Wood as the first minister of our first Chinese Church in Montreal, won his hearers by his sincerity and his warm appreciation of the help given. Standing before the Council, he said he was reminded of his mother, who loved to go to church meetings. Since the fall of Hong Kong he had had no word from her. Many Chinese people have come to him in these last months, troubled because they can get no news of friends in China. The only word of comfort he can give them is: Have faith in God! Leave it to Him. China fights on, because she has faith in the justice of her cause; we are all now fighting on the same side, the side of justice, and to all the message is the same: Have faith in God—"He will send victory, if only we have faith."

In China, which he left four years ago, Christianity has made great progress in the last few years, Mr. Chan said. Eleven or twelve years ago the people were not much interested, but to-day many have begun to realize that only Christianity can save their country and make it a better land. The New Life Movement, begun by Chiang Kai-shek eight years ago, closely followed the principles of Jesus Christ, and in it he hoped all churches in China would co-operate. There will be a great opportunity to take the Gospel to China after the war, and China will be a great Christian country.

Mr. Chan briefly reviewed the history of our Chinese work in Montreal until their new church was secured and he was called from Ottawa to take charge of the work. It was a great satisfaction to all concerned to have the work established. With an assistant, he conducts a Chinese School, in which are enrolled sixty students, whose fees help to pay the running expenses of the building. Attendance at the Sunday services is growing. Besides the Sunday School, with two Chinese and five Canadian teachers, there are Boy Scouts, a Girls' Club, a Mission Band, and a Women's Meeting (bi-monthly). A weekly broadcast after the Sunday service enables him to give the Gospel message not only to his own congregation but to his people in Chinatown. In conclusion, Mr. Chan said he had been impressed by the friendship and co-operation of the Women's Missionary Society; with that, and with the two new workers to help carry the work forward, he was confident of greater success in the future.

### The Indian Schools

The grants made by the Department of Indian Affairs to our Indian Schools are administered by the Society, Miss Lang reported. Last year, in addition to the regular grant of $165 for each child, there was an extra grant of $10 per pupil. On the Mistawasis Reserve, where work was begun in 1866, Mr. Moore carries on the work of teacher and missionary. In his report, which came too late to be included in the Society's printed report, he referred to the many Indians from the surrounding district who attended the Christmas entertainment (100 children and 150 adults), and the interesting programme given, opening with the singing of "O Canada" in Cree. Many more boys had enlisted, and to those who were overseas parcels were sent. There were nineteen pupils at school and work was going well; the Superintendent remarked on the healthy appearance of the children. It was suggested that weaving be introduced among the Indians and a loom provided. For work they used to do they cannot now get materials or find a sale.

Reference was made to the resignation of Mr. and Mrs. Lockhart at Birtle and the appointment of Mr. and Mrs. Webb. Miss Rodger is to teach Art and Craft work, which the Indians are anxious to learn. The school work was going on well. Mr. Candy had gone from Birtle to the Cecilia Jeffrey School, where he is now the senior teacher. Mr. Pitts, Miss Lang said, was asked to help the elders with the service at Kenora for six months. Before long, she hoped, an Indian girl could come to take the course in Mothercraft.

In August **Dr. Cameron** visited the Indian Reserves in Manitoba and Ontario where our Church has work, except the Birdtail Reserve, and came to the Council meeting to speak of what he saw and some impressions he received.

His first visit was to the Cecilia Jeffrey Residential School at Kenora. It is, he said, a very fine building, beautifully situated, with accommodation for 150 pupils. Last year there were 133 pupils there and a staff of sixteen. He spoke very highly of Mr. and Mrs. Pitts and the capable work they were doing. In connection with the school is a farm of 220 acres and, although that district is not good farming country, they get enough vegetables for the school, hay for the stock, and grain for six months. The school serves a wide territory and the children come to it from six reserves.

Coming down the lake to Treaty Point (the boat belongs to the Women's Missionary Society), he visited the families on the Shoal Lake Reserve, seeing all the Indians who were at home; but many were away picking berries. In the Indian home there is little or no comfort and the surroundings are not attractive, he said, but there are men, women and children there. What he saw convinced him that the Church was not doing enough for these Indians. The children are getting a fine training at the Cecilia Jeffrey School, but they go back to homes where there is no Christian atmosphere. On hearing his report, the Board of Missions Executive accepted his recommendation that steps should be taken to have work started on the reserve.

Later he went to the Birtle School, and saw Mr. and Mrs. Webb, who will, he feels sure, do just as fine work there as is being done at the Cecilia Jeffrey.

In Manitoba three reserves were visited. At Rossburn, where Mr. Crump is in charge, there is a beautiful church, built by the Indians themselves under the supervision of a workman from Birtle. Dr. Cameron dispensed communion and baptized a number of children, and the church was filled. Of the service being rendered by Mrs. Crump and her daughter he spoke in the highest terms. The latter has two Mission Bands and helps her mother in the Auxiliary. Besides his work on the reserve (the Waywayseecappo), Mr. Crump serves two other points.

Mr. White, the missionary for the Okanais Reserve, has also been ministering to the congregation at Elphinstone, where the Presbyterian Church is the only Protestant one. There Mrs. White, ''a specialist in Mission Band work'', has three Bands, meeting once a week—the younger children in the morning, those from the country at noon, and the town children after school. The Rev. J. A. Donaghy carries on the work during Mr. White's illness.

On the Rolling River Reserve the Church has a woman missionary, Miss Buckley, who carries on the work with a young woman assistant. She has been there for ten years and so great has been her influence, Dr. Cameron said, that to-day there is no immorality on that Reserve. She is adviser and friend of the Indians; if they have wood to sell, they bring it to her and she helps them sell it; if they are ill, they come to her dispensary and she cares for them. When she knew Dr. Cameron was to be there for the Communion service she arranged that the Birtle graduates who were employed in the district should come home for it. It was through her efforts that employment had been found for them; she persuaded farmers who wanted help to take Indian boys who had been trained at the Birtle School, and found places in good homes for seven of the girls. These seven girls, six of whom are church members, all came to the service, and had supper at the Mission House. ''Don't let any one say that Indian work doesn't pay,'' Dr. Cameron concluded. ''Any work does with consecrated workers behind it such as Miss Buckley and the Society's workers.''

### Hospitals and Residences

In recent months, Mrs. Shortt reported, the Weirdale Nursing Home had been busier than usual. People of the district are making more use of it as gas rationing, tire shortage, and other wartime restrictions make it more difficult to go to larger hospitals farther away. Although ordinarily Miss Lyons had only two helpers, she found time to visit out-patients and help the doctor when he visited the schools to give diphtheria toxoid. They managed, too, to plant and care for a large garden, vegetables from which have been canned for winter use. The work of the Rocky Mountain House Hospital is steadily increasing. The Hospital Aid continues to work for the hospital, in which the people of the town are very much interested. July 14th, the anniversary of the opening, is kept as Hospital Day, when visitors come from the town and surrounding district. Here, too, there is a garden and large quantities of fruit and vegetables are canned for the use of the hospital. At the Hugh Waddell Hospital at Canora the work has expanded to such an extent that it is impossible to take in all who seek admission, and patients are turned away daily. With the extra work, more nurses are needed. It is becoming increasingly difficult to secure and keep nurses and salaries have had to be increased.

The Huntingdon Residence was closed at the end of June. Conditions have so changed that it was no longer necessary to maintain such an institution in that district, especially as very few of the students were Presbyterians.

As Mrs. C. P. Young was present, Mrs. Shortt asked her to speak of the Saskatoon Residence, of which she is Superintendent. There were then, she said, thirty-two guests, seven of whom live there regularly; only one is not a student. From April to June there were fewer, but at the beginning of July girls came in for the University summer school, and during the time of the Presbyterian summer school the house was crowded, nine more than last year coming from out of town. The Superintendent's duties are extremely varied—she has, indeed, to be a Jack-of-all trades; but the real value of the work lies in the contact one has with the girls who live there. Undoubtedly, Mrs. Young said, their lives are influenced. The aim should be, she feels, "to so influence the girls that, like our Saviour, they will increase not only in stature but in wisdom and in favour with God and man".

## Forum on Deaconess Work

THE variety and scope of deaconess work was emphasized on Thursday afternoon when in reply to definite questions put to them by Mrs. Mitchell and Mrs. Warren eleven deaconesses told of certain phases of their work.

The need for deaconesses, Mrs. Warren said, becomes daily more urgent, especially with so many ministers away as chaplains. This year two changes were made in Ontario, in answer to appeals for help. Miss Shirley V. Scott, who went to Belleville at the beginning of the year to do part-time work in St. Andrew's and part-time in Belleville and Trenton among the wives of men in the forces, has been loaned to St. Andrew's for full-time work while that congregation is without a minister, with time allowed, however, for her work in Trenton. Miss Marjorie MacKay, appointed to the Melrose Park congregation, Toronto, was entering on her new duties, Miss Dolly Matthew, who did most satisfactory work there during the summer months, having returned to the Training School.

**Miss Helen Ross** (Montreal)—In survey and extension work in Montreal, two facts give rise to difficulties—the population is divided, English and French, and May first is Moving Day. The first sometimes makes it hard to get co-operation, and the second means that with thousands of families moving from one district to another, many changes are not reported. In Verdun, where she began her survey, the three-storey flats meant much climbing of stairs. If a French family is Protestant, the member she sees can usually tell her, in English, to what church they belong. In the case of Presbyterian families, she would record the name and address, the number of children, and the church they came from, handing on this information to the minister. Many drift away from the church when they move and in going about she checks up on Welcome and Welfare work and extends to people a welcome from the nearest church, getting in touch with the whole family and inviting them to the services and to various groups. Many people have come from Britain and some one should be on hand to welcome them.

**Miss Margaret Allan** (Hamilton)—Asked about the value of visiting in the homes, Miss Allan cited specific instances of good resulting from her visits—in some cases, the help and sympathy the deaconess was able to bring to homes where there was illness or bereavement meant that families were brought into the church, in another, a woman, formerly indifferent, gave herself to definite Christian work.

**Mrs. Fesenko**—The Ukrainian women have helped to build up their new church. Before the congregation moved into the church in April four or five women met once a month in various places or, on special occasions, seven or eight. Now the number is larger, and the women have become more interested, suggesting that they meet twice a month and inviting all the women they know to come. Many families, Mrs. Fesenko said, see the church and come in for services, and young girls want to come in and do their part. Begun by four women, the choir is now a mixed one of sixteen members. By small sales, a bazaar, and teas among themselves they raised $250 since April. The increase (from $130 last year) is due to the new building—there is a greater interest, more to help, and more people come in. The progress is encouraging, but there is much to be done. Now their task, Mrs. Fesenko said, is to plant the seed of the love of Jesus Christ, and through constant prayer to help solve the problems of the 16,000 Ukrainians in Toronto.

**Mrs. Steinmetz**—The Sunday School plays an important part in the life of the Hungarian congregation. This year there is a very good Sunday School, although it is difficult to secure teachers, some now being in the forces. A new beginners' class is a great success; the older children bring the little ones. The children had to be trained to give, but now the Sunday School is entirely self-supporting. The children also contributed a ton of coal to the church. In June seven children recited the Shorter Catechism and were received into the Church. Many people have been moving out to farms, but the Sunday School attendance remains about forty or fifty.

**Miss Grace Irvine**—To show what can be done in teen age groups to develop leaders, Miss Irvine told of her experience with a group of girls from sixteen to eighteen years of age. A request came from the Sunday School for six teachers for Thanksgiving Sunday. Fourteen volunteered, thinking it would be an easy thing to teach a class. She met with them to explain what it meant and tell them how to present the lesson—it took two evenings to prepare it. The girls then began to think of what the Church was doing, and this gave her an opportunity to present the work. Young people, she said, are tremendously idealistic; youth can be expected to accept any challenge for good.

**Mrs. Gillespie**—Before approaching hospital patients, she gets the names from the office and permission from the supervisor to see the patients. She tells them she is from the Presbyterian Church, and the way is opened up. Some show no interest, but it is seldom that she has no chance to give a little message. The follow-up work she finds it almost necessary to do herself, for she knows the circumstances. She finds out about the family and sometimes she asks if she can send a worker to the home. When visiting patients it is well to have a little Testament, a Gospel, or a leaflet with a comforting message for every day—one can never tell how far the word goes. One day she spoke to three young boys. Each of them took a Gospel, promising to read it every day, and they passed them from one to another. To the patients who are reading she gives a book mark.

**Miss Marjorie MacKay** found her deaconess training of great value at Birtle. Besides her work as a teacher she helped in the Sunday School, the Mission Band, and the C.G.I.T., and organized a boys' group and an Auxiliary. Sometimes she had to take the service at the School, and often she was sent out to take the service on Birdtail Reserve or elsewhere.

**Miss Isabel Taylor** became so interested last year in the new venture of carrying on a nursery school in the Hungarian church that she is now at the Institute of Child Study, training for the work of a nursery school supervisor. She invited children of the Hungarian families to come to the school. They played outside and in, were given milk, and told Bible stories, etc. She took a short course at St. George's School, and in the summer helped in a day nursery at St. James Cathedral. She realized, she said, what the Church could do to help in the important work of caring for small children, in which the Government is asking for their co-operation.

With Miss Isabel Scott in Victoria, Miss Ramsay in Regina, and Miss Anderson in Saskatoon, there were only three of the Western deaconesses present.

**Miss Hazel Macdonald**, who for some time was working in Winnipeg, spent the past year as a deaconess at large in the Synod of Manitoba. Beginning in Brandon Presbytery, where there are over twenty stations, she visited the different places, to get acquainted, often arranging her visit for the time of the women's meeting. At some places she could just call. Later she went back, so that she covered the field twice. She felt that the people should have the opportunity of seeing and hearing missionaries, and it was arranged that Miss Anderson and Miss Adams should go with her to as many places as possible. In June she went to Superior, where she organized Vacation Bible Schools—a most worth-while work, she said—and directed a camp. Her experience in the Synod convinced her that something must be done to help scattered groups and reach outlying places.

Miss Macdonald's place in Manitoba, Mrs. Mitchell explained, is being taken by Miss Irvine, with whom she would spend a month before going on to Lethbridge.

It was of her experience in the rural districts of Prince Albert that **Miss Mabel Booth** was asked to tell. If Miss Walker's car was ''Dorcas'', she said, hers might be named ''Faith''. She visited many parts of the field. Presbyterian families at Alingly were anxious for services—there was no Presbyterian service in the summer, but they were fortunate in having Mr. Cheshire. At Shipman, where our Church is responsible for the work, there is a wonderful opportunity, but a church is very much needed. At different points groups were visited and told of the Society's work. She was much encouraged when she went down (200 miles) to Carragana, where the women wished to organize, after some of them had visited the very fine group at Tisdale, seventy miles away. There is need for some one to keep in touch with these groups, Miss Booth said; and others could be organized. There is, she is convinced, a great opportunity for Christian work in northern Saskatchewan.

**Miss Ruby Walker**—A Stay-at-Home Camp at Moose Jaw. Why? Because it is very hard to find a lake to camp at, and Moose Jaw is the most central point in the Presbyterial. As she went about, she talked to the people about camp work and kept on the alert to see where good leaders could be got. Forty-six girls came to the camp, some of them girls reached through the Sabbath School by post, who said they were going back to organize a Sunday School in their district. A girl of fourteen who was at camp last year offered herself as assistant leader of the Mission Band. But help must be given the girls afterwards, if the benefits of the camp are to be lasting. "If there is no one in the congregation to direct the enthusiasm of the girls coming from camp, then we fail", Miss Walker said.

## Late News from Overseas

**China**—At the time of the Council meeting last year, Mrs. Ferrier reminded the members, Miss Gibbs was about to leave for her new field in Free China. Arriving in Hong Kong on November 10th, she soon went on, by plane, to Kunming, in Yunnan Province. There she and the other missionaries settled down to their new life and their work, under the Church of Christ in China, among the students who had come in large numbers from Universities in different parts of the occupied area. Part of her time was given to language study, but almost all of the students spoke English; and while the morning service was in Chinese, the evening one was in English. Then on June 9th word came that she was in Chengtu, the capital of Szechuan province, about 200 miles west of Chungking. There she is living with Dr. and Mrs. Bell of the United Church Mission and helping in the work of the Church of Christ in China. (See Miss Gibbs' letter, page 434).

**India**—The latest letter received from India, Mrs. Pae said, was written on June 29th. All the missionaries were well and the work was going on more or less normally. As gasoline rationing is making it difficult to go far afield, the Jhansi missionaries are able to do more intensive work in nearby villages, where there is no lack of opportunity for Christian work. Indian Christians are being used to a greater extent in the work. Trained in the Bible School, they go out to work in the villages, so that many more people can be reached than could be otherwise. Some plans for the girls had to be changed, when the Government asked for accommodation for refugees from Burma. Some of these are in the orphanage and Grace Bai has been able to do some of the work. Some missions in "near danger" areas asked for help, too, should they be forced to move. Since Miss Stringer's return she and Miss Magee have made changes in the school, so that the girls may be given a training that will better fit them for the life they are to lead. A domestic science course has been begun and handwork introduced in some classes, but it is difficult to get qualified teachers, as until recently no college offered the course. They hope to be able to take 60 per cent. of the students through the Middle School. This year sixteen in the class of eighteen passed from the Middle School and there were twenty-two in the first year High School, eight of whom came from other mission schools. They have a capable staff of Indian teachers, most of whom, Miss Magee says, take a real interest in the spiritual growth of their pupils.

At the Jobat hospital the women's ward is almost always full,—gradually through the years the confidence of the people has been won. The nurses in training have difficulty in passing the Mid-India examinations, but many have taken the full course without trying these examinations. Each year, however, girls with higher standing are coming in to train as nurses. All this year's students are Christians except one boy who is taking the compounder's course.

In Amkhut the new classrooms make the school work easier. It is a great satisfaction, Miss Douglas writes, to be able to get good teachers from among their own Bhils, to have good accommodation, and to see children growing "in wisdom and stature and in favour with God and man". Miss Kennedy, going out among the people with a Biblewoman, has found that, if she would accomplish anything, she must be content to work slowly and patiently.

On both fields prices have gone up, but good gardens provide fruit and vegetables and usually eggs and chickens can be obtained. The fine new well dug in Jhansi was very necessary.

Turning from India to **British Guiana**, where our Church's work is among the East Indians, descendants of people who were brought from India a hundred years ago to work on the sugar plantations, Mrs. Pae referred to the grant given Mrs. Dickson to help her in the work among women and children and to the appointment of Miss Lily Simpson and Miss Dorothy Douglas to help meet the need for more workers on that field. Mrs. Dickson had received 200 of the Gospel song books ordered for the Albion school, which has 1,000 pupils, but as other places were begging for them, she had to divide them up. Through the efforts of women of the recently organized "Happy Workers" others have already been brought into the Church.

Recent news of Mr. and Mrs. Wilfred Smith was given by Miss MacMurchy. Mr. Smith, who went to India as a missionary to the

Moslems, under the Canadian Churches, has been doing evangelistic work among Moslem students and lecturing. In the summer he gave a six-weeks' course at Landour, when missionaries from all parts of India were there, and was to give a second series in October, under the School of Islamics. He and Mrs. Smith have both been broadcasting; in a radio series on the religions of India he spoke on ''The Rise of Islam''. He recently completed his thesis for the Cambridge Doctorate in Philosophy. Mrs. Smith, who has been taking a medical course at Lahore, expects to graduate at the end of the school year.

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### Christian Literature

The growing importance of Christian literature as an avenue of missionary service referred to by several speakers was emphasized by Mrs. Cherry as she told of the development of this work of producing and distributing Christian books, magazines and other literature in the language of the people, and its advance in recent years as the value of the help that can thus be given to missions and younger churches has been recognized. Special reference was made to publications for women and children in China, India, Africa and South America, largely made possible by the Committee for Christian Literature for Women and Children on Mission Fields. Besides its regular grants, our Society this year made special grants to *The Christian Farmer*, through the National Christian Council of China; for Christian literature for Africa and for Latin America; and to Mrs. Dickson for British Guiana. An exhibit of some of the publications referred to by Mrs. Cherry added to the interest as members were able to see copies of some pamphlets and magazines, and the cover plates of many of the young people's magazines issued in India, China, Africa and Latin America.

### Welcome and Welfare

Referring to the purpose of the Welcome and Welfare Department as stated in the leaflet, Miss MacBeth emphasized the importance of this work in war-time, and urged that removals be reported promptly. In discussion, the necessity of selecting the Secretary carefully was stressed, and the advantage of Welcome and Welfare, Home Helpers and Library Secretaries co-operating. With so many people finding life difficult to-day and so many broken homes our communities offer abundant opportunity for the service that can be rendered by kindly, sympathetic friends and neighbours. In many places the Welcome and Welfare Department finds a special opportunity for work among wives and children who move about to be near military camps. In Saskatchewan, Mrs. Sinclair said, a committee was formed, including the ministers in Regina, to get, through the chaplains, the names of Presbyterian men to whom hospitality could be extended. In this way, they hoped to get in touch with the wives too. Mrs. Gibson told of the co-operative work among soldiers' wives being done by churches in Calgary. They got in touch with as many wives as possible and invited them to a hall where women of the different churches take charge, in turn, providing a varied programme for the afternoon and serving simple refreshments.

Concern was expressed that something be done, in co-operation with other churches, for girls in war industries away from their homes. The Welcome and Welfare Secretary, or the mother, should report when a girl goes to another place for such work.

### Literature

The Literature Department has had a busy year, Miss Reith reported. Publications included the Do You Know leaflet, **A World-Wide Task**; Life Membership and Library leaflets, a new prayer card, The Constitution and By-laws of the Society, **A Guide Book for Young Women, Girls' Affiliation Service**, and the Jhansi Mission reports. Two Mission Band studies were arranged, for different ages, and the study for Auxiliaries and a study for girls' groups. A small book of prayers for use in Auxiliary meetings was expected to be ready before the end of the year. For the Auxiliary Book-shelf suggested last year four books were recommended. In January Miss Reith hopes to announce the first of four books chosen for next year.

### Lantern Slides

Mrs. MacEachern reported 22 sets of slides in circulation, 11 for senior groups and 11 for Sunday Schools and junior groups. Three new ten-slide sets were sent out during the year. Saskatchewan now receives its own slides. She asked that secretaries let her know promptly when sets are received, and if slides are broken. Difficulty in obtaining pictures and lack of office space and help had hampered the Committee, but the latter difficulties were being overcome. The slides belong to the Church, and are for all organizations, members were reminded; they should not be tagged as belonging to the Women's Missionary Society.

To show how lantern slides could be more widely and more effectively used, Mr. E. H. Johnson gave a demonstration with a small lantern, suitable for the use of deaconesses or other workers going about the country. It takes small slides (costing about twenty cents each) or film strips, is easily carried, and can be attached to an electric fixture or battery.

### Supplies

Mrs. McClure reminded the members of the change made last year in the Supply work—that supplies for institutions should be bought, and others, such as quilts, layettes and Christmas gifts, be provided as usual. For institutional supplies for 1942-3 an amount equal to 25 cents a member will be required, the Presbyterial Supply Secretary using her own judgment in allocating the amount according to the strength of the

Auxiliary. This does not cover freight charges or other shipping expenses. All supply funds sent to the General Treasurer must be so marked.

**Life Membership**

Mrs. Strachan reported 392 Life Membership, 22 Honorary Membership, and 280 Junior membership certificates issued, 42 In Memoriam subscriptions; and 237 seals: a total of 973. The total amount received was $15,552.00. She reminded members of the increased cost of pins. Any purchased before the increase may be sold at the former price.

**The Glad Tidings**

A slight increase in subscriptions was reported for 1942. While the *Glad Tidings* Secretary is responsible for getting subscriptions, it was pointed out, every member should help her, by handing in her own subscription promptly and trying to interest others. Especially should the Home Helpers Secretary co-operate with her, that all homes may be reached. A good Secretary must know the *Glad Tidings* and tell others of it, and watch for opportunities to get new subscribers, remembering that the most effective way to enlist the support of the uninterested is to inform them.

**Press Secretary**

The Press Secretary's task, Miss Mackintosh reminded the members, is twofold. In the first place, she has to keep the people of the community informed, usually through the public press, of matters of interest in her Auxiliary, Presbyterial or Provincial and seek to interest them in the missionary work of the Society and the Church and in missions in general. Secondly, through items sent for publication in the *Glad Tidings,* she should keep other parts of the Society informed of what her branch is doing. The same type of news will rarely do for both the local press and the *Glad Tidings;* the Secretary must decide what, on the one hand, will interest her community and help the Society's work there and, on the other, what will interest and help members of other branches of the Society.

As an Auxiliary Press Secretary who is in close touch with the press, Mrs. Cherry made some helpful suggestions regarding press notices. She assured the members that the majority of Women's Editors are very willing to co-operate but they are often sorely tried by the type of material sent in. Press notices should contain news, be sent without delay, and be so written that they will interest the public. The best Press Secretary, she said, will include in her reporting of Auxiliary meetings, programmes and speakers only what constitutes the best type of publicity for the Church, the Society, and the Auxiliary, and ''best illustrates the world-wide nature, scope and value of its work''.

## Facing the Facts

REFERRING to her printed report, Mrs. McLennan asked that the members bravely and honestly face the facts revealed there, especially that of the decrease in the membership of the Society. Miss Adams presented charts showing the rise and fall in the numbers of members and organizations in the past five years, in each Provincial, and in the Western Division as a whole. In all cases, 1938 was a peak year and 1941 a year of definite decline.

What are the reasons for the decline, and what can be done now to check it?

Several reasons were suggested during the discussion:—Little serious attention paid to decreases in other years, and nothing done about them.—No real effort made to get new members. Failure to *ask* others to come in.—Members so absorbed in the work that they forget that others may know little or nothing of what the Society stands for and do not encourage others to join.—Members not on the alert for new people coming into the congregation.—Neglect to report removals. Lack of personal interest in this regard. Mothers should report the removal of their daughters.—Preoccupation with war work, and failure to realize that missionary work *is* war work.—Too much time in meetings spent on our organization and too little on our purpose and message.—Uninteresting programmes. Too little time and thought given to choice of material and preparation.—The lag between the organizations, and failure to hold up the work in between.—Lack of conviction on the part of members themselves, and lack of definite knowledge that would enable them to approach others who might become interested, or to understand how to a general interest in other countries and in world affairs could be linked an interest in what missionary work has meant and may mean to those countries and to the world. Miss Pelton suggested that the keen interest women to-day take in India and China, for instance, provides many points of contact, if one is only sufficiently alert and well informed to take advantage of the opportunity. Noting down interesting facts found in reading was suggested as one way of equipping oneself to interest possible members.

It was evident, Mrs. McLennan said, that the adult groups were not assuming responsibility for the training of the young, and for the serious decline in the younger groups. No time can be better spent than in preparing the latter for the years ahead. The young people are the responsibility of adults, and she hoped they would take this responsibility seriously, and not have to confess later that they had neglected to do what they should have done.

In 1939 the Council recommended the appointment of membership committees, and last year the plan of having the missionary family complete in every congregation, so that everyone, young and old, may find a place. Yet only one Secretary referred in her report to a membership committee and only seven Presbyterials said anything about the latter plan. The work needs to be co-ordinated—in the Auxiliary, so that Secretaries, &c. are all working together, and between the different groups in the church.

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**Concerning Youth Groups**

In round table discussion and group conferences, from which reports were later brought to the Council, earnest consideration was given to the younger groups.

Only three "Grad" groups were reported. Intermediate groups had been formed but most of them have no missionary programme. Existing missionary groups should, it was felt, show an interest in these young people, and, where possible, try to interest them in the missionary task of the Church. It was recommended that Young Women's groups assume a definite responsibility for these younger girls, giving leadership and organizing groups, that they may later take their place in the Auxiliaries. (See Young Women's page).

Two reasons advanced for the decline in girls' groups were the attraction of organizations outside the Church and the lack of leaders. Members of groups might be trained by being made responsible for some part of the work or meeting. It was suggested with different age groups seniors could help the juniors. With senior girls, too, leaders might take leadership training courses. An advisory Girls' Work Committee in the congregation, Miss Webster suggested, would solve many problems arising in girls' work.

As lack of interest in the home seems to be one reason for the decrease in Mission Band membership, it was suggested that a more serious effort be made to interest parents in the work of the Band and to make the programmes interesting and worth while. If people could be convinced of the value and interest of the work, more would volunteer to help. Auxiliaries can do much to encourage and help the Bands and their leaders. (See Mission Band page). Where possible, large Bands with members of different ages should be divided, for effective work. If this is not possible, older children might help in various ways, but not with the study or religious teaching. While study books and handwork are arranged for the Bands and many have tried the new type of handwork with excellent results, it was agreed that leaders should use the methods best suited to their children. If a "Story Band" is desired, the stories in this year's study book would be found very suitable. Leaders should be provided with necessary books and equipment.

**Presbyterial Annual Meeting**

Miss Pelton led a discussion on the time and character of the Presbyterial meeting. If the annual meeting is not held till late, she pointed out, reports of the preceding year's work are already old when presented and plans for the new year cannot be put into effect till half the year, or more, has passed; moreover, the new executive is elected too late for the names to be printed in the Society's annual report. It was recognized that in some Presbyterials the difficulty of winter transportation might mean a smaller delegation of Auxiliary members. In such cases, Miss Pelton suggested the holding of two meetings—the regular annual meeting of the Presbyterial, a business meeting to study reports, draw up plans for the work of the various departments, discuss problems, and elect officers; and a later meeting at a time when a large number of Auxiliary members might attend, to hear of the work of the Society and the Church, and of the world Church, and consider the work of the Auxiliary and its problems.

Following the discussion the **Council accepted the recommendation that, as far as possible, Presbyterial annual meetings should be held before March 15th.**

## The President's Closing Message

IN her brief closing remarks the President expressed the feeling that the week had been like a real missionary journey because through the reports and estimates touch had been established with almost every part of the world, the missionary addresses had awakened greater interest in far-off lands and the deaconesses had taken us travelling throughout Canada.

This was all in keeping with our motto ''The World for Christ,'' of which she felt that enough use was not being made. ''In this age of slogans and flying flags and banners surely it would help to sustain enthusiasm if we could see it in use at every meeting of all our branches. We don't dwell on it often enough and it should stand out with greater effect than ever against the dark background of to-day's misery and need.''

Mrs. McMurrich told of watching powerful little boats making paths through the ice on Thunder Bay in the early spring of 1939 so that commerce and shipping need not be delayed. She thought we needed ''icebreakers'' in our Church and Women's Missionary Society to melt the ice of selfishness and indifference that is impeding the flow of new life. She said that the energy and perseverance required are to be found only in God's enabling power, of which there is an inexhaustible supply available.

Referring to some of the discussions about leadership, Mrs. McMurrich gave reasons for her belief in the inherent fineness of the young people of to-day and said that we are failing them if we miss the opportunity of fanning the sparks of their young enthusiasm into a flame of lasting value.

She asked the delegates to take to the members in all the branches a message of gratitude for faithful, loyal hearts and for the many who pray. She closed with these words, ''Pray God to 'match us to this hour' and to keep us in constant remembrance that times like these demand 'strong minds, great hearts, true faith and ready hands'.''

# Council Executive Report

DURING the year since the last Council meeting there have been thirty-eight Board meetings and eighty-three Committee meetings.

The war has cast its shadow over everything and has caused so many changes in conditions that we have found it necessary to give much consideration to meeting these conditions. Two of our overseas nurses were glad to carry on their profession in Canada as Superintendents of hospitals, Miss Weir at Canora, Saskatchewan, and Miss Hermanson at Rocky Mountain House, Alberta. Others of our missionaries have been appointed to deaconess work in the home fields, where they are much appreciated. We had hoped to send two of our girls to British Guiana, but here again the war interfered and reservations which had been made for passage were cancelled, much to the disappointment of the two missionaries as of those who had worked so hard to make the arrangements.

When the Wartime Prices and Trade Board was being set up, representatives of all women's organizations in the country were summoned to Ottawa for consultation with Mr. Ilsley and Mr. Donald Gordon on how best to get through to the women of Canada what they could do to help the Government in its effort to avoid inflation. Mrs. McMurrich and Mrs. Strachan went from our Society and, in consequence of that consultation, Mrs. McMurrich sent out a letter to the members of the Society through the various branches which I am sure was received and acted upon.

We have very regretfully accepted the resignations of five members of the Council Executive—Mrs. Fletcher, Mrs. Beath, Mrs. Grant, Mrs. Calvin and Miss MacBeth. We miss these friends from our meetings very much but we have been glad to welcome Mrs. Shortt, Mrs. Hugh MacMillan, Mrs. Keefer, Mrs. Johnston, Mrs. Cherry, Miss Mathieson and the new President of the Ontario Provincial, Mrs. Victor A. Smith.

Grieving over the withdrawal of so many of our workers from overseas fields, we have given much thought to what could be done for those people who have thus been deprived of the help and guidance of the missionaries. The answer seemed to be ''send Christian literature''. We have therefore set up a new department, ''Christian Literature'', and asked Mrs. Cherry to take charge of it.

In the Birtle Indian School we have a new Principal and Matron. Following the resignation of the Rev. E. H. and Mrs. Lockhart, Mr. and Mrs. Roy Webb were appointed to succeed them and have entered on their new duties with great enthusiasm.

We have sent congratulations and good wishes to two of our faithful workers on the occasion of their marriage—Miss Cuddy, who had been for fourteen years Superintendent of the Hugh Waddell Memorial Hospital at Canora, and Miss Todd, a deaconess who has shown her ability in several pioneer fields.

As Miss Lamont has retired on pension it was necessary to appoint a new Field Secretary and the choice fell on Miss Frieda Matthews, one of the valued deaconesses in the West. It was felt that from experience and contact with the women of the Society Miss Matthews was well qualified to fill this new post.

It is with regret that we report the death of our loved missionary, Mrs. Jonathan Goforth. To the end she maintained her active interest in missions, ever seeking, by writing and speaking, to advance the missionary cause. By the sudden death of Dr. A. R. Kepler, Executive Secretary of the Church of Christ in China, who addressed the Council last year, our Society has lost a kind friend and adviser.

To all those who have been bereaved and to those whose near and dear ones are in danger at the front we extend our heartfelt sympathy and earnest prayers that they may be upheld in the days of trouble and anxiety, believing that ''underneath are the Everlasting Arms''.

MARGARET D. GORDON, *Recording Secretary.*

## Report of the Board of Trustees

Presented at the Annual Meeting of the Council, September 29, 1942.

MRS. W. D. ROSS of Toronto has been duly elected a member of the Board, filling the vacancy reported at the last annual meeting. Mrs. Ross is warmly welcomed by her fellow members on the Board.

The following properties belonging to the Society have been under consideration by the trustees.

The decision to close the School Residence at Huntingdon has been carried out. The property is up for sale.

The property at 690 Windermere Avenue, Toronto, left by legacy to the Society, has been sold. The house needed considerable repairs, including a new furnace, and it seemed wise to accept the offer made by the tenant to purchase the property, the arrangements for payment being satisfactory.

The property at Last Lake is still for sale.

The completed title to the wooded lots on the Cecilia Jeffrey School property has been received and is now on file.

The Board would again record their thanks to Mr. Hamilton Cassels, K.C., for his invaluable and courteous assistance in all legal matters.

BESSIE MACMURCHY, *Chairman.*

## Provincial Advisory Committees for 1942-43

**Alberta:** Mrs. R. S. Gibson *(Convener)*, Mrs. J. Clark, Mrs. R. L. Freeman, Mrs. C. E. Jamieson, all of Calgary; Mrs. J. B. Maclennan, Edmonton.

**British Columbia:** Mrs W. G. Gourlie *(Convener)*, Miss Sybil D. White, Miss Fanny McQueen, Mrs. Peter McArthur, all of Vancouver; Mrs. J. E. McKenzie, New Westminster.

**Manitoba:** Mrs. H. H. Dunwoody *(Convener)*, Mrs. W. J. Martin, Mrs. J. P. Duffin, Mrs. G. E. Warrington, Mrs. G. Thomson, all of Winnipeg.

**Ontario:** Mrs. V. A. Smith, Hamilton *(Convener)*, Mrs. K. B. Schroeder, Toronto; Mrs. A. A. Forbes, Toronto; Mrs. W. M. Hall, Toronto; Mrs. George Grant, Sault Ste. Marie.

**Quebec:** Mrs. A. M. Hill, Verdun *(Convener)*, Mrs. R. W. Dickie, Montreal; Mrs. J. W. Dougherty, Montreal; Mrs. R. D. Smith, Montreal; Mrs. C. Ritchie Bell, Outremont.

**Saskatchewan:** Mrs. J. A. Sinclair *(Convener)*, Mrs. H. R. Horne, Mrs. J. B. Shaw, Mrs. A. W. Edgar, Mrs. A. S. Sibbald, all of Regina.

## Introducing a Study

(Miss Mathieson told the Council just how the programme of one of their Auxiliary meetings was prepared. The programme will be found on page 431.)

I HAVE been asked to tell you what our Auxiliary did with the one somewhat difficult study on last year's course on The Living Church. The title was ''To-day's Summons to the Christian''; and the subjects suggested for papers were ''Looking Toward Another Day'' and ''Working Toward a Righteous Peace''. These are very broad. The Programme Committee had to explore the chapters to be read, discover the main ideas, and fix upon a narrower theme. The title was helpful here—To-day's Summons to the Christian. It is the Christian Church looking toward another day, looking with the eye of faith. It is not the world in general working toward a righteous peace; it is the world Christian fellowship working toward a righteous peace. We went a step farther. It is *Christ's* summons to the Christian. Many voices are calling the Church to action; the one voice she must obey is the voice of her King and Head.

This preliminary work must always be done, either by the Programme Committee or by those assigned the topics working together. They must bring a subject like this within reasonable compass, decide the purpose of the study, select the theme, and give guidance to those who write the papers. They arrange the programme so as to lead naturally to the dominant idea and to give it emphasis; and then, through Scripture reading, meditation, prayer and hymns, they provide the spiritual atmosphere for its consideration. Every programme should strengthen faith and rekindle zeal; it cannot be inspiring if it is not intelligent.

You see the programme in the order in which it was presented. It was not prepared in that order. The building of a programme begins near the end. We took for our closing thought To-day's Summons to the Christian. That was our objective. We must be clear about it. Defined very simply, Christ's summons to us as Christians is to build our lives upon His principles and to deliver the message He left us to deliver. The aim of the study was to make every member feel the priority, the urgency, the compulsion of that summons.

Let us now consider Miss MacGregor's subject, Working Toward a Righteous Peace. We have here her introduction and an outline of her paper. As her introduction shows, she begins with the priority of Christ's demand upon His people. She tells us that she is going to talk about the Church's obligations and the Church's resources, and she is going to look at them from the Christian point of view, faith in God. That is, having read her reference material and let it simmer in her mind, she found there were two insistent ideas: first, the Church has unique resources; second, the Church has unique obligations. As she did her reading a second time, she set down the points that came under these headings; all others she rejected. (Leaving out is an important part of the preparation of a paper.) She had then to arrange them in logical order and to find clear and effective expression for them.

The preceding topic, Looking Toward Another Day, involved much less work. Its purpose is to encourage us to believe in a new and better world. Following the paraphrase, these chapters from Isaiah and Micah, in which the desert shall rejoice and blossom as the rose, and every man shall sit under his own vine and fig-tree, sound like impossible dreams. As they listened to the beautiful verses, some doubtless were asking, "Can it ever come true?" In the extract from *The Message of the Bible in War-time*, we have the distinctively Christian basis for hope of a new and better world. Here again we have a summons—to cross over Jordan in obedience to the vision. Here again we have a resource—the love of God shed abroad in our hearts through the Holy Spirit abiding in them. Here again we have a point of view—the sovereignty of a God of love.

For our Scripture reading we chose a passage that tells what a new order meant for three men in apostolic times. It is Saint Paul's letter to Philemon. The meditation is from Mr. Wasson's *The Light of Love*. Once more we have a summons, this time to an act of self-sacrifice that none but Christ might demand. Once more we have a resource; it is the grace of our Lord Jesus Christ. Once more we have a point of view; each of the three men looked at what was demanded of him in the light of what Christ had done for him.

We must not be afraid of repetition. It is necessary for a clear and lasting impression. Notice how, beginning with the Scripture reading, the theme broadens out. In Philemon the summons is to individuals; in Miss Stewart's paper it is to the nation; in Miss MacGregor's to the world church. Finally in the closing thought, to-day's summons to the Christian is expressed in language reminiscent of all three, binding all three together.

The closing hymn is a prayer for Christ's ambassadors. It is followed by prayer—no announcements, no unfinished business.

### St. Andrew's Evening Auxiliary
### November 15, 1941

Hymn 463—Love divine, all loves excelling.

Devotional—Mrs. James.
1. Scripture Reading—Saint Paul's Letter to Philemon.
2. Meditation—''Christianity in Action''.
3. Prayer.

Business.

The Offering and Dedication of the Offering.

Intercession for our Deaconesses.
1. The work of our deaconesses reviewed by the Vice-President.
2. Prayer for our deaconesses—Mrs. Elton and Miss Wilson.

Hymn 383—The beam that shines from Zion hill (Paraphrase of Micah 4: 2-7).

''Looking Toward Another Day''—Miss Hazel Stewart.
1. Reading of Isaiah 35 and Micah 4: 1-4.
2. Thoughts from Chapter 8 of *The Message of the Bible in War-Time.*

''Working Toward a Righteous Peace''—Miss Mary MacGregor.

''To-Day's Summons to the Christian''—The Vice-President.

Hymn 371—O Spirit of the living God.

Daily Prayer and Lord's Prayer.

### Working Toward a Righteous Peace

In the face of the many claims and calls made upon us in a time of upheaval and forced effort, we must have a knowledge of our resources and a sense of direction toward a final goal. It was with some such thought, I am sure, that those who shaped our Study Course asked us to take time at this meeting to consider the part of a world-wide Christian fellowship in working toward a righteous peace. We must view events from the standpoint of faith in God, remembering that the greatest event in history was God's redeeming act on Calvary, and that the most dynamic fact a man can know is the fact that Christ died for *him.*

I. **Our Resources:** (as demonstrated in a spectacular way at Madras):

1. A spiritual unity of all believers, which transcends but does not erase lines of difference; 2. A unique approach to the consideration of grievances, viz. penitence: (''We are penitently conscious that all our nations have sinned and that we are all involved in the system which has resulted in the present conflict.'') 3. A unique attitude to differences, national, racial, cultural, denominational—a spirit of sharing; 4. The saving presence of Christ in and with His Church.

II. **Our Obligations as a Canadian Church:**

1. To send. 2. To adjust our minds—to learn that the unit of co-operation is the human race; to cultivate a sensitive appreciation of the changing currents of political, economic, and religious life; to recognize the rights of other races and other classes to share in God's gifts; to understand and appreciate the aspirations of other people. 3. In Christian love to co-operate with all who are praying to the same God, following the same Saviour, and working toward a righteous peace.

Closing Thought—To-Day's Summons to the Christian.

In view of all this, what is To-Day's Summons to the Christian? As to Paul and Onesimus and Philemon, it is to build our lives on the sayings of Christ. But how? If you had been Paul's amanuensis, you might have asked—if you dared—as he dictated his letter to Philemon, "What in the world makes you think that proud Colossian will do this unheard-of thing?" And Paul would have answered, "The grace of our Lord Jesus Christ and the love of God".

Just so. And that brings us round to missions again. If we are to have a brave new world, it will be by the grace of our Lord Jesus Christ. And so our summons is, next, to proclaim His Gospel—to be ambassadors for Him at the world's court, where diplomacy has broken down; to tell them that God was in Christ reconciling the world unto Himself; to urge men and women to be reconciled to God. Then there will be hope that we shall be reconciled to each other.

### A Few Practical Suggestions

For the Programme Committee:

1. Be familiar with all the mission study material for your meeting. 2. Have a definite aim. 3. Begin to plan your programme near the end and work back. 4. Distribute the topics in good time—at least one month before the meeting. 5. Select Scripture passage, hymns, and meditation to deepen the impression you wish to make. 6. Follow Mission Study by hymn and prayer.

For the Writer of a Paper:

1. Do your reading early. 2. Select two or three ideas that particularly impress you. 3. Arrange your material clearly under these heads. Reject what does not come under them. 4. As far as possible use familiar words and short sentences. 5. Try to find some visual aids.

## The Web

The web is woven of the little threads,
None broken; no loose ends are ever there;
They run across; their interlacing spreads
Afar, and who shall say the parts they bear?

We sometimes try; we oft forget; we mar
The hour, or make the day; nor understand
Just how, or why. Our worth is that we are—
Our use, the shuttle in the Weaver's hand.

—Wardlaw Taylor, in *The Globe and Mail.*

# Prayer

ALMIGHTY God, our Maker and our Father, whose works all praise Thee, we worship and adore Thee in Thy ceaseless work of creating and providing for the needs of all mankind. Especially do we adore Thee for Thy greatest gift to men, Thy Son, Jesus Christ our Lord. We thank Thee that He was born in poverty, that He lived in a workman's home, that He knew want and weariness and shared in the humblest toil. We thank Thee that He is ever willing to enter into every part of our lives.

We confess, our Father, that we have too often performed our daily task in a discontented or grudging spirit. We would ask that Thou wouldst remove all discontent and teach us the way of patient industry, so that in all we do we may honour and praise Thee. O Thou whose mercy is over all, forgive every sin against Thee and every injury done to Thy children through ignorance or thoughtlessness on our part.

Our Father, hear our prayer for the suffering and sad of this world, for those who are the victims of injustice and cruelty. We ask Thy Divine compassion and aid for all in distress.

Bless our King and Queen. In Thy great wisdom guide them and all who are charged with heavy responsibility at this time. We commend unto Thee our sailors, soldiers, airmen and war-workers; grant unto each the assurance of Thy presence with them.

O Lord our God, help us all to worship Thee in spirit and in truth and to serve Thee with freedom and with power. For work to do and the strength to do it, we thank Thee, O Lord.

Bless Thy Church everywhere and especially in those lands where darkness has blotted out the light of freedom to worship Thee. Do Thou encourage and help Thy missionary servants and through them bless Thy world.

''Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.'' Amen.

From Thee is all that soothes the life of man,
His high endeavour and his glad success,
His strength to suffer and his will to serve.

—*Milton.*

# From Kunming to Chengtu

Miss Helena Gibbs writes to Mrs. Ferrier from Chengtu, Szechuan, China:

THINGS do happen so quickly these days. The Burma situation and the Yunnan Border situation made quite a decided change in Kunming. Within a week things became very tense. There were so many possibilities—air bases so near, the Indo-China thrust, and the one strong barrier on the Burma Road already reached by the Japs. No one knew just what was going to happen next and how soon it would happen. We were all quite calm about the whole situation, but were discussing and planning what we might do if necessary. It was a case of coming this way or going to India. I felt that as long as there was a place in China where work could be done it was China for me. As it happened, I had just two hours to make my decision. The British Consul sent us a letter on Saturday noon about a meeting at 4 p.m. At five word came back and we were to be ready to leave at 7 a.m. Sunday morning. Transportation had been arranged at the Consulate. Guests were coming to supper, a Chinese professor from the University and a young business man whose home is in Hainan. Then our Students' Fellowship was at 7 p.m. It was 9.30 when I began to collect my belongings. It just seemed impossible that I was leaving Kunming. I didn't want to go at all. I had to leave behind my own suitcase and some belongings as they were inaccessible, so I keep reducing my stock of clothes, which was only a suitcase full to begin with. We were nine days on the road, the most amazing and unique trip I ever expect to have. Some day I shall tell you about it. . . . I knew no one here, but a Mr. and Mrs. Robertson whom I travelled with took me with them to the Bible Society and then Dr. and Mrs. Bell of the United Church Mission here invited me to live with them. Dr. Bell kindly suggested that I include a message for you in a cable he was sending to his Board. I saw Dr. Djang of the Provisional Committee of the General Assembly of the Church of Christ in China shortly after I arrived and arranged to help him in the office here for the time being. The C.C.C. Headquarters are in Chengtu. There is no C.C.C. work here, apart from that carried on by the United Church Mission. All the mission work is in the country districts—Border Mission projects. I thought it wiser to stay here in the city for the summer at least, as I can keep in touch with the Yunnan situation more easily.

I was so happy to receive your letter of April 27th. It had been forwarded from Kunming. . . . Dr. Clark would be able to tell you so much about Kunming. I wanted to send a letter with him, but it couldn't be done. Prices in Free China are unreasonable and we don't buy anything unless it is an absolute necessity. A cake of soap is $17.00 Chinese, which is almost one dollar gold. We get 18.60 Chinese for one dollar gold. The cheapest white cotton is $18.00 Chinese a yard. We spend our money on food and do very nicely, too, and just hope our clothes will last. It is surprising how ingenious one gets in war days and it is good for us, too, to learn a few lessons.

I can't close this letter without saying how much your prayers and thoughts mean to us here. I feel that God surely went before us in our journeying and His Hand brought us safely through. My prayer is that I shall not fail Him or you.

# Cholera in the Bhil Villages

From Miss McConnell, Jobat, Central India (August 30)

YOUR letter was mailed to me July 16th, and I had it August 12th. That was very good when we think how long it has been taking letters to reach us here. Bessie (Miss MacMurchy) was in Amkhut when it came. There was an epidemic of cholera there, and as they had no proper help she went over to help out. The misery and illness she saw there, I suppose, is just a little picture of the devastation this cholera epidemic has wrought. The people themselves say they have never seen anything like it. I have not been to any of the villages, but what we see in the Hospital is heart-breaking. Of course, it is much worse in the villages. Where families have been completely wiped out, animals are just allowed to wander through the crops with no one to look after them. And, too, where there have been a lot of deaths in a village or in a family, the people will not go near the place to help, and so bodies are left because there is no one to bury them. The people have lost faith in the *Bharwas* (witch doctors) as they have been among the first to be taken. We have a family in the Hospital at present whose old father is a *bharwa*. One of the daughters became a Christian some years ago. This old man has heard the Gospel for years, but so far is walking in darkness. Last week a grandchild was brought to the Hospital, later one of his sons. The grandchild died, but the son got well. One or two others in the family died. Another grandchild was brought for whom there was very little hope, but with care he is recovering. While this child was still very ill, the old man's wife, who had been out cutting grass all day and had been at her daughter's home at 6 p.m., was brought to the Hospital during the night. She rallied all day, very restless with a very severe attack, and next morning she died. That evening the eldest son was brought to us after a few hours' illness. He was in a state of collapse. We worked on him and when the Doctor

Miss Isabel McConnell

was giving him a second intravenous saline he seemed almost to be gasping for breath, but he, too, has been saved. It is so satisfactory when we see them come back from the jaws of death, as it were. One very significant thing about it is that not one of our Christians has been taken in this epidemic. They realize how very much they have to be thankful for. Some of them have had mild attacks, but they have had it checked before it went too far. Having had the injections for it lessened the attacks amongst the Christian community. In the State only one injection was given. We had one very sad case this week. It brought it home to me as no other had done—to see that little woman have to give up one after another of her children, as well as her husband. I shall never forget her agony when her eldest son was brought to us dying. He was too far gone for us to do him any good. He seemed to be her last hold on life almost. We are so very happy that one little boy is recovering. She has been in bed for two days, but it is more from shock and weakness, I think. She did not eat a thing for days. Now she is beginning to feel hungry. This morning when Margaret (Miss Kennedy) went to see her one of her daughters was there. The little woman was telling her daughter all that had been done, and about how we prayed with and for the little boy, and how he was spared. I am sure her heart is becoming more and more receptive to the Gospel message. These surely are days of opportunity for those of us who are His witnesses. For some time there had been such a dearth of patients, and we heard that they had been told not to come to the Hospital because of the stand that was taken in connection with the receiving of the sweeper Christians into the Church. Now the people are being told to bring these cholera patients to the Hospital and so many of those who were at death's door have been brought back and are well. Of course, they see what is going on and they cannot help asking why none of the Christians are dying from this sickness. There have been Hindus, Mohammedans, and Bhils, but we have not had one death in Jobat amongst the Christian people. It has seemed as if God is vindicating His power in the midst. ''Them that honoureth me will I honour.''

Last week we had a very nice ''Capping Party'' for our newer nurses. This time three girls received their caps. The service passed off very well and all the girls were very happy. When all the people were in their places we had the girls march in with the ''Big Sisters'' (three of the senior nurses who took the place of the big sisters). The new girls had received their uniforms before the service, so that when they came in they did not have caps on. (During the preliminary term the girls wear *saris.*) The ''big sisters'' carried the caps of those who were to receive them. The service was opened with prayer and singing, then a short address was given on some of the principles and the meaning of nursing, with a brief explanation about the uniforms, etc. A pause came when I asked the ''big sisters'' to pin the caps on their little sisters, and then it was pointed out to these girls that a responsibility had been placed on them as big sisters, and that they were to be an example to them in all they would have to do, and by their example they were to bring honour to their School and Hospital. The newly capped nurses were then spoken to and advised as to their behaviour both in the Hospital and outside. One of the pastors then prayed for the newly capped nurses and for the work of the Hospital and the Training of Nurses. The next interesting item was the presentation of bands to the nurses who had successfully passed their examinations. Two of the girls starting their third year received blue bands for their caps; and the girls starting their second year received grey bands. One of the male nurses was presented with a black leather belt as a mark of distinction. The boys wear uniforms made of the same material as the girls. Miss MacMurchy, assisted by Ruth Singh, presented the bands to the nurses. Afterwards the prizes for the highest marks in Theory and Practice were presented. Bhartiya, one of our male nurses, received first prize in Practice and second in Theory. Maggie, a girl from Central Province, received first prize for Theory, and Mercy, a girl from Jhansi, second prize for Practice. The guests were all invited to the Nurses' Home for tea. It was a happy time for all. This year we have only two new nurses, but they will both qualify for the Mid-India Examinations. Two of our male nurses have left to go and do war work. It had a greater appeal than nursing. It is surprising how many of the Christian boys have gone in one capacity or another.

Last year at this time we were wondering if we were going to be able to get back to India. Much has happened since that time. One wonders what will happen before another September comes around. We often think that the people at home will be wondering how we are faring these days. I do not think there need be too much worry on our account. Off here in the jungle we do not know so much of what is going on. . . . Once the war is over there may not be any room for us. It is for us to be up and doing while we have the chance. Certainly the work is going to have to be changed, when and where, we do not know, but with the changing India we are going to have to do things differently. We were all very glad to have the opportunity of attending the Conference at Landour and meeting the different people and hearing their opinions.

# Literature Page

MISS LOUISE A. REITH

EVERY day as we listen to news broadcasts our thoughts travel swiftly from one corner of the world to another; Africa and the outposts of the Pacific are becoming equally familiar. Various books in the World Issues series have been mentioned on this page and now we would bring to your attention two more of timely interest—**Copper in Africa** and **Pacific Outposts.**

Before writing **Copper in Africa**, the author, T. Cocker Brown, visited the copper mining area in Africa and in his book he deals with the economic, racial, moral and spiritual problems confronting Africans suddenly transplanted from their native villages to the Copper Belt along the Congo border of Northern Rhodesia. ''It is,'' he says, ''a picture of the twentieth century invading primitive Africa, and still an isolated outpost.'' The situation is considered from three points of view—that of the business man, the African, and the missionary. To the latter, we are told, it means ''a whole series of disturbing problems and an opportunity that presents an insistent challenge''. The writer feels that the world owes Africa ''a new safe world for Africans to live in,'' and that this can be ''only by the recreating power of Christ'' and ''only by the co-operation of His followers in planning and work can that power be effectively applied.''

**Pacific Outposts** tells of one famous island people, the Samoans, and of their Church, which has a noble record of missionary service in its half century of Christian history. The Samoan Church has sent to many other islands ambassadors inspired by the incentive of a great passion to share the best thing life has brought them—their knowledge of Christ. Following the inspiring story of this Church, which in its organization so resembles our own, is a brief account of the lesser known island of Nauru and the Church begun there fifty years ago by a missionary who was himself a native of the South Seas. In closing, the writer, Norman Goodall, reminds us of Lord Salisbury's advice to ''look at big maps'', and adds the suggestion, ''Let the maps be big enough to include these Pacific outposts where dwell members of the household of faith who, without us, will not be made perfect.''

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|---|---|
| COPPER IN AFRICA by T. Cocker Brown .................. | $ .10 |
| PACIFIC OUTPOSTS by Norman Goodall .................. | .10 |

# YOUNG WOMEN

**Mrs. Hugh A. MacMillan,** *Secretary*

## GRAD GROUPS

THE annual meeting of the Council gave us an opportunity to survey the field of Young Women's work in the Church. A conference on the Young Women's Grad groups brought before us some interesting facts. We were especially concerned to know whether the younger women, those of twenty-one and under, were coming into our Women's Missionary Society family circle. Was our missionary programme reaching them and did it appeal to them?

Here are some of the facts brought before us:

(1) Young women are forming groups, such as Junior Ladies' Aids.

(2) Others are forming groups for the sole purpose of doing war work.

(3) Still others are forming affiliated groups, willing to do some missionary study, but with more emphasis on their own individual church, war work or other activities.

It was felt that a strictly missionary programme did not appeal to this age group. It wasn't so much that they weren't interested in the missionary cause as that we had failed to present the missionary work in an interesting and challenging way. A new technique of missionary education was required. A wider world view and the place and responsibility of the individual and her group in that setting needed to be presented.

This comes as a direct challenge to the Young Women's Department. Are the Young Women's Auxiliaries vital and active enough to attract these younger women or have they the missionary spirit that will call them to "go out" to these young women in their groups already formed and bring them the great message of world missions to-day?

Let this be a special appeal to every Young Women's Auxiliary to undertake the fostering of a Young Women's Grad group as an important part of its programme this year.

It will require extra time and thought and the importance of the task cannot be over-stressed. The cultivation of the missionary spirit in our younger women is vital to the "on-goingness" of our Church.

## GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

*Dear Girls:*

THIS year our girls' groups are faced with a new problem—that of maintaining the maximum interest and, if possible, infusing new ideas into our activities so that we may successfully combat the danger of losing our members to some organization that, at this time, may appear to be more exciting.

Unfortunately our country is at war, and if we are worth-while citizens it is our duty to do all in our power to bring the war to a victorious end. Our Government tells us daily in what way we can be of the greatest assistance. In many cases we have been asked to curtail the use of articles that we have looked upon as essentials and we comply willingly. We are asked to deny ourselves luxuries in order to purchase war-saving certificates. This we do, knowing that we are not only helping to keep our forces supplied with the necessary equipment but, by denying ourselves, are developing self-control. Then, too, we are asked, in so far as it is possible, to lead our normal lives, so as to preserve the balance which we are so apt to lose when war comes into our lives. Here we have a real job for the teen-age girl who is anxious to help at this difficult time.

Our girls' groups provide the background that we so badly need in war-time, that sense of belonging to God and the joy and satisfaction we receive from close fellowship with others who love Him as we do. We must be careful to put God first in our hearts and His work first in our lives, for only then can we hope to receive the blessings of peace, which He will surely send to those who serve Him faithfully.

Let us be loyal to our groups, girls, remembering that the success of our organization depends entirely upon ourselves. If we are enthusiastic, other members will soon become infected by our enthusiasm and a happy, flourishing group will result. Isn't this a tremendous responsibility in itself? Dare any of us then be indifferent? This autumn groups in the Western provinces are to receive a visit from Miss Margaret Webster, our Girls' Work Secretary. Miss Webster is an enthusiast about her work, and she hopes to have the pleasure of speaking to your groups and getting to know you all. If you feel you would like some special information about our work, please talk it over with Miss Webster, who will be delighted to make clear any matter about which you may be in doubt.

We know that Miss Webster's visit will be the means of drawing us more closely together and helping us to realize that, whether we are in the West or in the East, we are one family working together for the promotion of God's Kingdom upon the earth.

## MISSION BANDS

**Mrs. A. R. Riddell,** *Secretary*

"MISSON Band reports of Ontario Presbyterials were good where sympathetic co-operation between Senior Auxiliaries and Mission Bands existed. Where the co-operation was lacking, the reports were poor." This statement was made by the Ontario Mission Band Secretary in referring to the year's work.

Here are a few suggestions that have been gleaned from many parts of Canada of ways in which this co-operation may be secured.

**Edmonton.** The Mission Band leaders make a report at their Auxiliary meetings, every month in some cases, in others every three months.

**Winnipeg.** The Presbyterial Mission Band Secretary meets with the leaders every six weeks. A member of each Auxiliary in the Presbyterial is invited to be present at these meetings.

In **Regina** and in some places in **British Columbia** a "key woman" is appointed in each of the Auxiliaries. These "key women" visit the

Bands and assist the leaders in any way possible and do all they can to encourage the work of the Mission Bands. In Regina they often serve refreshments, such as cocoa and cookies.

One **Ontario** Presbyterial has a series of questions about missionary work which are presented to the Mission Bands through Auxiliary members. At each regular meeting of the Auxiliary a member is appointed to attend the next study meeting of the Band and give a short talk on one or two of the questions. A different member is chosen each time so that all may have an opportunity to become better acquainted with the Band members, the leader, and the work of the group. They find that there are a good many benefits to be derived from these visits. Interest in the Bands was stimulated by the reports brought by the women after seeing the Bands actually at work. It was stimulating, too, to study these questions and find interesting ways of presenting them to the children. Two sets of questions were prepared, those for children under nine, which are answered orally, and those for children from nine to twelve, who give written answers.

The following marks are suggested: 60 per cent. for correct answers, 10 per cent. for attendance all year, and 30 per cent. for conduct. The reward might be Junior certificates, the highest in each group to receive one.

# PROVINCIAL NEWS

## ALBERTA

Mrs. A. B. McGorman, Penhold, Press Secretary

CALGARY Presbyterial—The Executive of the Calgary Presbyterial had a supper meeting, when members of the Provincial Board and Mrs. F. W. Allott, now associated with the Presbyterial of Victoria, B.C., were present. After the devotional service, led by Mrs. George Rae, a report of the Stay-at-Home Camp was given. The attendance at this camp was larger than at any previous one, and plans were discussed for future organizations of a similar nature. Mrs. R. J. Burton told of the benefit derived by two girls of St. Andrew's C.G.I.T. who attended the Leaders' Council at Red Deer. The Mission Band Secretary reported that leaders were needed before the Bands could be organized this fall, and that a Library had been started for the Bands. Mrs. J. Marshall was reported convener to assist with the afternoon for the wives of the men in the forces. Mrs. Allott brought greetings from the Victoria Presbyterial and told of the work being done at Esquimalt House.

Owing to the acute shortage of help on the farms many Auxiliaries and Associate Societies have not been able to meet and Presbyterial Executives will be delayed in meeting.

## BRITISH COLUMBIA

MRS. W. BARLOW, 242 W. 15TH ST., NORTH VANCOUVER, PRESS SECRETARY

WESTMINSTER Presbyterial—At a recent meeting of the Senior Auxiliary in St. Stephen's, North Vancouver, the speaker was Mrs. W. W. McGregor, who took up the "Missionary Quiz" from the May *Glad Tidings*. It was a very interesting meeting, as each member took some part in the discussion, which proved most illuminating and profitable.

In St. Stephen's Sunday School the last Sunday of the month is devoted to Missions. Each member of the Auxiliary takes a turn in giving a missionary talk, illustrating the various phases of this very important part of the work in an endeavour to make the children "missionary conscious".

We regret the passing of one of the beloved members of this Auxiliary, Mrs. Catherine Layton, who, although of an advanced age, was always in her place and willing to take her part. Her quiet, sympathetic manner helped us in many difficulties and the inspiration of her vital missionary enthusiasm will always be a strong influence in St. Stephen's Auxiliary.

## MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT.,
PRESS SECRETARY

SUPERIOR Presbyterial.—A well attended meeting of Superior Presbyterial was held in St. Andrew's Church, Fort William. Mrs. C. LeCocq presided. Departmental reports presented were good. During the summer much reading matter had been distributed to the Training Centre, mining camps, and Sanatorium through the Library Department. Mission Bands were starting up again. Superior had been informed that Miss Grace Irvine would be taking over Miss Hazel Macdonald's work in Manitoba, and it was hoped that when these two deaconesses were on their way to Winnipeg a meeting might be arranged between them and the Young Women's leaders of Superior. Leaders of the three Vacation Schools described the work taken up at the schools. Specimens of the children's handiwork were on display, and the study books. It was felt that a profitable and enjoyable time had been spent by children and teachers and a beginning made in this worth-while work.

For the September meeting the Willing Talent Workers of First Church, Fort William, met at the home of Mrs. W. Irving. The work had been carried on during the summer and reports were very encouraging. Mrs. W. B. Gray will again be Mission Band Superintendent, for the seventh successive year. She will be assisted by Mrs. David Rodger and Mrs. W. H. Goodfellow, valued leaders of several years' experience. The Rev. J. S. Flook, minister of First Church and Moderator of the Synod of Manitoba, gave a most inspiring address. We are permitted to share in God's work, he said, and in these days of rationing and limitations, we must remember that there is no limit to God's love and goodness, and there should be no limit to our zeal.

**Winnipeg Presbyterial**—A member of the Winnipeg Presbyterial Executive, who recently attended the service in the Presbyterian Church at Kenora, Ontario, was greatly impressed with the rather unique form it took. The Girls' Guild had charge of the service, including a very fine address. The minister had left three weeks before to join the Forces. It was interesting to see a group of Indian girls, former students of the Cecilia Jeffrey School who are now in positions in Kenora, all enjoying the service of worship. Mr. and Mrs. Pitts, who are in charge of the School, were glad to meet these girls again.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

A REMINDER from our Provincial Treasurer—"As the close of the year approaches, with the inspiration of Thank-offering meetings and the uplift of our National Thanksgiving Day in our hearts, we would urge our Presbyterian women to put their emotion into a special effort, and as women in the most favoured country in the world to express gratitude to Almighty God for the safety and security that is ours. The common expression on the lips of our women to-day is, 'I wish there was something I could do.' Perhaps the most urgent demand is 'to do without' and make even a small sacrifice to further the work for which the Church exists. War work must be done, but not at the expense of our Women's Missionary Society. A backward step now will mean greater effort in the future to regain our standing. Our Presbyterian women may always be counted upon to meet an emergency. Each one giving a little *more* will solve the difficulty. The faith of our fathers demands that we do better; anything else would be retreat—and that is unworthy of us!"

**Algoma**—Bar River celebrated the 50th anniversary of Knox Church in September. The Rev. W. M. Mackay, Synodical Missionary, preached at both services.

**Brockville**—There may be a new summer camp (possibly along the lines of Glenmohr) at Iroquois Point. Plans for this were made at an Executive meeting of Brockville Presbyterial. Among other activities, Kemptville Auxiliary sent a bale of clothing to Fontenelle, Quebec.

**Guelph**—Ever to the fore with new ideas, Guelph Presbyterial has issued a prayer calendar, the work and gift of Miss Ethel Maddock. In booklet form, this is a cycle of prayer for all missionaries under the Board of Missions and the Women's Missionary Society, classified and arranged for every day in the month. Complete, authentic and easily followed, this should be of great service.

**Hamilton** held a city rally in St. Andrew's Church on September 22nd. Mrs. Donald Munro, who presided, gave an interesting talk on the word ''Rally''. Mrs. Victor Smith brought Provincial greetings, and other speakers included Rev. J. K. Lattimore, Rev. C. L. Cowan, and Mrs. W. H. Mitchell, Deaconess Secretary. Miss Blanche Armstrong spoke for the Young Women's Auxiliaries, Mrs. Duncan Allan for Mission Bands and Girls' groups, and Mrs. George Crain for Home Helpers. Reports were received from all departments. Miss Mary McQuesten was in charge of the Question Box, and Miss Annie Ritchie of the Roll Call; Mrs. D. A. Wilson convened this most successful meeting.

The Fall Rally of **Huron** Presbyterial, held in Exeter on September 15th, justified the careful preparations involved. Two conferences were held. From the first, on ''What constitutes a good Women's Missionary Society meeting?'' led by Mrs. James Kerr, Seaforth, came these suggestions: prayerful preparation; start on time; vary the programmes; have shut-ins help to plan; do not let business drag; remind members of the meeting day; have enthusiasm. The second, on ''How to get new members'', was led by Miss Frieda Matthews: Make programmes attractive; call on new families; find out who have children in Sunday School and call on the parents; give members something to do; advertise your Auxiliary—tell what the Church is doing; might have a Church service with Women's Missionary Society members taking part. There is no more important war work than that the Women's Missionary Society is doing and more help is needed. Miss Matthews also spoke on her work, and Miss Ada Adams explained Mission Band activities.

Word of the season's first Thank-offering meeting comes from Swinton Park, in **Orangeville** Presbyterial, where the student minister, Mr. Paul Rumball, turned the Sunday service over to Mrs. Richard Hardy, Auxiliary President. Miss Maude Mitchell, Presbyterial President, in her message said the Thank-offering season was a time for memory and a time for hope. It is well for us to look back to God's goodness in the past; it is well also to look forward where His finger points, for He calls us upward and onward to the great things yet to be done. Mr. Rumball showed slides from pictures taken in Japan, where he had been a missionary.

As an experiment (which proved a decided success) **Ottawa** Presbyterial threw open the regular Executive meeting, held in St. Andrew's Church, Aylmer, to all Auxiliary members. This was very popular and almost every Auxiliary was represented. Many took part in most interesting discussions on Finance, Supply, Thank-offering meetings, Mission Bands and Welcome and Welfare, this last, led by Mrs. C. H. Thorburn, O.B.E., in connection with entertainment for young women in the forces in the city. Mrs. Ritchie called attention to the work, among the boys in the Navy, being done under our Church by Miss Ruby Blyth at Esquimalt House in British Columbia—this received special mention in a popular magazine. Fitting tribute was paid to the memory of Dr. Alexander Ferguson, who had pronounced the benediction at the previous Presbyterial meeting, held in co-operation with the Presbytery.

At the annual meeting of **Peterborough** Presbyterial, held in Brighton, it was decided that each Presbyterial Secretary should write an inspirational letter to every Auxiliary in the early fall, thus passing on information and keeping in touch with every member. Mrs. H. W. Morgan introduced Miss Laura Pelton who in her address stressed the need for co-ordination of all church groups, increased membership, and high quality in programmes. Miss Pelton also installed the officers. Mrs. Glenn Thompson, who was re-elected President, gave the closing message.

The Fall Rally of **Toronto** Presbyterial, in Glenview Church, provided much ''food for the soul''. Mrs. W. M. Hall presided, and Miss F. Lang extended words of welcome. Mrs. V. A. Smith, Provincial President, brought greetings and introduced Mrs. H. C. McKellar, Hamilton, who gave a most challenging address. Mrs. A. R. McMurrich brought a message from the Council. The Rev. Stuart Parker, D.D., the principal speaker, took as his text, ''These ought ye to have done, and not to leave the other undone.'' We must avoid the danger and mistake of shelving spiritual things, he said. At the evening session, in charge of the Young Women, Miss Frieda Matthews told about her work in the West. Mrs. Duncan Allan, Provincial Girls' Organizations Secretary, in a telling address on ''Service'', urged that there be more understanding of, and kindness to, our teen-age girls.

## QUEBEC

MISS MARY GREIG, 2168 PARIS ST., MONTREAL, PRESS SECRETARY

MONTREAL Presbyterial—The Young Women's Auxiliaries of the Presbyterial held their annual Fall Conference on September 24th in Melville Church Hall. A very pleasing number attended. Feeling that the need of the time is an awakening of the spirit and a reconsecration to God's work, those who planned it chose as a theme the texts ''Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed,'' and ''Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.''

In constituting the meeting, Mrs. W. R. Kennedy, a Vice-President of the Presbyterial, referred to the theme as a very timely one for these days; she felt that many people were not yet aware that such a need existed. There was an interesting discussion when several members gave their answers to the statement—''I don't believe in Missions.'' Two members of the Montreal Leaders' Fellowship gave reports on the Conference in Toronto. Hearing them, one realized the inspiration and value to be gained in attending such a conference. Miss Agnes Dickson, for many years the missionary in charge of the Montreal Chinese Mission, replying to the tribute paid to her, spoke of the joy she had had in the service and of her many happy years in Montreal.

The speaker of the evening was Mrs. P. S. C. Powles; she and her husband spent twenty-five years in Japan as missionaries of the Church of England. Her subject was ''New Every Morning''. She showed that in Japan there is a lack of Christian tradition and Christian heritage, such as we in Canada would find it difficult to understand. Sunday, as the celebration of Christ's resurrection, is a constant surprise to the Japanese, who think of it only as a legal holiday. The custom of the older generation ruling the home makes it almost impossible for young Christian couples to manage their homes according to their Christian ideals. This is one of the many problems young Christians have to face. Mrs. Powles, who has been working on the committee arranging for the removal and placing of young Japanese Canadians, asked her hearers to remember that most of these are Christians and that they expect Christian fellowship and in many places are not finding it; we should think of them, who are also sons and daughters of God, when we have the joy of fellowship.

## SASKATCHEWAN

### Mrs. G. J. MacDonald, Assiniboia, Press Secretary

MOOSE JAW Presbyterial—Briercrest enjoyed a visit from Mrs. Ralston, Principal of the Missionary and Deaconess Training School, Toronto, who spoke on the great need at the present time for workers capable of leadership, to undertake work in the outlying districts among the women and children of the community. The last week in July a successful summer school was held in Knox Church, Briercrest, with an enrolment of twenty-six children up to sixteen years of age. Religious instruction was given in the mornings and the afternoons were devoted to handicrafts and sports. The teachers were Miss Ruby Walker, deaconess, Mr. R. Duke, student missionary, Miss Julia Olson, and Miss Mary Findlay. On the closing day a congregational supper was served in the Church.

**Regina Presbyterial**—A Vacation Bible School was held in Indian Head during August under the direction of the Rev. Robert Taylor and Miss Elsie Jenkinson. Thirty-four students were enrolled and the interest shown encouraged the hope that this may become a yearly activity. The Life of Jesus according to the Gospel of St. Mark was the basis of study; with the older groups a course in Bible reading was developed on the theme, ''We would see Jesus''.

From August 3rd to 8th the second annual Vacation Bible School was conducted in the Northside Church, Regina, under the leadership of the Rev. R. H. Williams and Miss Margaret Ramsay. Mrs. E. G. D. MacEachern, Mrs. Albert Wilson and Mrs. R. Nygaard assisted in various activities for the twenty-five members enrolled. A picnic was held on the last afternoon. Miss M. Ramsay has resumed her work in Regina after attending the Deaconess Conference in Toronto.

The First Church Senior Auxiliary began the course of study on missionary work carried on in Canada. At their meeting the members had the pleasure of welcoming the Rev. Norman D. Kennedy as pastor, and Mrs. Kennedy as a member. Mr. Kennedy spoke briefly, comparing the scope and opportunity of the work in the Eastern Division with our own in the Western and giving a message of inspiration as the year's work was being begun.

**Saskatoon Presbyterial**—Wilkie Auxiliary had the pleasure of a visit from Miss Anderson in June. She had her slides with her and used them to illustrate her address on the work among the Koreans in Japan. It was a pleasant hour and all felt inspired by her message. St. Andrew's Auxiliary, Saskatoon, regret very much that owing to ill health their President, Mrs. Early, has had to resign. Mrs. C. P. Young was unanimously chosen to take her place. Mrs. Young spoke to the gathering, taking her theme from the new study book. She felt that the future of Canada depended on these new Canadians as well as upon the older Canadians, who would have to give them an example of good Canadian citizenship.

## Treasurer's Statement

***September 30th, 1942***

| RECEIPTS: | |
|---|---|
| Pension rates received from workers | $ 414.70 |
| Life Membership pins | 20.00 |
| PROVINCIAL GIVINGS: | |
| Manitoba | 357.10 |
| Ontario | 3,974.90 |
| Ontario, Supplies | 958.03 |
| Quebec | 650.00 |
| Quebec, Supplies | 53.00 |
| Saskatchewan | 49.00 |
| Saskatchewan, Supplies | 131.41 |
| | $6,608.14 |

| DISBURSEMENTS: | |
|---|---|
| Hospitals: | |
| Canora | $ 295.00 |
| Rocky Mountain House | 230.00 |
| Weirdale | 143.33 |
| Chinese in Canada | 925.63 |
| Cecilia Jeffrey Indian School | 379.16 |
| Cecilia Jeffrey Indian School, Government Grant | 2,105.93 |
| Birtle Indian School | 299.16 |
| Birtle Indian School, Government Grant | 1,506.47 |
| Mistawasis Indian Day School | 45.00 |
| Saskatoon Residence | 75.00 |
| India: | |
| Bhil Field | 4,524.15 |
| Jhansi Field | 3,941.25 |
| Overseas | 1,760.00 |
| Deaconesses | 1,625.88 |
| Publications | 593.31 |
| Organization | 830.33 |
| Supplies | 100.00 |
| Cost of Living Bonuses | 1,600.00 |
| Council Expenses | 347.45 |
| British and Foreign Bible Society | 200.00 |
| Canadian School of Missions | 100.00 |
| French Work in Montreal | 60.00 |
| Grant to Rev. E. F. Molnar, Hungarian Work | 100.00 |
| Christian Literature | 100.00 |
| Orphaned Missions | 1,000.00 |
| Exchange | 8.05 |
| Administration | 399.61 |
| National Defence Tax | 84.20 |
| | $23,378.91 |

## RESERVE FUNDS

### RECEIPTS:

| | |
|---|---|
| Pension Fund— | |
| Pension Rates received from workers | $ 80.00 |
| Legacy Fund— | |
| Estate of Miss Margaret McMillan, "For Children's Work" | 1,300.00 |
| Estate of Miss Eliza Mills, Toronto | 204.89 |
| Special Fund— | |
| Payment on Prince Albert Residence | 33.25 |
| Rent of Cottage at Gonor, Manitoba | 9.00 |
| Overseas Fund— | |
| Transferred from General Fund | 1,750.00 |
| | $3,377.14 |

### DISBURSEMENTS:

| | |
|---|---|
| Pension Fund— | |
| Paid for Government Annuities | $ 119.09 |
| Legacy Fund— | |
| Building Church at Timmins | 1,000.00 |
| | $1,119.09 |

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*Treasurer.*

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| | |
|---|---|
| CHRISTIAN WORLD FACTS—1942 edition of this publication of the Foreign Missions Conference of North America now available | $ .25 |
| WORLD ISSUES | |
| CONTINENTAL CHRISTIANITY IN WAR-TIME. By Dr. Wm. Paton | .10 |
| COPPER IN AFRICA. By T. Cocker Brown | .10 |
| PACIFIC OUTPOSTS. By Norman Goodall | .10 |
| EAGLE BOOKS | |
| DEEP-SEA DOCTOR—Dr. Grenfell of Labrador | .10 |
| PADDLE YOUR OWN CANOE—Brett of British Guiana | .10 |
| THE MAN WHO DISAPPEARED—Sadhu Sundar Singh of India | .10 |

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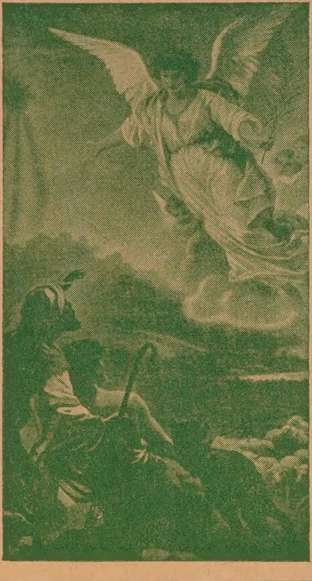
Vol. XVIII DECEMBER 1942 No. 12

# THE GLAD TIDINGS



The Women's Missionary Society
of the
Presbyterian Church in Canada
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# The Glad Tidings

Vol. XVIII TORONTO, DECEMBER 1942 No. 12

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger: because there was no room for them in the inn.

And . . . behold, the angel of the Lord appeareth unto Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

## The Refugees' Carol

*Christ, by Thy birth forlorn and poor,*
*In manger cold and insecure,*
*Christ, we beseech Thee on our knees*
*For Refugees, for Refugees.*
*Hungry and homeless; Son of Man,*
*Yet rich with heaven since time began—*
*Thou, who didst walk the way of pain,*
*Thy spirit is cast forth again!*
*Look on Thy people—most Thine own!*
*Touch the world's harder heart than stone;*
*Give Thy good angels charge of these,*
*Whom man has made the Refugees,*
*There is no room, if yet once more*
*Thou camest to the world's closed door;*
*And Herod-Hitler wounds and slays*
*The Innocents of later days.*
*There is no place, prepared and warm,*
*Where Love can shield a child from harm;*
*Joseph and Mary, and the Light,*
*Are on the road again this night!*

—Vera L. Arlett, *Time and Tide,*
27 December, 1941.

# Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

# Editorial

## New Council Executive Members

IN November two new members were elected to the Council Executive. Mrs. J. G. Inkster of Knox Church, whose experience in the work of the Women's Missionary Society, in Provincial and Presbyterial, will make her a valuable addition to the Board, and Mrs. W. N. Ferguson of Cooke's Church, who has been active in Mission Band work in Toronto Presbyterial. Mrs. Inkster, who has been actively interested in Welcome and Welfare work, has been appointed Secretary of that department of the Society's work.

## Miss Gertrude Scott Returns to Chinese Work

IT is very gratifying to know that as Miss Ruth Heighton is giving up the Chinese work she has been carrying on so successfully in Victoria, in order to train as a nurse, Miss Gertrude Scott is able to return to that work, of which she was in charge for nearly fifteen years, until her mother's ill-health made it necessary for her to withdraw.

To Miss Iris Munro, deaconess in Montreal, sympathy is expressed in the death of her mother on October 24th.

TO Miss Grace Lee, in our Chinese work in Victoria, Thanksgiving Day brought good news in a letter from her sister in Free China—her mother, of whom she had heard nothing since the fall of Hong Kong, had escaped and was safe.

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The Rev. K. H. Yeung of Vancouver has recently come to Toronto to take charge of our Chinese congregation, which has been without a minister since Mr. Ma's death at the end of last year.

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ON October 17th in Knox Presbyterian Church, Ottawa, Miss Lucy Mae Sim, daughter of Mr. and Mrs. Joseph Sim of Hull, was married to the Rev. Paul Sun Chan of the Chinese Presbyterian Church in Montreal, son of the late Rev. N. S. Chan and Mrs. Chan of Kwangsi, China. The Rev. D. A. Smith, Superintendent of Chinese Work in Canada, officiated, assisted by the Very Rev. Robert Johnston, D.D. Among the guests present were Dr. Liu Shih Shun, Chinese Minister to Canada, and members of the legation, Professor Chang Shu-Chi, and Lieutenant-Colonel J. S. Jenkins, D.S.O. Mrs. Chan and her sister, Mrs. Winston Toye Mooksang, who was recently married in the same church, are both graduates of McGill University, having received the degree of Bachelor of Arts at the fall Convocation this year.

## Winnipeg Young People Confer on Missionary Education

AT the Thanksgiving week-end a very successful Young People's Conference was held in Winnipeg, an outcome of their summer camp, where most of the fifty keen, interested young people at the conference had begun work under the Rev. E. H. Johnson and Miss Pelton. In the conference Mr. Johnson, Miss Negoro, and Miss Webster took part. Miss Negoro introduced the subject of missionary education, spent two sessions in practical work with groups, and conducted a forum on Young People's work. Most of the groups, she said, are planning to give missionary work a larger place than usual in their programmes. After the conference she worked with leaders of groups, helping them to prepare programmes for the year.

From the Presbytery's Committee for Sunday Schools and Young People's Societies and from the Young People's Council the Council Executive received letters expressing appreciation of the help given by Miss Negoro and Miss Webster and thanking the Society for making their services available.

## Melrose Park Church Dedicated

ON October 16th, at a service held under the auspices of the Presbytery of Toronto, the Melrose Park Presbyterian Church was dedicated to the service of God. The Rev. A. G. Macpherson, Moderator of Presbytery, conducted the service, assisted by the Rev. D. I. Ellison, the Rev. J. Stanley Glen, the Rev. J. A. Mustard, Moderator of Synod, and the Rev. E. Foreman, Clerk of Presbytery. Dr. W. A. Cameron delivered the address.

For about five years regular services had been held in the John Wanless School. In October 1938 the congregation was officially formed. A site on Fairlawn Avenue was purchased, but the building of the church was delayed until the summer of this year. Beginning in 1937 with a group of six, the congregation has now a membership of 170. From the first the Rev. D. I. Ellison has been their minister. In 1938 Miss Fay McTavish was appointed by the Women's Missionary Society to help in building up the new congregation and the next year Mrs. Gillespie carried on the work. This summer Miss Dolly Matthew, student deaconess, gave valuable help there, until Miss Marjorie MacKay could take over the deaconess work.

## Concerning Reports

THIS month the yearly reports of Auxiliaries and other branches will be prepared and report forms filled in. The latter, together with the written report of the year's work, should be sent to the Presbyterial by December 31st. (See article XIII Auxiliary By-laws). Although in most cases the tabulated forms are carefully filled in, the Society's printed annual report can be an accurate record only if *all* reports are correct and complete; and unless Auxiliary reports are accurate Presbyterial and Provincial reports cannot be.

The report forms provided clearly ask for certain definite information. Before filling in any form, study it carefully to make sure that you understand what is asked for, then see that you have all necessary information, and that it is accurate. Write legibly in the right places the names and addresses asked for, carefully add up the figures in each column and write down the total. Study the form again to make sure that all information asked for has been given, and *only* that information. Presbyterial or Provincial Secretaries should not report Young Women's and girls' groups and Mission Bands, as well as Senior Auxiliaries and Associate Societies, on forms intended only for reports of senior branches—separate forms are provided for Young Women, Girls, and Mission Bands. Will the Provincial Secretaries kindly note that *both* Provincial and Presbyterial report forms should be sent with their written reports to the Council Secretaries? (See Article XXII, Provincial By-laws.)

When the report forms reach us it is usually too late to get any omissions or errors corrected. Presbyterial officers should see that they get reports from all branches and that these are complete and accurate, or if they are not, have them corrected. If for any reason one of the officers whose name should appear on the form has not been appointed before the report is sent in, when the appointment is made the new officer's name and address should be reported at once, and also any change in the officers, so that our records may be complete and up to date.

# More from the Council Meeting

## Preparing for the Visit of a Missionary or a Field Secretary

In the discussion on this subject at the Council meeting Miss Simpson, Miss Macdonald, Miss Matthews, Miss Adams, Mrs. Pae and Miss Pelton took part.

From her experience as a missionary doing deputation work, Miss Simpson suggested some ways in which preparation for a missionary's visit might make it more effective. More time should be given for the arrangement of the itinerary. There should be more advertising—any important social event is well advertised. Those in charge should have accurate information about the missionary and her work, so that she may be introduced correctly. The programme should be carefully arranged beforehand. If an illustrated address is to be given, she should be given an opportunity to see that the lantern is ready, unless some one who really knows how to use it is in charge. More children should be brought, if within a reasonable distance. In rural communities the visit should not be planned for harvest time, for it is important that as many people as possible have an opportunity to hear the missionary.

The visit of two missionaries to the Presbytery of Brandon with Miss Macdonald was a success, the latter said, because everyone worked. Through the Provincial Corresponding Secretary and the Presbyterial Secretary, department secretaries and all Auxiliaries were notified, and Miss Macdonald wrote to the ministers. On her first trip she had mentioned the possibility of returning with a missionary. A very definite schedule was drawn up and everyone did their best to make the visit a success.

Miss Adams felt that an itinerary as usually arranged was not altogether satisfactory for Mission Band work. She would like to have time to do some educational work, to stay in a place long enough to work with the children and discuss plans with the leaders. One talk is not enough. In larger places she would prefer to have all the leaders together, and then work out the programme with one Band.

Miss Matthews spoke of what a deaconess on the field could do to prepare for the visit of a missionary or a field secretary. She should try to see that the visit is made when weather and roads are good. She should know as much as possible about the missionary and her work and find out whether she would be at her best with a large audience or a small one and then arrange the meetings. Going about among the people, she should tell them of the approaching visit. She would be sure that the person who introduced the missionary knew something about her. For the visit of a field secretary, too, there should be a good deal of advertising. In a deaconess field she should, if possible, meet the officers, talk over their difficulties with them, advise about programmes of study and other matters, and, if a new group was being organized, visit that district.

From her experience as a Presbyterial officer, Mrs. Pae spoke of the difference of opinion on the subject of having a missionary speak to a large gathering, such as a rally of all Auxiliaries, instead of to each Auxiliary.

Miss Pelton referred to the need of publicity and suggested that definite information about the missionary and the field secretary might be sent out to those who would be making advance announcements. When notices go out, prompt action is needed.

**Library Department**

Speaking of the Library work, Mrs. McLennan reminded the members that if Bibles or hymn books were needed in any province a request for them should be sent to the Provincial Library Secretary, who would forward it to her as Corresponding Secretary, so that she might have the books sent from the Literature Department. The work of Auxiliary Library Secretaries is two-fold—to send suitable reading matter to other places where it is needed but not to forget the people close at hand; there may be those in their own groups or congregations who would be glad of something extra to read. This part of her work will be most effective, if she can co-operate with the Welcome and Welfare Secretary. Before reading matter is sent to a deaconess or to a hospital, care should be taken to find out what is required.

## Needed: Great Faith to Match Great Faith

(From an article in the *New York Times,* by Dr. John A. Mackay, President, Princeton Theological Seminary).

. . . A virile, elemental faith is our chief need. Now that clear moral vision has become difficult because clouds of hate blacken the horizons; when progress along the path of one's choice is interrupted because the highways to to-morrow are blocked; when crashing sounds and cries of pain come ever nearer from all quarters, faith becomes the crucial need if man is to triumph over circumstances. . . .

Yet, strange to say, faith, without which nothing great or revolutionary can be accomplished, may lead to evil as well as to good. Everything depends upon the object which faith sees and grasps and obeys. . . .

It is men of faith who are responsible for the present distress; men of faith plunged mankind into the second World War. The leaders of the new Germany repudiated the heritage of culture to which their country had made so rich a contribution. They swept out of their tradition such illustrious Germans as Heine and Goethe, Bach and Luther, and idealized the lusty pagan childhood of the Nordic race.

Starting from primitive simplicity and racial purity, they would develop the master race for world dominion. In the depths of their racial self they found messianic stuff, which they made the theme of a myth and personalized in a man. Then to it and to him they consecrated themselves and the whole German nation, with all the accompaniments of religious devotion. Whereupon something happened. Faith transformed a despairing people into a people of crusaders, rocked Western civilization to its foundations and blazed a new trail toward to-morrow.

. . . The terrible power of a false faith is a warning to those who have no faith. It challenges them, whether they be persons or peoples, to find a faith—a dynamic, creative faith—or perish.

. . . Unless a faith is awakened in our people as a whole, greater, and purer and more passionate than anything we now possess, we cannot be sure of the future. . . . We need to achieve convictions and make commitments which, in their formal character, shall be as strong and passionate as those of Germans and Japanese, but different in quality from theirs, because born of faith in a superior object. Where shall we find such an object? How can we possess such a faith?

The faith we need will only come in an act of recollection. . . .

The core of our American tradition, to which we must now return, is a spiritual reality, the reality of God. God, in the most concrete sense, was the heritage of the Founding Fathers of the nation . . . Apart from faith in God, American history has no meaning. In this faith our institutions were created, our laws enacted, and our liberties secured. By the light of this faith culture was promoted; its warmth enkindled philanthropic and missionary endeavour in all parts of the world.

. . . This country was founded in religious faith. Whether we think of the English Puritans, or the Irish and Scots, the Germans, Dutch and Scandinavians, and many other groups, who moved westward from the Atlantic seaboard and fanned out across the continent, faith in God was common to them all. . . . All were committed to an interpretation of life which made human welfare, in its individual and corporate aspects, dependent upon the service of a God . . . who was the God of the whole earth, revealed supremely in the history of Israel and in personal terms in Jesus Christ.

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When the pride of men was high
And their love unreconciled,
God He made a manger low,
Where He laid a sleeping Child.
And beside the lowly bed
Learned men in reverence kneeled,
And they saw how shining truth
To the humble was revealed.

When the faith of men was low,
And their dreams were dim and far,
God set high His chart of hope,
And He signed it with a star.
Thanks to Thee, O King of Kings,
For the low and for the high:
May we trust and trace in each,
Mystic tracks to find Thee by.

—Barbara Ross McIntosh, in *The British Weekly.*

# The Indian Mail

**Mrs. Quinn** writes of conditions at Jobat, of work at the hospital, and the first Communion service at Kukshi.

THE spring of this year was an unusually hot one. March was quite hot, and April and May, of course, were hotter. In the hot season the air becomes so dry that it takes the moisture out of our bodies and we are continually thirsty, yet cannot drink enough to quench our thirst. When it becomes too trying, we follow the example of the water-buffaloes and soak ourselves in water, only we do it, not in a muddy stream, but in the bath-tub. This always brings relief.

For the past few years there has not been enough rain in our part of India. The Bhil people, of course, have no bank accounts, not even any food supplies laid up ahead, so that a crop failure means famine for them. In some parts of our field, they have been forced to dig up roots of wild plants in the jungle and eat them in order to live. The mission has been helping them but the best of help is coming to them in the fine monsoon rains we are having. So far, this rainy season, the rains have been abundant, and the farmers are sowing their crops in good heart for this promise of a better harvest.

The land in the Jobat neighbourhood is considered very poor, but when we see how the Bhil farmer merely scratches the surface of the earth with his wooden plough and pays no heed to refertilizing the impoverished land, we wonder how this stony soil produces as much as it does. When the rains begin, the jungle, which had been brown and dry for months, so suddenly turns green and lush with vegetation and the little patches where the Bhil farmers have planted their grain spring to life so quickly that we wonder what a wealthy agricultural country this would be if the land were intelligently tilled.

We have the Japanese at our north-eastern border. While the monsoon lasts, they are unable to advance. Whether they will attempt to invade India after the monsoon no one can tell. The American Government is advising its missionaries to go home now but most of them are choosing to stay. However, by the time this letter reaches you, what is uncertain future now will have become history. Beset as she is with enemies outside and within, we pray for India, that the horrors that are taking place in China may not have to be suffered by these people, too. For those in authority, we pray that wisdom may be given. Especially we pray for the Christians, that they may be enabled to stand fast and witness a good confession, whatever may come. As for ourselves, we desire to be definitely guided in whatever decisions we must make. We believe that He has surely promised to guide those who commit their way unto Him, and we are content to leave the future in His hands.

When I am away from Jobat as I am at present, in Landour, it is somewhat difficult for me to write about the work there. I shall quote from some of Dr. Quinn's recent letters.

''We have had a couple of car accidents in this region during the past week. A few days ago a car upset near Kukshi. Two men were killed. One was the prince of Barwani state and the other his tutor. Two other princes were in the car but were not badly hurt. As the Barwani prince is brother-in-law to the ruling prince in Jobat state, three days of mourning were appointed in Jobat, and a request came to me from the prime minister of the state that the Christians should hold a service to offer prayer for the peace of the dead man's soul.'' This is the second time we have had an opportunity to explain to the state authorities that we are very much concerned for the souls of the living, but the dead are beyond our power to help.

''This morning the bus brought in six men who had been hurt in yesterday's accident, when a bus overturned at Sejwari. Two had minor injuries, but of the others, one man has both nasal bones broken and cuts on his face; one has a broken collar-bone; another has three broken ribs and bruises on his back; and the last has a broken humerus, a broken and lacerated finger, and various cuts and bruises.'' One day later—''One of the accident cases has been showing signs of serious internal injury and to-night it looks doubtful if he will recover.'' The following night—''We have had two accident operations to-day. One was the man who received internal injuries in the bus accident on Sunday. He improved somewhat at first but on Tuesday night he was worse again. I gave him medical treatment to try to help the condition, but, although he got a little relief, it was evident by morning that he was getting worse. We operated early this morning but there was too much injury and, although he survived the operation, he died not long afterward.

''The other case was a little boy three years old brought in this morning from a nearby village. Last night, while he was sleeping, a piece of wood, blown by the wind, struck him on the top of the head. The end of the stick had crashed through the skull and the stump of wood was firmly wedged in the hole in the bone, projecting about one-quarter of an inch outside the skull. After getting this piece of wood removed—it was about one inch wide and one-half inch thick, and had penetrated about three-quarters of an inch inside the skull, but in an oblique direction, so that the membrane covering the brain was not torn, and the brain substance was saved—there was a hole in the skull from about one to two inches in diameter and no sign of the bone that had been knocked out. After a little searching inside the skull I found some hair and the missing piece of bone. It is night now and I was down at the hospital to see him a few minutes ago. He seems quite well, although there is no telling for a few days how he will be.''

You may wonder how such an accident could happen in a house, but when I tell you that a Bhil house is built by sinking some stout poles in the ground and making a rough framework to which are attached criss-cross slats of bamboo and a thatch or mud-tile roof, you will understand that a high wind could blow things around a good bit inside the house.

''We had another rather interesting case this morning. A young woman came in two days ago with symptoms of abdominal pain recurring at intervals of a few weeks for the past year or more. She had very definite tenderness located exactly over the appendix and also symptoms suggesting pelvic trouble. I had noticed a peculiar doughy feeling in the abdomen which is often associated with abdominal tuberculosis. When I opened, I found the bowel all around the appendix was covered with tubercular ulcers. So I did the operation called short-circuiting, joining the small bowel before the place where the disease begins to the large bowel beyond the area of the disease.''

I ought to explain that because the engine that provided the electric light and power for the compound has refused to work any more, the hospital is deprived of the assistance of the X-ray machine.

''Herbert (compounder) and Jigiya (pastor of Jobat church) returned this morning from the weekly clinic at Kukshi and report another family, man, woman and one boy of about eleven years, wanting to become Christians.'' *A month later*—''Yesterday we had a communion service at Kukshi. Jigiya went down last Tuesday and stayed there to hold classes for instructing the Christians, and to scout around. On Sunday I took those of the Jobat church elders who were available and went down for the service. Ashawant, one of the Christians whom Ruth had been helping with his music in the winter months, went and played the harmonium. The only Christian in a village seven miles beyond Kukshi came to the service. At Kukshi there is now a small group, Dasria and his wife, Sardar Singh and his wife and father and mother, and Nahalo, who with the children of these families, make up a group of twelve. Not a large congregation and no stained glass windows or beautiful organ music, only mud walls and lepoed floors and a muddy lane outside, and for praise the somewhat weird music of our Indian Christian *bhajans* (hymns), but I thought that it was a good start and I felt that it was well worth while.'' Kukshi is a village of about ten thousand people, about thirty miles south-east of Jobat. Weekly clinics, accompanied by preaching, have been held there for some time, but this is the first communion service that has been held there.

We plead for your continued prayer support for these who are just learning to walk in the ways of the Lord, that the testimony of their lives may be so genuine that many others in that place will be added to the number of those who believe; and also for those who in the hospital hear the Word of Life, that they may go out from the shelter of its walls not only renewed in body but possessors of new life in Christ Jesus.

Landour, July 24, 1942.

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**Miss Beatrice Scott,** after spending the winter in language study at Jhansi, went to the Language School at Landour.

EVERYONE was so good to me at Jhansi that I was almost loath to leave. But I'm afraid I would not have been much good there when the temperature was 126°, as it was in the hot season. I have been enjoying the summer here very much. Mr. and Mrs. Muchan were here until last week; Mrs. Quinn and Ruth, and Mrs. Wood and the children are still here. Misses McConnell, MacMurchy, Kennedy and Stringer, also Mr. Wood, spent their vacation here. We had some fine times together. Dr. Buchanan is here at "Rokeby" just now. His daughters were in Landour also for a month, but they have gone down to the plains again and he moved in here. He will be here until about the first week in October, he thinks. Perhaps he will stay until I go, after the written exams. which are October 7 and 8. Miss Ruth is in Alirajpur and very busy trying to help with the cholera patients. The epidemic is raging throughout the field. The last I heard from Amkhut they said it was abating. But in a letter from Margaret Kennedy this week she said it was still bad there (at Jobat). She told of one woman whose husband and two children had died before she brought a younger boy and girl to the hospital, where the girl also died. The boy was in a serious condition. She was wishing she knew more Bhili so that she could talk with the woman better.

Miss Beatrice Scott

Quite a number of the people who were staying here have left. There were nineteen, but now only twelve. They are all very congenial. Just now I have a room to myself. I had very helpful room-mates. Mrs. Huggan is from Vancouver. She came out under the W.E.C.'s, but now her husband is in the army. While her husband was here Jean Kennedy, a nurse from Ireland, was with me, and for three weeks a Hindustani lady who works with the M.E. Mission. She was very interesting and told stories of her work, which helps a good deal.

We had our oral examinations last week and everyone who tried in this centre passed. I am very thankful to have had a good pundit to start me. We have not had school classes the last two weeks but work with private pundits. I have enjoyed the fellowship here and it has been very helpful. We met every week at one of the homes for prayer for revival—beginning with ourselves. These, the meetings of our missionaries, which we held once a week, and the time of revival in Jhansi have all been an inspiration for me. I am looking forward to returning to Amkhut and hope that I shall be able to do some small part, in spite of my slight knowledge of the language, to bring to some a knowledge of the only Lord and Saviour.

"Rokeby", Landour, 2nd September.

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From **Miss Williamson**, Amkhut, comes news of the cholera epidemic in that district (August 28).

YOU will be anxious as you read of all the internal trouble here over the political situation. We who live in the country are quite free from such disturbances. Our State is so small and means of travel are so limited that it is easy to keep a check on all travellers and any disturbers would soon be caught. The people who want to live in the State know better than to try to make any trouble. This is one time when it was an advantage to be in a native State. They are not all so free from trouble, though. The larger States have had some, too.

The whole district is in the midst of a cholera epidemic. It has never been in these districts before, so that the people knew nothing about it and they did not get injections of vaccine when they might have done so. The result is that many have died. Miss MacMurchy was over here for about ten days helping out where she could, but she had to return home as Miss McConnell was not very well. They sent over a compounder, who is going through the villages doing what he can for the sick and giving the vaccine to those who are well. He can really do more than we can for them. He gets his food in the morning and then starts out and is gone until evening. We would have to have our food at eleven and in the afternoon and could not keep going through rain and mud and heat as he can. So you see trained native people are quite invaluable. To-morrow our own compounder, who works half a day in the dispensary and half a day in the school, will go out with him, and another teacher-evangelist and a helper. They will visit the villages they visited last Saturday and give the second injections.

We are very thankful that all on our compound have been kept safe. We sent for vaccine and had all the children and as many older people done as could and would be done; about nine hundred all told were in the first lot. However, there are so many people who do not know the value of preventive measures and do not heed. In one family not far from us the mother and three children died. In another house two children, and in another family a little girl, but among the non-Christian people there have been many deaths—as no figures are ever issued we may never know how many. In one house where the compounder went a day or so ago he found seven people sick. One young woman who died the day before yesterday was milking cows at eight a.m. and was dead at noon.

To date we have had sixty-eight inches of rain this year, while the average for the six previous years was about forty-one. I do not know whether the wet weather has made the disease worse or not, though the sun does kill most germs and it has not had a chance at these.

A letter came a few days ago addressed to Mr. McDonald from a Canadian airman at a camp near Madras. He said there were ten of them there. He knew the McDonalds in Toronto, especially Richard. I answered his letter and told him that Mr. McDonald was not in India, but that we would be glad to hear from any of them. They had got in touch with a lady in the Baptist Mission from Fort William, which was the home town of one of them. I told him where our people came from, in case any of them might come from the same place as anybody here. I guess they think they are a long way from home and find letters slow in coming.

Miss Scott is still in the hills. The oral examination was on Wednesday of this week, but we have not heard anything about it, but I am sure she would have no difficulty. All of us are well at the present time and everything is going on quite normally for us so far.

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**Miss Margaret Kennedy** writes of the summer classes at Toran Mal.

IT is hard to imagine the war coming nearer and nearer when we are in the peacefulness of Toran Mal, though we are kept up to date by Mr. Toombs' radio. I didn't know what I would do this hot season as the war with its various restrictions seemed to be closing down on going far. At the end of March and the beginning of April, I found I couldn't go out very much to the villages because of the increasing heat and the Biblewomen had to go alone. Then came the opportunity to come to the comparative coolness of Toran Mal and learn how a group of new Christians should be taught. There are some fifty new Christians here from Mr. Toombs' field and I have been thoroughly enjoying the contacts and experiences. As you will have heard, this is quite an inaccessible place as far as roads are concerned; the last seven miles of climbing, at least, has to be done either on horseback or on foot. To get all those people up here with all the food to feed them seems quite a feat to me. Nine came by car from Jobat on April 13th, bringing two young girls, T.B. patients, and one of the men school teachers, who has been teaching the children in the group here. It was great to ride up to the top, run along the plateau, and at last get a glimpse of cool Toran Mal lake. It is hot here in the daytime, being only half as high as Landour, but it is infinitely better than Jobat, which was supposed to have gone up to 116° before I left. The Toombs family, Miss Douglas, Miss Sherrick and I live in tents right at the edge of the lake and there is always a nice breeze. Miss Williamson, Dr. Buchanan, and three Swedish people are also here.

The attack by the Japs on Ceylon and South India happened just before I came here and I hadn't been here many days when Mr. Toombs was called up and asked to accept an emergency commission in the Bhil Corps for the defence of Central India. This left quite a burden of work and responsibility on Mrs. Toombs, but she has done splendidly, taking classes herself, settling disputes among the people, giving them nursing treatment, and a dozen other things. Every week the food has had to be given out and it was quite a revelation to me as I helped her. Each family received according to its size, two kinds of grain, pepper, garlic, spices, tea, onions, salt, sugar, soup and sweet oil. When the bell was rung, the people would come along with all sorts of pieces of cloth, tin cans (usually out of Mrs. Toombs' garbage), bottles and the ever useful tree leaves, to wrap up their share. It took at least two hours to give it out to the accompaniment of much talking, chaffing, and sometimes arguing. The people got far more to eat here than they ever do in their own homes, but I don't think many Indians can refrain from arguing, if they think they can get a little more.

Classes have been held from seven until eleven thirty a.m., Miss Douglas and Miss Sherrick concentrating on teaching the adults to read and write, while Mrs. Toombs, Major Thompson (a very good Bible teacher) and I took Bible classes. I didn't feel adequate, and persuaded Miss Douglas to take one of my classes after a while, as, of course, her Hindi is so good. I kept on taking St. Mark with one literate group, however, and thoroughly enjoyed it.

With the lake at our doorstep we, of course, go swimming every day and now that Yvonne and Joan Toombs are here, from school in South India, I have a lot of fun with them in the water. The horses are always at hand when we want to go riding, so altogether you couldn't wish for much more, could you?

Meanwhile, in other places, evacuees are flying hither and thither. A very good friend of mine in Burma has been evacuated and is now appointed senior house mother in Woodstock School, Landour, and I am looking forward to seeing her. . . . We are wondering if any evacuees will come to us—the Welsh Presbyterians in Assam have asked us what spare accommodation we have. These are exciting days, aren't they? None of us certainly feel alarmed at all, as India is a pretty big pill for Japan to swallow.

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**Miss Ellen Douglas** also tells of the classes for the new Christians at Toran Mal.

HERE we are in Toran Mal, four of your missionaries. We are very thankful, too, to be in this quiet lovely spot, when not so far from India's shores there is such horrible warfare. But for the papers, which we only get once or twice a week here, and the radio we would hardly know there was a war. We here in India seem to be between two fires, but we Bhil folk are not getting excited yet.

When we think of all the trouble there is in other places, how we do appreciate the peace that we have here! Twenty-four miles from the nearest bazaar (and post-office, too, by the way), perched up here in the Satpura Hills, we are about as far removed from the world as one could comfortably be. The only distracting sounds are the songs of the birds. As there are many different seeds and berries here, we see and hear very many birds, some of which are so beautiful. One morning in class everything just stopped when a young paradise fly-catcher with his black crested head, grey breast and shiny chestnut back came to a tree near us. When the sun touched his gay feathers and long ribbon tail he was beautiful, but his song as he called for his mate would win anybody's heart. The still blue lake with its border of fresh green trees is so restful to the eyes, and to the soul, after the glare of the blazing sun on dried grass which we have grown so accustomed to during the last hot months. It isn't enough, though, to just sit and look at all this beauty around us—every day or so we get on the horses and trot around the hills.

Not the least of our joys up here has been the privilege of having a share in the teaching of some of Mr. Toombs' new converts. Altogether, big and little, there were fifty-two people here from Balkar, a village in Mr. Toombs' district. These folk are quite low caste and have never been accustomed to much love or kindly treatment, so that it was quite an experience in different ways for them up here. A few could read, but the majority could not. As all needed teaching in the very beginnings of Christian belief, we had several classes. Ver Singh, one of our best teachers, came up to teach the children, and Margaret (Miss Kennedy) and Shary (Miss Sherrick) and I devoted our time mostly to the adults, although every day we sang and played with the little ones.

Most of us are accustomed to working with Bhils and like them so much that perhaps we are a bit prejudiced against other peoples. At first I just wondered how I should ever get to like these folk. They were dirty and ragged and, oh, so loud. The children shouted at the top of their voices all the time and had no idea of discipline whatever. School with the children was bedlam for the first few days. With the adults, too, it was quite discouraging for a while. . . . But gradually the light began to dawn, and these middle-aged people, who had never made the effort to concentrate, began to learn. Every woman had at least one baby, but the babies tumbled around, ate the dirt, or green mangoes, or anything else they found, while the mothers read. The fathers did quite well in sharing the care of the children, but on the whole they came off best, and had more time for work. As we saw how earnest they were in their efforts to learn to read, our spirits rose, and we gladly repeated "baba baja baja" as often as necessary—which was pretty often. In the end we were sorry to say only a few got far enough to be able to read by themselves, but others would keep at it after they returned to their village, and we hope would eventually be able to read God's Word.

You may remember hearing us speak of Major Thomson. His home is in Tasmania, but he was with the army here in India years ago. A few years ago he had the opportunity to visit India and now on account of the war cannot get home again. He has picked up Hindi again and as he is a keen Christian he has been doing a lot of good evangelistic work. He has visited us in Amkhut and held very successful meetings with the school children. He was up here last year and again this year. His Bible classes have been excellent. He is so simple in his teaching that the simplest can understand and, whenever there is any doubt, he will draw a picture or enact some scene that will leave a never-to-be-forgotten impression. He loved the children and every day he was here had them dramatize some Bible story that illustrated so clearly God's plan of salvation. It was good experience to work with him.

But the classes are all over now, and the people left on Monday, after a stay of about six weeks. We felt we had parted with real friends.

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**– From the Rev. Joseph Muchan, Jhansi:**

IN December we had the opportunity of spending three weeks in camp with Mr. MacKay and his workers. We took our pundit with us, and the mornings were devoted to language study. Then in the evenings we were free to go with the workers to the near-by villages for Gospel services. There were many encouraging signs and we are looking forward to following up the work this coming season. Our first experience of camp life, and we enjoyed it! Sometimes at night hungry animals would come prowling around the tent, trying to run off with our supplies, but we had them well locked up. . . .

In February I went out for a week-end to a place called Katera, about forty miles by road from Jhansi. The party of workers that Mr. MacKay had were still carrying on the work there. As news from that part of the country had been most interesting I went out to investigate, as well as to visit the workers. The Raja's Secretary and a school-master came to interview me on Saturday afternoon, but I was away with the boys. On Sunday morning I took the service in camp with the help of one of our boys, who was interpreting for me, and in the audience was this Secretary. During our conversation afterwards (in English, for he could speak good English), commenting on the message of John 3:3, he made this impressive statement, ''I like the thought that Jesus becomes responsible for our sin.''

He informed me that they would like us to establish a branch of our mission work there; the Raja would supply us with the necessary buildings for preaching and a dispensary. This was good news for us. The village of Katera has a population of 5,000. There are four or five schools in the village, rather an unusual condition, and the Raja and Rani (queen) are trying in their way to raise community life to a higher level. On March 4th I went to Katera again for the purpose of talking over plans with the Raja for the coming camping season, but the Hindu festival ''Holi'' was in full swing, and the Raja and his secretary were ''not to be seen''. This religious festival is one of the most demoralizing of all the Hindu festivals, and its bad effects linger for a long time. During the festival it is almost impossible to preach in the villages and bazaars, for the people are wild with excitement, throwing red, purple and orange dye on one another to show ''friendship''. There is also much drinking, lewd singing and dancing. We were a little disappointed not to have an interview with the Raja then, but are still confident that something can be done there next camping season for the furtherance of the Gospel.

One Sunday a sweeper and his wife were baptized in our Jhansi church. He had been coming regularly to our Indian pastor for Christian teaching and after four months of teaching he asked for baptism. The sweeper caste is looked down upon as the lowest of the low, often by Christian and non-Christian alike. We did wonder what the reaction would be among our people when he and his wife were accepted into the fellowship of the church, but they welcomed them, an indication that they have learned that in God's sight there is no difference. . . .

At the Easter meetings (for eight days) Mr. Timothy, an Indian pastor, was the special speaker and God used him mightily. I have often read of Dr. and Mrs. Goforth's revival meetings, when the Holy Spirit moved in a mighty way among the Chinese people. Now I witnessed and experienced this during the revival that took place during those Easter meetings. . . . We also had five meetings in our ''Christian'' village of Isagarh, six miles away. . . . Many times I wished that Mr. Cheshire and Mr. MacKay could have been with us, for they laboured much in this place. A wonderful spirit now exists between the Jhansi congregation and the Isagarh congregation and among the families. Christ is exalted and is being given pre-eminence in the hearts of many of our people. . . .

We do thank you for your prayers in the past, and request that you continue to remember the Indian Church before the Throne of Grace. . . . I have a strong conviction that God is strengthening His Church here in India for the dark days which lie ahead. There are a number of revival fires here and there in the Church and it is encouraging.

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Mrs. Muchan tells of the Kumbh Mela at Allahabad in January:

This great Hindu religious festival is held once every twelve years, and the main point is for the pilgrims to bathe in the River Ganges to ''wash away their sins''. . . . Some were bathing; some were scooping up the same water with their hands and drinking it; some, having changed into fresh garments, were washing their soiled ones; and others were lowering bottles and other containers into the river, and filling them with the "holy water"—these they would carefully carry back to their distant homes. One old man I saw, having taken up a handful of sand from the river bed, happily tied it in his kerchief. No doubt that same handful of sand could be found in his home to-day! This *mela* was more than an "interesting sight" to us, it represented the world's greatest tragedy. Thousands of men and women, and boys and girls, without the knowledge that "without the shedding of blood there is no remission of sins", and so few to point them to "the Lamb of God, which taketh away the sin of the world".

Mr. MacKay, Joe and I went to the *mela* for three days, staying with a missionary who lives in Allahabad. Some of our Indian workers went, too, and we took along with us a large number of Gospels and tracts. As this *mela* is held only once every twelve years pilgrims make a special effort to attend. In ordinary times the attendance has been 3,000,000, but this year the number was somewhat less owing to travel restrictions.

I wonder to what I can liken a *mela* such as this, so that you can understand. It is rather like a big fair (Toronto Exhibition on a much larger scale), although actually it is supposed to be a religious festival. The only thing religious in it as far as I could see was the "bathing" in the Ganges River. After this the people proceeded to enjoy themselves, seeing the sights, spending their money on this and that, mingling together in a jolly way as on a big fair day.

The main roadway stretching for three miles from the entrance to the sands of the Ganges was lined on both sides with many candy booths, souvenir stalls, rings of amusement (contortionists, wrestlers, fencers), and the government set forth a number of projects for "village uplift", more modern ways of farming, etc. Several parades a day were held, different religious sects sponsoring their own parades. Their "god" (different forms of idols) and their high officials would be seated on enormous, well-decorated elephants. Behind the elephants would walk the *sadhus*, the holy men of that particular sect. How unholy they are in appearance and often in character! No doubt there are some who are sincere in their effort to give up the world in the pursuit of "truth" and try to earn salvation. . . . We found that many people took our tracts and Gospel portions—some out of a genuine desire to read more concerning the Saviour we tried to tell them about in our broken Hindi, others just out of curiosity, or to add to the souvenirs they had got "at the *mela*". Nevertheless, God's Word was given forth and we have His promise that it shall not return unto Him void. One morning as I was distributing tracts, a hand suddenly reached round from behind me and rudely snatched everything out of my hand. I turned to see who it was and gazed into the scornful eyes of an angry *sadhu*. He asked me what business I had giving out Christian literature at a Hindu *mela*. We (another woman missionary and I) explained to him that we had bought a permit to do our work at the *mela;* but that didn't make the slightest difference to him, and he threatened to beat us with the club he had in his hand if we did not leave immediately. We appealed to an Indian policeman standing near, and, although he knew that we were in the right, he advised us for our own welfare to leave that spot. We did so, but even so we still had scope for more work than we could do.

The hundreds of beggars that came, or were carried, to the *mela* were indeed a pathetic sight; bodies disfigured by leprosy, sightless eyes, sores, deformities—all displayed so that the heart of the public might be sufficiently melted to give them alms.

## Indian Youth and the War

FROM time to time as reference is made to the part Indians from Canadian Reserves are taking in the war, many of them now on active service overseas, the question is asked: What effect will this have on the life of the Indian afterwards? One thinks especially, perhaps, of those from the Birtle and Cecilia Jeffrey Schools and from Mistawasis—at Easter Miss Moore wrote that on the latter Reserve every young Indian who was physically fit had enlisted—and one wonders whether they will come back to a different life after the war. It is of interest then to read what Dr. Mark Dawber, writing in the October News Letter of the National Fellowship of Indian Workers, says of the response of the Indian youth in the United States to the call of country:

''Down in the Hopi and Pueblo country there are some amazing things taking place. When you read the lists of those who have gone to war and especially those in the air force, you realize that there was something more than fiction in the story of Chief Soaring Bird, whose father was Flying Eagle and whose son was called Martin Bomber. Many more are ready to go when required, and however determined they may be to preserve their way of life, it seems fairly obvious that many more youth of the clan are about to embrace the white man's civilization—the hard way, the way of war.

''It is amazing to see what is happening to the first Americans. They are being Americanized in a fashion we little dreamed of a year ago. For the Indian, whatever his background or however well preserved

Laurence Bunn

his tribal notions, is an American citizen now. So when the draft calls he listens, and he goes off the reservation and over the mountain to strange places and a new life—a life in which battle will be by no means the most unusual experience. You wonder what he will be thinking about when he gets back. You feel as you watch these things happening that you are looking at a great social change that would receive national attention if it were not that it is buried in the excitement of war. The sad thing is that it took a war to bring it about.

''It is interesting to note the patriotism that is expressed in the speeches of some of the Indian chiefs. A few are worthy of our attention:

'' 'We are perhaps the oldest inhabitants of the United States. We must be ready to uphold the government of which we are now a part. We must be prepared to sit down to our meals with our bows and arrows in our hands, ready to stand at attention and to go out to battle when the command is given by the President of the United States.'

'' 'Our tribe and the tribes of the United States are one. If they die we die also. We must fight so that we can once more have peace. It may be that we shall not return to our own fires or our own lands.'

'' 'We shall be in contact with many peoples in many strange places and it may be that we cannot pick up our old life again but must live the life of other people. If that is so, what must be must be. Better to live the same life our brother lives than not to live at all'.''

## The Innkeeper

He missed it all—
The keeper of that Syrian inn.
He did not mean to,
But the crowds were great, rooms few,
And many guests had gold to give.
Had he not heard ''a man must live''?
There was no room for Nazareth folk.

He missed it all—
Though angels sang His lullaby,
And listening shepherds praised,
Though wise men came by starlit ways,
He was too busy for the angels' song;
He saw no star; he planned no wrong
Against these Nazareth folk.

We, too, may miss it all—
The wonder of His coming,
We may not mean to,
But tasks are many, hours seem few,
Life rushes us with hurrying feet,
While song and star we fail to greet—
May we not slight the Nazareth Guest.

—Arthur E. Cowley, in *Ministering Women.*

# Prayer

ALMIGHTY and Eternal God, Who hast revealed Thyself as Perfect Love in Jesus Christ, Thy Son, help us to understand better the nature of Thy love. Open up to us the wonder and the glory that are to be found in the full meaning of Christmas.

We can never understand the manner of Thy revelation; but we can thank Thee, O Lord, that Thou didst choose to come as a little Child and live among men. We do not understand the quality or measure of Thy love but we do know that it is for Thy children, and that in Thy love is our true life; so, Heavenly Father, we would offer our feeble thanks for the knowledge we have of what Thou didst give to the world on the first Christmas morn. We thank Thee for what the Scriptures teach us about the Christmas message and we pray that we may act truly in accord with that knowledge and may be alive to our responsibility toward all people everywhere who do not yet know the true meaning of Christmas. May Thy children in every land so show forth Thy love and righteousness to the world that countless men and women who have not known God may be found of Him at this Christmastide.

Forgive our easy acceptance of all Thy benefits, our indifference to Thy purpose in our lives, our self-centredness, our self-assertion, and forgive us, O Lord, the sin that has brought the world to its present state. Teach us to pray for our enemies and forbid that we should hate them.

Hear us, O Father, as we pray for our men in the Forces; especially do we beseech Thee to grant that they may not come home with hardened hearts and tainted spirits as a result of their inescapable contact with the cruelties and barbarous practices of war. Wilt Thou preserve within their minds and hearts the spirit of Christmas. May they find that Thou, O God, art very real to them and may those spared to return come unharmed in spirit, and may those who die find their home with Thee.

O God of Light and Love, may our indifferent spirits be stabbed awake as we read again the Christmas story and may we be so set upon real communion with Thee that we shall hear Thy word to us and, hearing, set out as witnesses to Thy revelation in Christ. May the witness of Thy children be as a beacon light pointing to the Prince of Peace, in whom alone can the nations of the earth find their peace.

In Christ's Name we ask these things. Amen.

# Meditation

"GLORY to God in the highest, and on earth peace, good will toward men" will soon re-echo throughout Christendom as our Saviour's birth is again celebrated. In the darkness of the world to-day some may ask, Are these words merely saying "Peace, peace, when there is no peace"? Where is any fulfilment of that first Christmas promise? We finite human beings are in haste to see the fulfilment of such a promise, whereas God is infinite, and "a thousand years in His sight are but as yesterday". Studying history, we see that great progress has been made towards "peace on earth" during the past centuries, for now, instead of the former glorification of strife between nations and tribes and individuals, "among all free peoples love of peace is profound", as our King said two years ago, and this love of peace will result some day in the rule of the Prince of Peace.

To-day many long for peace, but there are different kinds of peace. Solomon "had peace on all sides round about him", but he used that international peace to surround himself with luxury and to do "evil in the sight of the Lord", and so brought about the destruction of his kingdom. Christ definitely said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." For righteousness' sake bitter wars have been waged: against the Moors to save Christianity in Europe; against the Turks in the crusades for the Holy Sepulchre; in the Netherlands against the Spanish Inquisition; by the Covenanters in Scotland for freedom of worship; in America to end slavery; to-day for Christian civilization.

Is the Christmas promise of "Peace on earth" not true then? Yes, but the peace of the angels' hymn is higher than international peace. It is the peace that Christ promised His disciples when He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

"Peace, perfect peace, in this dark world of sin;
The blood of Jesus whispers peace within."

Christ's redeemed followers, however, must not be selfish in their enjoyment of this inner peace, they must be "peace-makers"—"Blessed are the peacemakers: for they shall be called the children of God." Children trust their parents for protection, providing, and guidance, but they must also show consideration for their brothers and sisters. If we are peacemakers, enjoying our Heavenly Father's care, we must also have consideration for our brothers and sisters of every colour, of every race. Have we yet done our best to be peacemakers to the uttermost ends of the world?

As wise statesmen are now planning for more efficient service "after the war", Christians should now plan and work for more devoted, more self-sacrificing service to the Prince of Peace. To do this, let us in our Heavenly King's business, as in our earthly King's, "go forward with good heart, for though skies before us are still dark there are stars to guide us—the stars of heroism, of fortitude, sacrifice, sympathy, and neighbourly kindness, and with them the brightest of all stars, our faith in God. These stars let us follow with His help until darkness shall collapse, and the Star of Peace shall shine over the world."

—*(Mrs. D.) Marian Ritchie.*

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### *"If thou hadst known the things that belonged to thy peace!"*

IS there anything more poignant in all literature than that lament? For years our Lord had watched Jerusalem steadily destroying her chances of peace. She had killed the prophets and stoned God's messengers, as though to make sure that their warnings and offers of blessing would no longer be heard. Christ foresaw the approaching siege of Jerusalem when the walls would be broken, the Temple overthrown. He foresaw the long period of banishment and tribulation that the Jews were choosing for themselves when they cast Him out, but He could not force them to heed—so He went to Calvary and died for them and for the whole rebellious human race.

We wonder at the Jews. Why did they not know the things that belonged to their peace? Was it not because they shut their ears and hearts to the only source of knowledge, they refused to listen to the Voice of God? We know that the nations of the world are chargeable with the same folly. Over and over again they have rejected the things that belonged to peace and have made tumult and war inevitable. But no nation is governed entirely by men who recognize God's authority and honour His purposes. We cannot make their decisions for them, we can only pray for them. Our individual choice, however, is another matter and, if we will, we can seek peace and ensue it. At this season our minds, turning with especial longing to peace and all that belongs to it, recall that in the Bible *right* is always associated with *peace*. The ways of rightness are the ways of peace. It is righteousness and peace that kiss one another. Of this we may be sure, there is no peace to the wicked, and there is no peace to the Christian who either deliberately chooses to turn aside or else weakly strays from the paths of rightness in which the Good Shepherd is leading him. Even when our lot and our duty place us in the ranks of war, we can still have that Inner Peace that passeth all understanding.

—*Helen Fairbairn.*

# The Church in Manchuria

(From an article by the Rev. J. R. Fleming, B.D., in *Other Lands,* the magazine of the Overseas Work of the Church of Scotland.)

. . . This year the Church of Scotland Mission (and the Irish Mission) would have been celebrating its seventieth anniversary in that country (Manchuria), and the Manchurian Church was making preparations to observe this in a suitable fashion. But the anniversary sees the majority of the missionaries scattered in Canada, New Zealand, India, Australia, and the homeland; and the rest, ''the faithful rump,'' as someone called them, interned.

It seems a situation apparently devoid of hope. Yet let no one think that this is so. For in a measure the ideal that was before the pioneers, whose first setting foot in Manchuria seventy years ago we remember with thanksgiving this year, has been realized. For there exists in that country to-day a Church which, in a real sense, is a living, independent part of the Church Universal; a Church which in recent years has more and more been accepting its responsibilities in self-government, self-sacrifice, liberality, and Christian witness; a Church that for all its difficulties, temptations, and dangers— and these are many—rejoices in the hope of its calling, and knows the truth whereby men are set free.

The founding and strengthening of such a Church has always been the explicit policy in Manchuria—as it must be the policy of Christian missions in any land. Both Church and mission looked forward to days of peaceful co-operation, where we from the West should bring to the East something of the experience of the Universal Church; and our friends of the East, facing the problems of a young and growing Church, its heresies, its schisms, its need to express its witness in ways that should touch all life, would be guided by the experience learned in the West, and so grow to a full and mighty stature. This happy co-operation has been broken up by the pressure of the political situation—but the Church remains. It is to the continued existence of that Church and its faithfulness that we should direct our hopes—and our prayers. . . .

Let me indicate some ways in which this Church was, and I hope still is, growing.

In any plan that envisages the building of a self-supporting, healthy, indigenous church, the training of the men and women who are to be its leaders is the keystone of the arch. And here the pioneers of the mission laid sound foundations. The creation of a theological college was the pledge of the missionary policy to develop a sturdy, independent Church. The emphasis on an educated ministry was a mark of its link with Scottish and Irish traditions; and the fact that in recent years the staff of the college has consisted of Chinese as well as foreigners shows how the Church was bearing fruit in scholarship and churchmanship. . . .

In other ways the Church was showing that it had come of age. In its Synod (corresponding to our General Assembly) of two years ago, the resolution was accepted that in six years it should become financially independent of mission support. In the year following this proposal, in the villages and country towns—in the colder and harsher north, as well as in the financially better off south—the challenge was taken up by the Church. Small congregations, sometimes of even less than fifty members, and poor at that, met to devise ways and means of calling a minister of their own. This meant his full support at a minimum salary insisted on by Synod. In an astonishing number of cases these smaller churches have been successful in their efforts; and even where congregations have not reached the stage of calling their own minister, they have been able in many cases to support entirely a man or woman "preacher," usually a graduate of the junior course of the Theological Hall, doing their two years' practical work before entering the senior course, which leads to ordination.

An interesting and important development recently has been the appointment of Chinese as district *kanshihs*. . . . The kanshih's function in a district is to tour the country churches, holding special meetings, helping to solve any problem that may have arisen, and generally helping to give the impression in individual churches that they are each united in the larger body of the "Church". For an ever-present danger in Manchuria is for congregations to become independent in the wrong sense, and think that they are free from all authority of church courts. In this case, the *Kanshih* is sent out by District Boards (something like Presbyteries so far as function is concerned; though, in fact, several "Districts" form a "Presbytery" in the Manchurian Church), and is under their authority, and usually works along with the District missionary. Recently, the importance of the *kanshih* has increased because of the difficulties facing the foreigner when he contemplated touring his district. In many districts, the missionary has been unable to travel at all, and has been more or less confined to his study. In these circumstances there is a strong case, I think, for the appointment of ordained men of experience as *kanshihs*, instead of men newly graduated.

A similar development has taken place in women's work, and within the past year, when many districts were deprived of a foreign woman as superintendent of all the women's work, their place has been taken by Chinese women *kanshihs*. The fact that there have been such women, trained and ready to take over such responsibility—that is, the oversight of all women's work in twenty or thirty district churches—is itself a sign that the Manchurian Church has a lively sense of its responsibilities and a real ability to meet them.

So far, what I have said touches more the leadership of the Church. What of the people? How is the Church meeting the ever-present need of educating people in the Christian faith and life? For those outside the Church, street chapel preaching and classes for inquirers are part of the regular work of a congregation, and in the work of the former, members and office-bearers of the Church take their duties seriously. In this respect, a very real power is to be found in the many little services that are held in members' houses throughout a town, or in a village, when neighbours are invited to come and hear "the doctrine". It may well be that in days to come the living power of Christian truth, worship, and fellowship will be found in just such groups as these.

For the deepening of spiritual life among its people, most congregations have two retreats in a year, usually lasting a week or ten days; but probably more important than these are the Bible Schools held in various parts of the country. Two or three districts may unite to hold such schools. Some years ago, as many as two or three hundred members would register for them. Recently, however, numbers have not been so great, and for various reasons it has sometimes been very difficult to arrange such schools at all. Often lecturers and people have been gathered in a place for this purpose, and in the end have had to disband, because permission to hold the school has been withheld. But where they have been successful, these Bible Schools have proven their worth among the general membership of the Church, in deepened understanding of Christian truth, in a firmer will to serve, and in a stronger fellowship. One such school, with which I had something to do recently, was made up of about eighty members from various churches; and for two weeks we met together for worship, lectures, and group discussion. Our general subject was a study of God's action in history—God calling men through the ages to work out His mysterious purpose of love. We ended those two weeks with the sense of God's purpose in His Church strong amongst us—the sense that nothing in heaven or on earth should in the end prevail against it—which was and is a conviction worth much to any part of the Church that is conscious of the power and influence of the forces arrayed against it.

There is another type of Bible School that should be mentioned. It is of a more permanent nature, lasting for eight months of the year, and offering a three years' course. In the past this kind of school has been available for women whose educational qualifications have not permitted them to enter the Theological College. Some of the graduates from this kind of Bible School are used by the church as evangelists in the country. Others, having had this opportunity of deepening their own Christian understanding, return to their homes and villages, there to be an inestimable influence in the life of their local church and community.

One of the most serious problems affecting the Church is that of education. The end of 1940 saw most of our schools handed over to the Government of Manchukuo. The end of 1942 was to see the remaining mission schools closed after graduating the last remaining year. . . .

How the Church will overcome this problem I do not venture to predict. That it must do so is as certain as the fact that Fascist countries are themselves alive to the need of capturing the imaginations and loyalties of youth. Other difficulties and dangers are not far to seek, and it may well be that the ''Church under the harrow'' will become the ''Church of the Catacombs.'' Should this happen, many will fall away, but the living, burning heart of true faith will remain, steady, unflickering, undimmed; and will lighten, in God's time, the light of a new day.

# Literature Department

MISS LOUISE A. REITH

ALMOST two thousand years ago to fearful shepherds on Judæan hills came the comforting words of an angel, ''Fear not . . . I bring you good tidings of great joy, which shall be to all people. Unto you is born a Saviour, which is Christ the Lord.'' The message of that first Christmas morn has come down to us through the ages, but as we sing the Christmas songs and hear again the Christmas story do we always realize the full significance of the angel's words?

At this Christmas season it seems appropriate to mention two books of recent publication which make us realize what Christ's coming to earth has meant to some people throughout the world and help us to see what the ''good tidings'' *could* mean to ''all people''.

**Christian World Facts** is published every autumn by the Foreign Missions Conference of North America, providing, as it says, ''glimpses into the life of the Church Universal to be shared with the Christians of North America''. These glimpses of the members of the Christian Church in China, Japan, Arabia, Southern Asia, Latin America and other parts of the world make us conscious of the fact that, in spite of the differences of language and race, national loyalties and even the conflict of war, a common belief in Christ binds the Christians of the world together.

This year the Foreign Missions Conference of North America has given us another little book, **Building Women Leaders.** This book brings to us with impressive force what Christianity has meant to the women of the world, as is indicated by one of the opening statements—''History shows that women become people—instead of mere slaves and chattels, quite negligible and sometimes even undesirable—wherever Christian influence penetrates. Followers of Jesus have lifted womanhood to a new level wherever they have gone and to-day Christians are helping to build women leaders who are able to take their stand with men in every walk of life.''

As we read **Building Women Leaders** we travel in imagination to each of the ''Eight Union Christian Colleges for Women in the Orient'' and we are convinced that the statement made in regard to the graduates of the colleges in India can be made with equal truth about those of the others, that, as they scatter all over their own lands, ''they are wielding wide influence as wives and mothers, as teachers, government employees, professional women, social and religious workers of every sort''. These colleges have been provided by Christian women in Great Britain, Canada and the United States. We are glad to know that we have a share in some of this work, as through grants from our Society and by our World Day of Prayer offerings we contribute to Ludhiana Medical College, St. Christopher's Training College, and Vellore Missionary Medical College in India. We like to remember that ''Christianity has given women status both here and there. . . . In Christ there is no East nor West. In these eight ventures of international, interdenominational friendship that we call 'The Eight Union Christian Colleges for Women in the Orient', the golden thread that unites us is common love for Christ.''

In these days when there is so much that is discouraging in the world let us read **Christian World Facts** and **Building Women Leaders**, be encouraged by them, and resolve that in the days ahead we will put forth every effort to help spread the ''good tidings'' to ''all people''.

| | |
|---|---|
| CHRISTIAN WORLD FACTS | $ .25 |
| BUILDING WOMEN LEADERS | .20 |

Those who call themselves Christians and yet do not wish all others to be Christians are confessing the insecurity of their own faith. A church that is not dreaming in terms of presenting the Gospel to all men is tacitly admitting that it has no message for any man.

—K. S. Latourette.

## The Prince of Peace

He came like springtime on a winter's night,
Joy of the heavens, desire of all the earth,
Piercing the darkness with His fadeless light,
Quelling death's triumph by His human birth.
And still He comes with every Christmas morn,
His touch as healing and His voice as sweet
As when the Child of Bethlehem was born;
Would we could hear the echo of His feet!
Then might we learn the brother-love He knows,
See in our neighbour's need His call to serve,
Plant every desert with the mystic rose,
And from His bright battalions never swerve.
For where His banner leads all wrong may cease,
When earthly powers acclaim the Prince of Peace.

—I. Ormsby in *The Children's Newspaper.*

# Senior and Young Women's Auxiliaries

## CHRISTMAS SERVICE

(PREPARED BY MISS L. K. PELTON)

> *When Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.*—St. Matthew 2:1, 2.

**Prayer**—

**Scripture**—I John 4: 7-11.

**Meditation**—

> *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*—I John 4: 9.

The Christmas season is one of peculiar joy and human significance. The light that streams from the manger at Bethlehem touches and transforms our human life, and makes us feel with a fresh strength the worthiness of friendship and the beauty of family life. . . . But we must never forget the deeper truth upon which Christmas rests its observance. It is something more than a festival of social joy and sacred family love. We state its real importance only when we say that Christmas is the Festival of the Incarnation of our Lord and Saviour. This is what we commemorate, and this the fundamental reason for our joy and thanksgiving. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

Let us ponder these words . . .

1. Here, in brief compass, the Apostle asserts the great truth of the love of God.

"God is love", he says. No religion in the world, outside of revealed religion, has ever attained to a knowledge of God like that. The Greeks said, "God is beauty." The Romans said, "God is power." The Jew said, "God is law." It was not until after the Incarnation, not until John had laid his head upon the Saviour's bosom and communed with Jesus Christ, that any man was able to say with confident heart, "God is Love."

The wonder of Christmas is not complete until there bursts upon one's soul the deep fact that the God who has become incarnate is Pure and Perfect Love. The Incarnation might have been the world's despair had it brought into evidence a God of a different character. A God of Hate and Indifference, thus revealed, would have meant the final break-up of human faith. What made the Incarnation the world's hope was the character of Love that stood revealed as the truth about God. . . .

2. The Apostle makes the Incarnation the evidence for the truth he asserts.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world." Love was made manifest in the Incarnation.

"The world was dark with sin and woe,
With cold and hunger wild,
When in the midst, His love to show,
God set a little child."

. . . It is through sacrifice that we learn love. So it is that when we stand at the manger of Bethlehem, and think what it meant in sacrifice for God the Father to send His Son in the likeness of sinful flesh for us men and our salvation,—it is then that we can believe in the love of God. For love alone is the adequate reason for sacrifice so great.

God loves us, loves us with a love that is inexhaustible. . . . The proof of it lies in the gift of His Son, as an infant of days, well-pleasing and only begotten—Jesus, who knew no sin but was made sin on our behalf.

3. Finally, the Apostle tells of the great purpose that lies in the heart of God's love. "That we might live through Him."

"He comes from darkening scales of vice
To clear the inward sight;
And on the eye-balls of the blind
To pour celestial light."

. . . It was not simply as an example or ideal that Christ came but as a mediator of power, "that we might live through Him."

So Christmas becomes a prophecy—into the life of blessedness then made manifest, and promised to all men, Christ will lead his brethren. . . .

That inspired artist, G. F. Watts, entitled one of his pictures, "Love steering the barque of humanity". There is man in his little vessel, bending to the oars, every muscle astrain, and almost at the point of exhaustion. The sail is blown about the mast in confusion; the seas are hurling themselves to the skies. It is a picture of dire and imminent calamity. But one figure redeems it all. Love, beautiful, quite as strenuous as man, but full of an inviolable calm, is holding the rudder in firm grasp, and is guiding the vessel safely through the storm.

That is the truth that dawned upon the world with the first Christmas. Love guides. Once we are persuaded of that truth, the rest is only a detail of interpretation, since we have found *that* in God, and, through His Son, in ourselves which enables us to endure and triumph over anything that life or death can do for us. This, of course, is the real meaning and value of faith. By faith we learn that there is tenderness behind the hardness of life, meaning in its mystery, purpose in its often strange medley, and prophecy in its fleeting, fading beauty. This is the message of the Incarnation.

> "Dark, dark, so dark! The silent stars
> 'Neath deepening mists have hid their light:
> The groping soul against the bars
> Of earth bears vainly in the night—
> When lo! a little Child was born, and all the world is bright."

—From *The Light of Love,*
by permission of the author, the Rev. Joseph Wasson.

**Hymn 176**—Jesus! name of wondrous love!

## GIRLS AND LEADERS

**Mrs. Harold Keefer,** *Secretary*

CHRISTMAS is once again just around the corner and the spirit of Christmas is slowly but surely creeping into our hearts, compelling us to forget ourselves and our desires, and creating within us the urge to make others happy with our love and our gifts.

This year we have an opportunity to give to the utmost. We shall not be able to give the presents we were accustomed to give, because in war-time it would be foolish as well as unpatriotic to use for unnecessary articles the materials which are so badly needed by our country. However, if the war has limited our choice of gifts it has brought us new opportunities of showing the Christmas spirit.

During the past three years many people have had to leave their homes and loved ones, often to live far from them. They do this willingly for us. As Christmas approaches, however, and they realize that it is impossible for them to rejoin their families and friends, their feeling of being alone becomes more acute. To us is given the opportunity of making such people so welcome in our community that they will gradually lose this feeling. If there are girls about your age who are strangers, you should do your best to make sure that they are not lonely. Make friends with them—friendship and love are precious gifts which cannot be bought. Invite these girls to join in your Christmas preparations, make them feel that they, too, have something to give, invite them to your homes—not just to large gatherings, but to the little intimate "get-togethers" that all teen-age girls enjoy.

There are probably some strangers who would not fit in to your particular age group, but this does not relieve you of all responsibility. You, knowing the people of your community, can try to interest others in them and so make sure that Christmas Day will find no lonely person in your town.

In other years your group may have filled baskets for the needy and you have felt the thrill of helping others, but when you have given your gift of love and friendship to some one who needs it, you will know joy such as you have never before experienced.

Let us then think of others as we prepare for Christmas. Let us sing our carols and listen once again to the Christmas story, knowing that we have helped to bring love and cheer to those who might have been sad.

## MISSION BANDS

### NYONDO’S CHRISTMAS GIFTS

“MOTHER,” said Nyondo, “may I have some money? I want to buy Christmas presents.”

“My child,” said his mother, “I have no money. We are very poor and I can hardly buy enough food for us all.”

Nyondo hung his head. “All the other boys in school are going to give presents!” he said.

“So shall you, said his mother. “Not all presents are bought with money. The best boy that ever lived was as poor as we are, and yet He was always giving.”

“Who was He,” asked Nyondo, “and what did He give?”

“This is His birthday,” said the mother. “He was the good Jesus. He was born in a stable, and He lived in a poor working man’s house. He had no money, yet He gave twelve good gifts every day. Would you like to try His way?”

“Yes”, cried Nyondo. So his mother told him this and that, and soon Nyondo started out, dressed in his clean white shirt to give his presents.

First he went to Evina’s house. She was old and lame, and she did not like boys. “What do you want?” she asked.

“May I stay for an hour and help you?” said Nyondo.

“Humph!” cried Evina. “Want to keep you out of mischief, do they? Well, you may gather some wood for me.”

“Shall I bring some water, too?” asked Nyondo.

“If you want to,” said Evina crossly.

Nyondo gathered a big bundle of wood and stacked it neatly in the corner. Then he brought water from the well, cleaned out the jar and filled it full. “What else can I do?” he asked.

“Humph!” said Evina. “You might sit down and tell me why you came.”

“It is a Christmas present!” said Nyondo. “I am giving hours for presents. I had twelve—but I gave one to Mother, and another was gone before I knew I had it. This hour was your present.’’

‘‘Humph!’’ said Evina. She hobbled to her basket and took out two little cakes that smelt very good. ‘‘Here!’’ she said. ‘‘This is your present, and I thank you for mine. Come again, will you?’’

‘‘Indeed I will,’’ said Nyondo, ‘‘and thank you for the cakes.’’

Next Nyondo went and read for an hour to old Akam who was blind. He read a book about the sea, and they both liked it very much, so the hour went quickly. Then it was time to help Mother get her firewood. Then it was time to help her cook the dinner and then time to eat it; that took two hours.

Then Nyondo took the baby from the next house, and carried him about for an hour. The baby’s mother was very sick with fever and could not take care of him. They met the village evangelist, who invited Nyondo to come to a Christmas tree that night.

Next Nyondo went to see his friend Mokamba, who had not been to school for a long time because he was sick and could not leave his bed. Mokamba was very glad to see him. They played a game, and then each told the other a story, and before Nyondo knew it the sun was down!

‘‘Oh!’’ cried Nyondo. ‘‘You have had two!’’

‘‘Two what?’’ asked Mokamba.

‘‘Two hours,’’ said Nyondo; and he told Mokamba about the presents he was giving. ‘‘I am glad I gave you two,’’ he said; ‘‘I would give you three, but I must go and help Mother.’’

‘‘Oh dear!’’ said Mokamba. ‘‘I thank you very much, Nyondo, I have had a wonderful time; but I have nothing to give you.’’

Nyondo laughed. ‘‘Why, don’t you see?’’ he cried, ‘‘You have given me just the same thing. I have had a wonderful time, too.’’

‘‘Mother,’’ said Nyondo, as he was going to bed, ‘‘I have had a splendid Christmas, but I wish I had had something to give you besides the hours.’’

‘‘My child,’’ said his mother, ‘‘you have given me the best gift of all—yourself.’’

(This story from *Listen,* for African children, was used in *The Glad Tidings,* December 1932.)

# PROVINCIAL NEWS

## ALBERTA

Mrs. A. B. McGorman, Penhold, Press Secretary.

CALGARY Presbyterial—At the regular monthly meeting of the Presbyterial Executive Mrs. McLagan chose as her devotional reading the 10th chapter of Luke. Commenting particularly on the second verse, she pointed out that the world is ripe for the harvest but the reapers are so few, and spoke of the mighty task Christians have before them now and the importance of the work of the Church in the present crisis. Arrangements were made for the rally of C.G.I.T. members in Knox Church when Miss Margaret Webster, Girls' Work Secretary, would be in the city. Mrs. R. S. Gibson, who had just returned from Toronto, gave a report of the Council meeting.

The Thank-offering meeting in Grace Church was in charge of the Young Women's Missionary Society, and India was the mission field studied; there was, too, a musical programme. Instead of starting the fall meetings with a supper, this group met at the home of one of the members and outlined their winter work.

**Edmonton Presbyterial**—At the September meeting of First Church Auxiliary, Edmonton, Mrs. Walker referred in her watch-tower report to the outstanding work of Miss Ruby Blyth at Esquimalt, providing entertainment and comforts at the Home for the boys of the Navy; it is appreciated by the boys and one who sailed the seven seas says there is nothing to equal it at any port. Miss Elizabeth McLennan, returned missionary from China, gave an address on her work, stressing the fact that the Chinese Christians are carrying on under very trying circumstances and will need our help more than ever after the war. In July the Auxiliary met to honour Mrs. Gibbs, Presbyterial President, who was leaving for the coast. Mrs. McQueen presented her with a travelling case.

## BRITISH COLUMBIA

Mrs. W. Barlow, 242 W. 15th St., North Vancouver, Press Secretary

KAMLOOPS-OKANAGAN Presbyterial—The Kamloops Auxiliary held its Thank-offering meeting on October 8th. The Rev. John McTurk, the guest speaker, took as his subject ''The Scottish Covenanters'', laying stress on the obligations of Presbyterians to uphold the faith of those who suffered and died for our cause.

**Westminster Presbyterial** — The Thank-offering meeting at St. Stephen's, North Vancouver, was well attended. The speaker was the Provincial President, Mrs. W. G. Gourlie, who had attended the Council meeting in Toronto. Highlights of business transacted and matters discussed were given. At this meeting, Mrs. Gourlie said, she saw how some of the difficulties caused by war conditions could be solved by the co-operation of the various units of the congregation. Represented on the programme were the session, the Sunday School, the choir, the girls' group, and the Ladies' Aid—as it was an evening meeting, the Mission Band was absent.

## MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT.,
PRESS SECRETARY

BRANDON Presbyterial—At the Thank-offering meeting of the Knox Auxiliary, Minnedosa, the speaker was the Rev. R. Sadleir of the Anglican Church at Bethany, who recently returned from a mission field in Chile, South America. The Mission Band contributed a song and recitations to the programme. An informal meeting of the Auxiliary was held at Mrs. F. McKay's home on the evening of October 19th, when Miss Hazel Macdonald, Miss Grace Irvine, Miss Webster, and Miss Buckley of the Rolling River Reserve Mission, were present. Miss Webster met earlier with Mrs. McKay and the teen-age girls of the church, to help organize a C.G.I.T. group.

At the Thank-offering meeting of St. Andrew's Auxiliary, Brandon, First Church Auxiliary members were in charge of the programme. Mrs. R. M. Matheson gave an interesting talk on achievements of women, from Bible times to the present day. At the First Church meeting Mrs. J. J. Cowan gave an inspiring and searching message on thanksgiving service and prayer, the theme being ''Forget not all his benefits''.

**Superior Presbyterial**—On their way to Winnipeg, Miss Hazel Macdonald and Miss Grace Irvine stopped off at the Lakehead for a few days. They were accompanied by Miss Webster, Girls' Work Secretary. Miss Macdonald and Miss Irvine met the leaders of the Young Women's Auxiliaries and advised the use of the study book, if possible, this winter. Miss Webster attended a C.G.I.T. meeting at First Church, Port Arthur, and a joint meeting of the C.G.I.T. groups of St. Andrew's and First Churches, Fort William. She also conferred with the superintendents and leaders at a special meeting and imparted much useful information.

Mrs. H. H. Dunwoody, returning from the Council meeting in Toronto, met the Presbyterial Executive at a special meeting at the home of Mrs. F. Edwards, Literature Secretary.

The Rev. A. H. Johnston addressed the Thank-offering meeting of First Church Auxiliary, Port Arthur, taking as his subject ''The Fall of Jericho''. If the powers of evil are to be driven back we must have a faith greater than that of the children of Israel, he said. ''When we grow discouraged, let us remember the story of ancient Jericho.'' At

St. Andrew's, Fort William, Miss Smellie, past President of the Presbyterial, gave the address. She emphasized the blessings we should give thanks for — among them, the endurance of Russia and this year's bountiful harvest in Canada.

**Winnipeg Presbyterial**—The Thank-offering meeting of First Church Auxiliary, Winnipeg, was well attended. The speaker was the minister, the Rev. W. Gordon Maclean, who recently returned from overseas, where he was Senior Chaplain of the 2nd Division Canadian Army. At the Stonewall Auxiliary Thank-offering meeting, at the home of Mrs. A. N. MacDonald, Mrs. J. S. Flook gave an address on ''Bearing Burdens''. We should be thankful, she said, to have the privilege of helping to bear the burdens which in this time of war are very heavy for all people. The Bible study on ''Fruits'' was given by Mrs. Shepherd. For its Thank-offering meeting Old Kildonan Auxiliary met at the home of Mrs. Cormack Smith. The roll call was responded to by a Scripture verse on ''Reap''. Mrs. A. M. L. Long spoke on ''Thanksgiving''. God's bounty in a good harvest, and the many blessings we enjoy, ought to be definitely acknowledged, she said. At a recent meeting of this Auxiliary an ''In Memoriam'' was presented by the President, Miss Flora MacDonald, on behalf of the members to the family of the late Mrs. R. McBeth. Reference was made to Mrs. McBeth's life-long interest in the work of the Women's Missionary Society, her long association with Kildonan, and the great loss sustained by the Auxiliary. A charter member of both Auxiliary and Ladies' Aid, she had been connected with the church for sixty years. She was called home at the age of eighty-three. Mrs. McBeth will long be remembered as a truly Christian woman and her example should be an inspiration to one and all.

## ONTARIO

Mrs. J. R. Hill, 250 Cooper Street, Ottawa, Press Secretary

A SPIRIT of expectancy and a quickening of interest characterized the Provincial Board meeting in Calvin Church, Toronto, October 7-9. Mrs. V. A. Smith presided and each session opened with a reverent worship service and the singing of the National Anthem. Every Presbyterial responded to the roll call. Mrs. K. B. Schroeder noted the ''wonderful spirit of co-operation'' throughout the province. Finances, Mrs. H. W. Morgan reported, were ''down and up''; eleven Presbyterials had increased, thirteen slightly decreased, their givings. Mrs. C. H. McDougall, with two new Young Women's Auxiliaries, emphasized the practical benefit received from Fellowship Conferences. Mrs. D. Allan appealed for sympathy toward our girls and their work. We must encourage and help them in every way. ''How do you choose your leaders?'' asked Mrs. Robertson, Mission Band Secretary, referring also to the success of small gatherings held in homes.

Mrs. K. MacLean reported a slight increase in *Glad Tidings* subscriptions; Mrs. Baker a flourishing Exchange Department; Mrs. Lake, Deputation Secretary, asked that all requests be explicit; Mrs. T. Firth drew attention to the new study books. Mrs. A. B. Macdonald, for Welcome and Welfare, asked for early and accurate reporting of removals. For Life and Junior membership certificates, send through your own Presbyterial, said Mrs. A. Caldwell. Mrs. E. F. Perry asked for greater interest in the Historical Department.

All enjoyed Miss Pelton as she explained the Council's suggestion that Presbyterial annual meetings be held before March 15th; a most helpful discussion followed. Mrs. Smith spoke warmly of help given by the Council at all times.

Miss Grace Stewart resigned as Home Helpers Secretary, having taken a full-time job for the duration. It is a pleasure to welcome the new Secretary, Mrs. A. C. Stewart, Midland, who has given outstanding service in other departments. Mrs. M. W. Heslip was appointed to represent the Provincial at the meeting of the Synod of Montreal and Ottawa in Montreal. On Thursday evening Board members were privileged to attend a meeting of Toronto Presbyterial Executive.

Please Note: Mrs. N. W. G. Baker, Exchange Secretary, has a new address—66 Heathdale Road, Toronto.

**Barrie** Presbyterial held a rally in Barrie, instead of sectional meetings. Mrs. N. R. D. Sinclair presided, and Mrs. A. C. Stewart conducted a helpful Round Table Conference; Mrs. E. H. Johnson gave a fascinating picture of life in Manchuria; Mrs. M. W. Heslip presented Library work. Leading in the worship service were Mrs. Wm. Henderson, Mrs. W. D. Turner, Mrs. W. J. Cook, Mrs. H. McCuaig, Miss Laura Newall.

**Chatham**—Mrs. A. B. Macdonald, Ailsa Craig, spoke at sectional meetings, at Thamesville, with Bothwell, Duart, Turin, Ridgetown, and Chatham Auxiliaries; at Amherstburg, where the Auxiliaries of that section met, at Riverside (Windsor) to all young women's groups, and at Wallaceburg—here a splendid programme-pamphlet, prepared by Mrs. Scott Fulton and complete with missionary information, was distributed; Mrs. W. E. Stauth, Presbyterial President, introduced Mrs. Macdonald. To Knox Auxiliary, Windsor, Mrs. E. B. Fox gave up-to-date information on British Guiana.

**Glengarry**—A large attendance and a stirring address on "The Unchanged Message of the Church" by the Rev. M. N. McDonald featured the anniversary services marking the 79th year of the church and the 56th of the Women's Missionary Society in St. James Church, Gravel Hill. The Avonmore choir led in the musical service. When the full Presbyterial Executive met in Cornwall in September reports revealed activity in all departments.

**Hamilton**—Knox Auxiliary, Hamilton, celebrated its 60th anniversary in September. Mrs. William Weaver, who has held office for 26 years, presided, and the Rev. Banks Nelson offered the opening prayer. To Mrs. Weaver gifts were presented by the Mission Band, the Young Women's Auxiliary, and her Auxiliary Associates. Mrs. G. Duncan told the story of the years, Mrs. A. D. Poole read letters from former members and Mrs. A. M. Morrison presented flowers to Mrs. Weaver, Mrs. L. Whittle and Mrs. William Murray. Dr. Barclay spoke of the value of the Women's Missionary Society. Mrs. H. McKellar, Miss M. McQuesten, Mrs. D. Munro, Mrs. John Ogilvie and Miss Blanche Armstrong brought messages.

At the Home Helpers meeting of Knox Auxiliary, Dundas, in September, hymns and Bible readings were chosen by shut-in members. The Rev. W. B. Mitchell, himself a life member, spoke on the value of membership in the Women's Missionary Society. The principal speaker was Mrs. W. H. Morris, Presbyterial Home Helpers Secretary. Two members, Mrs. W. J. Campbell and Mrs. John Buchanan, were honoured. After the meeting, Miss Helen Stewart, Auxiliary Home Helpers Secretary, entertained the members at her home.

**Kingston** Presbyterial had a fine Mission Band rally at Belleville. Mrs. W. H. V. Walker presided and every Band took part. The banner was won by the Belleville Band. Miss S. V. Scott spoke to the leaders, and Mrs. Robertson, Provincial Secretary, delighted all with her stories.

The Catherine Fairlie and Young Women's Auxiliaries of St. Andrew's, Kingston, joined with the Senior Auxiliary for the Thank-offering meeting. Miss Casey, Y.W.C.A. Secretary, gave interesting sidelights on her work in Newfoundland.

**London** Presbyterial's district meetings, covering five districts, were very successful—the attendance the best in years and interest greater. Mrs. Hugh MacMillan, the special speaker, brought inspiring and helpful messages.

At the Presbyterial rally in Chalmers Church there was a splendid attendance. Mrs. A. R. McMurrich, President of our Women's Missionary Society, was the guest speaker, speaking on the work of the Society and ''Building for the Future''.

The Young Women's Auxiliary of Duff's Church celebrated its tenth anniversary; Presbyterial Executive members were guests. Mrs. J. R. Waldie, Young Women's Secretary, and Mrs. Lee Diggon brought helpful messages, and others spoke briefly. Mrs. J. A. MacLean, Presbyterial President, brought greetings and presided over the candle-lighting service.

## QUEBEC

Miss Mary Greig, 2168 Paris St., Montreal, Press Secretary

It was with deepest regret that we learned of the death of Mrs. J. E. Savage, for many years Honorary President of the Montreal Presbyterial. Mrs. Savage had been active both in her own church and in the broader field. Wherever her interest centred, in family, social or church life, she brought kindness and words of wisdom. Her life was a continual witness to the power of faith and prayer, and an inspiration to all who came in contact with her. To her family is extended deepest sympathy in the sadness of separation.

Miss Frieda Matthews, Field Secretary, in her address at the semi-annual meeting of the Provincial Board, drew some beautiful word-pictures of the work being carried on by our Society in Canada, referring especially to the hospital and deaconess work. This is not a burden placed upon us, she said, but an honour and a privilege that is ours as those who share in Christ's work. Encouraging reports were presented by the departmental secretaries. In spite of a slight decrease in Provincial givings the finances were in good condition; $5,885.00 had been forwarded to the General Treasurer. Mrs. Owen Rede Campbell gave a most enthusiastic report on the work being carried on in l'Eglise St. Luc and asked that encouragement and help be given to the important work among French Protestants in the province. As Mrs. Johnson, Miss Cathcart, Mrs. Stackhouse and Mrs. Hill, who were delegates to the Council meeting, reported on some phases of the Society's work it was felt that the growing importance of the work in Canada and that which must be done overseas when the war ends calls for the united, unceasing prayer of all our members.

**Quebec Presbyterial**—The sectional meeting for the Sherbrooke district was held in the new church in Asbestos, Mrs. Wm. Smith presiding. The one for Scotstown and Milan was held at Scotstown, with Mrs. Donald MacArthur in charge; Mrs. P. Boy and Mrs. M. E. Murray gave encouraging reports. At both meetings Miss Frieda Matthews gave interesting addresses on our Society's work, from its earliest days to the present time. In speaking of present-day happenings, Miss Matthews said that we must all be alive to our opportunities to-day and do all we can for the extension of Christ's Kingdom.

The Adderley-Lemesurier district meeting was held at Inverness under the leadership of Mrs. A. D. McCammon. An address on ''Faith'' was given by Miss M. MacKinnon of Montreal.

**Montreal Presbyterial**—''The Challenge of the Peace River District'' was the subject of Miss Matthews' address at the open meeting of the Presbyterial Executive in Knox Crescent Church. She drew an unforgettable picture of her journeys through that district. Fort St. John, Prestville, Grande Prairie, all came alive as she spoke of the hard-working settlers. In many places there is Christian work to be done—but there are few workers. Herein, Miss Matthews said, lies a challenge to us to search out those who are willing to undertake this vital service. Mrs. A. M. Mackenzie gave a summary of departmental reports, all of which showed good progress, and the Treasurer, Mrs. F. H. A. Baxter, gave a most encouraging account of her receipts to date. Mrs. A. M. Hill then gave a brief, concise report of the highlights of the Council meeting.

# Treasurer's Statement

***October 31st, 1942***

### RECEIPTS:

| | |
|---|---|
| Refund from Canora Hospital | $2,000.00 |
| Refund on Council Expenses | 48.85 |
| Mrs. P. A. MacLeod, Macdonald College, Quebec. "Walter Martin Memorial Mission, Regina" | 25.00 |
| Life Membership pins | 32.88 |
| PROVINCIAL GIVINGS: | |
| Alberta | 163.20 |
| British Columbia | 300.00 |
| Ontario | 10,850.00 |
| Ontario, Supplies | 523.40 |
| Quebec | 2,100.00 |
| Quebec, Supplies | 3.50 |
| | $16,046.83 |

### DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Canora | $ 295.00 |
| Rocky Mountain House | 230.00 |
| Weirdale | 143.33 |
| Chinese in Canada | 865.00 |
| Cecilia Jeffrey Indian School | 379.16 |
| Cecilia Jeffrey Indian School, Government Grant | 1,589.71 |
| Birtle Indian School | 720.68 |
| Birtle Indian School, Government Grant | 1,205.81 |
| Mistawasis Indian Day School | 45.00 |
| Saskatoon Residence | 731.70 |
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| Jhansi Field | 134.63 |
| Overseas | 260.00 |
| Deaconesses | 1,420.72 |
| Publications | 523.67 |
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| Supplies | 10.46 |
| French Work, Montreal | 60.00 |
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| Winnipeg Camp | 200.00 |
| New Missionary | 107.13 |
| Christian World Missionary Conference | 27.75 |
| Council Meeting | 188.17 |
| Pension rates transferred to Pension Fund | 414.70 |
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| Deputation | 197.05 |
| Exchange | 5.63 |
| Administration | 467.14 |
| | $10,945.26 |

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| Legacy Fund— | |
| Estate of William P. Grierson, Parkhill, Ont., through the Elizabeth Telfer Auxiliary, Thedford, Ont. "Ukrainian Church, Toronto" | $ 223.08 |
| Payment on Windermere Avenue House | 25.00 |
| Interest | 60.51 |
| Special Fund— | |
| Payment on Vegreville House | 47.50 |
| Payment on Prince Albert House | 33.25 |
| Pension Fund— | |
| Interest | 22.50 |
| Missionaries' Rates transferred from General Fund | 414.70 |
| | $826.54 |

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